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A PLEA FOR AUTUMN.

TELL me not that beauty dies
When Spring, concealed behind her veil,
Goes tripping over hill and dale,
And whispers back her faint good-byes!
Coquettish Spring must have her day,
But let the radiant Autumn stay.

'Tis then that Nature, matron grown,
Sings ever in a minor key,
And we who bow the reverent knee
Must feel the spell about us thrown;
And thoughts we never can express
Flow on in tides of tenderness.

The hills afar, in still retreats—
With Time forever keeping tryst—
Baptized in clouds of amethyst,
Wait for their snowy winding-sheets;
And hints of a returning Spring
Lie hid beneath their covering.

The violets, grouped on banks of green,
No longer star the paths we tread;
The blue-fringed gentian lifts her head
Where late the adder-tongues were seen;
And oaken banners, red as blood,
Float ghost-like, over field and wood.

Along the sad, still-flowing streams,
'The insect hum of life is heard,
Shot through with songs of many a bird
Delayed by Indian summer dreams;
And over all the wold and furze
The spiders spin their gossamers.

The sumacs flame along the copse,
Where hang the clusters of the vine,
And hawthorn apples, red as wine,
Make radiant all the sunny slopes;
Where, nodding in their golden sheen,
The plummy golden-rods are seen.

The kine with slow, uncertain gait,
Wind up the narrow meadow path,
Where springs the fragrant aftermath;
The air is burdened with the weight
Of spicy, aromatic stores,
Blown in from fair Hesperian shores.

The blackbirds in the oaks we hear;
The piping quail in covert hid;
The green-velled prophet—katy-did—
Foretells the dying of the year.
When Nature, grown morose and dumb,
By signs shall say: "The end is come!"

—J. J. Maxfield, M. D.

For the INSTRUCTOR.

ONE OF THE SOWERS OF MATTHEW THIRTEEN.

"THE sower!" is your first thought, as you glance at the engraving on this page; and immediately the parable of Matt. 13:3-8 comes to mind,— "Behold, a sower went forth to sow, and when he sowed, some seeds fell by the wayside," "some fell upon stony places," "some fell among thorns," "other fell into good ground," etc.

Let us give the picture a closer examination and see if it illustrates this parable. You will observe that the sower in this instance is not casting his seed by the wayside, neither upon stony places, nor yet among thorns; and although the ground may be and probably is good, it was the custom anciently, as now, to sow grain upon bare ground, which had been prepared for its reception; whereas the picture represents this man as sowing seed in a field of sprouted grain; and, contrary to the custom of an orderly husbandman, he is doing the work by moonlight, or in the night time.

But "another parable put he forth," in the same

chapter, verses 24-30, which the illustration evidently portrays. It reads:—

"The kingdom of heaven is likened unto a man which sowed good seed in his field; but while he slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung

of this nocturnal villainy may be found in India at the present day. A man wishing to do his enemy an injury, watches for the time when he shall have finished plowing his field, and in the night, he goes into the field and scatters *pandinella*, or 'pig-paddy.' This being of rapid growth, springs up before the good



up, and brought forth fruit, there appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together till the harvest," etc.

Evidently our cut represents a person stealthily scattering the seeds of some kind of deleterious weed among the growing grain, which shall very materially lessen the value of the crop. Roberts states, in his "Oriental Illustrations," "that the exact counterpart

seed, and scatters itself before the other can be reaped, so that it will be some years before the poor owner of the field can rid the soil of the troublesome weed.

"But there is another noisome plant which these wretches cast into the ground of those whom they hate; it is called *perum-pirandi*, and is more destructive to vegetation than any other plant. Has a man purchased a field which another intended to buy, the disappointed person declares, 'I will plant the *perum-pirandi* in his grounds.'"

There are several species of tares, but the kind in this parable most writers and commentators define as the bearded darnel, "a widely distributed grass, and the only kind that has deleterious properties."

It has a bitter taste, and, eaten in bread, produces dizziness, and sometimes nausea.

Before the plant heads out, it so nearly resembles the wheat in appearance, that upon the closest examination one can scarcely detect the difference; and those who weed their fields do not attempt to separate them. But as soon as the heads appear, the tares are easily distinguishable from both wheat and barley, the heads are so dissimilar. Because of this, and for the reason that the roots, when growing together, have a habit of intertwining with each other, the command was to let both wheat and tares grow together until the time of harvest.

But, dear reader, the enemy that sows tares is not confined to India. His field is the world. The Saviour used this parable to illustrate Satan's underhanded work. Wherever the good seed is sown, there the great arch-enemy follows with his seeds of death. And because it is so hard to remove the roots of his planting, it devolves upon us to be upon the alert to prevent his noisome seed finding a lodging place.

Is the field our own hearts; proportionally as we value a home in the kingdom of God should be our efforts to prevent any but good seed being sown therein. The good seed is the word, or truths of the Bible; and every planting which diverges in the least from these is of Satan, and should be jealously guarded against. Every evil inclination, doubt, or unbelief is his suggestion, which we should firmly resist. The times are perilous; for this enemy is very determined that he will in some way destroy us. We hope and pray that each member of the INSTRUCTOR family may get a firm hold of the hand of the Lord, who is able to deliver from the power of the enemy. M. J. C.

For the INSTRUCTOR.

OUR GOPHERS.

SEVERAL weeks ago, the INSTRUCTOR "Scrap-book" contained an entertaining paragraph on the habits of gophers, one trait of that curious little animal being that it secludes itself in winter quarters even in the middle of torrid August. At the time when the number of the INSTRUCTOR containing that article was issued, we were assisting in a series of tent meetings in a locality in Michigan where pocket gophers abounded to the great annoyance of the farmers. The description was of especial interest to our tent company, from the fact that we were trying to make friends with the tiny marauders, and remove their fear of human beings.

How well we succeeded you may infer from the fact that two of the gophers, instead of going to their quarters in midsummer, tarried with us during many frosty autumn days; and when, on the eighteenth of September, we were packing our goods preparatory to moving, the most genial of our gopher acquaintances, a little one probably less than a year old, still occasionally appeared about the tent. However on the next day those who remained were unable to find any of them. They evidently understood that the disappearance of the white canvas signified a surcease of their usually bountiful supplies, and they hastened at that tardy date to their underground retreat, where they would doubtless have been ensconced during the chill weather of several weeks past but for the alluring tid-bits which we offered them.

Our acquaintance began on this wise: When we first pitched our tents, we often espied the brisk little creatures as they whisked past on a foraging expedition, or ran from stump to stump in the adjacent field, sometimes pausing and raising themselves on tiptoe to look or listen. One of our company had previously so won the confidence of a wild bird that it would eat from his hand. So we endeavored to gain the favor of the gophers by scattering crumbs as near the tent as the little fellows had been seen to venture, and thence to the tent door. These advances were graciously reciprocated; and soon the gophers would pick up bits of cracker as we tossed them from the tent door, though they would scud away in affright if a bit fell too near them, or if we spoke above an undertone. It was amusing to see one of them stand up and attempt to hold a large square cracker, nearly as tall as itself, while it nibbled the edge. It managed quite ingeniously, and was very persevering.

Closer and closer they came, and before long would caper over the floor of our family tent, occasionally joining us at the dinner hour, and dodging under and about the table in quest of food. The smaller one, from picking up crumbs at our very feet, came to take them from our hands, and later would climb up our arms and perch on our shoulders, picking up the crumbs which had been placed there for it. Cute enough this tiny object looked, standing upright on one's hand, and holding with its forepaws the piece from which it was eating; and in that position it would remain though carried about. It would jump

up on my knee, and run over my lap to pick up nut meats, of which it was very partial; and often springing a foot or two from the floor, it would cling around my fingers while it seized its lunch from my hand.

For a time we were astonished at the quantity which it ate, and we accused it of gormandizing; but closer observation showed that it was not its stomach, but its pockets, which were the receptacles for the food. And when those little pockets at the side of the neck—from which the animal derives the name of "pocket gopher"—were full of food, it gave its owner a very comical appearance. Away it would scamper, but return again immediately, with its cheeks and neck reduced to their normal size, ready for another deposit.

Acquaintances of ours who attempted to tame the little creatures were unable to do so, because they sometimes frightened and even entrapped them. Our little pets were the delight of the children who came to the tent, and little less so of the older persons. But some of them who seemed inclined to tease the tiny creatures learned that their much-coveted friendliness could be gained and kept only by strict care not to annoy them, but to favor them instead—a very successful way of making friends with other beings than gophers.

MRS. ADA D. WELLMAN.

ROUND THE YEAR.

AFTER snow.

Do you know
How the springtime days begin?
Grass-blades twinkle;
Showers sprinkle;
New birds pipe a slivery din;
Pink buds peep;
Rills out-leap;
So the springtime days begin.

Did a word
From some bird
Tell how summer days begin?
Meadow sweetness;
Flower's completeness;
Winds that all rich fragrance win;
Drowsy noon-light;
Balmy moonlight;
So the summer days begin.

Has a leaf,
Or a sheaf,
Told how autumn days begin?
"Bob White" calling;
Bright leaves falling;
Cricket's voices; tree-tops thin;
Sumac burning;
Meadows turning;
So the autumn days begin.

Did the blast,
As it passed,
Moan how winter days begin?
Brooks that shiver;
Darkened river;
Skies down which the snow-flakes spin;
Boughs that rattle,
Creak and battle;
So the winter days begin.
—George Cooper, in *Golden Days*.

For the INSTRUCTOR.

A PEEP AT AFRICA.—NO. 7.

THE REFUGEES.

We told you in our last something about the people that were driven from France on account of their faith, and how they fled to Holland, and at last found a home in South Africa, through the kindness of the Government of Holland. They were, after a few years, almost compelled to give up their own language and adopt the Dutch, so that in the course of time the Dutch language was all they understood. Abbe Ja Caille, the French astronomer, who visited the Cape in 1752, says, "I did not meet any person under forty years of age who spoke French, unless he had just arrived from France." And Le Vaillant, the French naturalist, says that when he visited the Colony, in 1780, "he found but one old man who understood French."

In process of time, many of these people became tired of the way in which the Government dealt with them. They were not allowed to sell their produce to any but the East India Company, and at such price as the Company saw fit to give. They were excluded from participation in foreign trade, and hindered in all their transactions. They wanted the privilege of free trade along the coast, but this was denied them. The manners and customs of the people at this time were rather more than these "Boers," or farmers, could endure. One historian, in speaking of them, says: "When the Governor rode out, every one meeting him had to pay him homage, and persons happening to be in a carriage, must stop and get out of it till the Governor rode by. When His Excellency entered church, all persons, both men and women, stood up in token of respect; and his lady received the same honors. . . . Governor Ryk van Tulbagh, in ad-

dition to those rules, promulgated, in 1755, certain sumptuary laws, entering into detail as to the rank of those who should or should not use umbrellas, or wear silk dresses, embroidery, or other ornaments; the number of servants and horses that each rank might have; the costume of the coachman and footman; the dresses of brides and their friends at wedding ceremonies; even the style of mourning and of burial; in case of death,—all were minutely laid down, and larger or smaller fines were the penalties attached to the infraction of these regulations."

In view of all this form and ceremony which prevailed, and of the monopoly of the market, many of the inhabitants left the coast region, and went over the mountains into the interior, where they subsisted after the native manner of life, by killing game and pasturing cattle. For many months in the year, bread was a luxury that could not be secured, the dried flesh of game or oxen taking its place. There was neither church nor school within a hundred miles of them, "but every morning and evening the patriarch of the family offered up prayer and praise, and read from the cherished family Bible, whose simple teachings served to maintain the principles as well as the forms of morality and civilization amongst them." They suffered much from the natives, especially from the Bushmen, who murdered many of them.

Finally, when the contest between England and her American Colonies came, Holland became an active enemy of England. In 1780 England declared war with Holland, and planned an expedition to seize the Cape of Good Hope. A spy made known this intention to the French, who dispatched a fleet to protect the Dutch Company's possessions at the Cape. As this French fleet was off Cape Verde, it fell in with the English ships of war which were on their way to capture the Cape. A hard battle was fought between the two fleets, the English ships were disabled, and the French Admiral went on his way to South Africa, landing about two or three thousand troops at Simon's Bay. "The presence of this force" says the historian, "preserved Cape Town against any attack upon the part of the English fleet, and at the same time prevented the colonists from attempting to imitate the conduct of the Americans in their struggle for independence."

Finally, however, possession was taken of the Colony by the British in 1795, but it was again restored to Holland in 1803. In less than three years England resolved to recapture the Cape of Good Hope. A strong force was sent out under General Sir David Baird, and after a short, honorable struggle, the Colony was surrendered to the British Crown. At this time the country entered upon a new era.

D. A. ROBINSON.

THINGS EVERY BOY SHOULD KNOW.

"I BELIEVE," says a Southern writer, "in schools where boys can learn trades. Peter the Great left his throne, and went to learn how to build a ship; and he learned from stem to stern, from hull to mast, and that was the beginning of his greatness.

"I knew a young man who was poor and smart. A friend sent him to one of those schools up North, where he stayed two years, and came back a mining engineer and bridge builder. Last year he planned and built a cotton factory, and is getting a large salary.

"How many college boys in Georgia can tell what kind of timber will bear the heaviest burden, or why you take white oak for one part of a wagon and ash for another, and what timber will last longer under water, and what out of water?

"How many know sandstone from limestone, or iron from manganese? How many know how to cut a rafter or brace without a pattern? How many know which turns the faster, the top of the wheel or the bottom, as the wagon moves along the ground? How many know how steel is made, or how a snake can climb a tree? How many know that a horse gets up before and a cow behind, and the cow eats grass from her, and the horse to him? How many know that a surveyor's mark on a tree never gets any higher from the ground, or what tree bears fruit without bloom?

"There is a power of comfort in knowledge, but a boy is not going to get it unless he wants it badly. And that is the trouble with most college boys. They don't want it; they are too busy, and haven't got time. There is more hope of a dull boy who wants knowledge than of a genius, who generally knows it all without study. These close observers are the world's benefactors."—*Exchange*.

FALSE friends are like our shadow, keeping close to us while we walk in the sunshine, but leaving us the instant we cross into the shade.

THE SABBATH-SCHOOL WORKER.

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

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FACTS OR SPECULATION, WHICH?

It is admitted on all sides that a Sabbath-school worker ought to know a great deal more than he expects to teach. In no other way can he be prepared for the emergencies that he is liable to meet at any time. It is well to make some special preparation for the teaching of the lesson of the day, but this is not enough. Questions may be answered very differently from what we expect. There is no knowing what turn may be given to a subject by some inquiring mind. Questions are liable to be asked which even the most experienced teacher could not anticipate. How often has the most carefully arranged plan been upset in a moment by the introduction of some such unforeseen element! In how many instances have the best laid schemes for battle been frustrated by some accident, or by some unlooked-for movement on the part of the enemy! Happy is the commander who at such a time has a strong reserve force ready to wheel into the field on double quick at a moment's notice. Just so it is with a teacher. No military leader needs a reserve force more than he. Indeed, we may say no successful teacher is without it.

Some one has said that a teacher should be filled full to overflowing, in order that he may draw from his abundance to supply the wants of his class. But with what should he be filled?—Certainly not with vain imaginings, as is too often the case. Neither should it be with strange conjectures and wild speculations. Curious and far-fetched interpretations, as well as strained applications of Scripture passages, are entirely out of place in the Sabbath-school. It may be well to study the thoughts of other men on important subjects; but it is not good to be filled too largely with even wise men's opinions. Men of great learning and high intellectual power are not infrequently bewildered on subjects that are practically plain to the humble yeoman whose simple faith and prompt obedience have given him a rich experience in the things of God. The light of Divine love in his heart is stronger than that of the great scholar's intellect. The gracious Creator has made the way of eternal life so plain in his revealed Word that common people can understand it; and the question with us on the study of any subject should be, not what this one or that one thinks about it, but what does the Bible say in plain words that cannot easily be misunderstood.

The well-filled teacher, then, should be largely stocked with the clear, practical teachings of the Bible, especially on points oftenest needed in the every-day Christian life and warfare. He need not be able to repeat thousands of texts, verbatim, although the more he has of them the better; but he should be filled with the knowledge and wisdom which they impart.

There are few things that aid a teacher more than a complete knowledge of the history of the race, as set forth in the Bible. The best way of gaining this knowledge is by thoughtful reading of the Old Testament by course, and the New Testament from some well-arranged harmony of the Gospels. Help may be obtained from the Bible histories of good authors, but for every hour devoted to the study of such books, ten should be given to the reading of the Bible. Long dissertations and copious remarks often divert and confuse the reader more than they help him. And besides this, such extended works are liable to contain too many speculations. Let us first know what the Bible says; the nearer we come to the fountain head, the purer will be the draughts of truth which we take in.

But Bible history cannot be thoroughly understood without a knowledge of Bible lands. Every teacher should be more familiar with the country where the seers of old gave forth their flaming words of lofty imagery, and where Christ and the apostles walked and talked, than he is with any other part of the world which he has not seen. This knowledge cannot be gained by reading any one author. Book after book must be read, studied, and compared. Whatever is sustained by all of them may be taken for undoubted truth; the rest must be taken as a matter for further study. It is not enough to study maps and mere geographical descriptions. Accounts of travel in the Holy Land are indispensable, and also all such things as give us a vivid idea, not only of the country and its people, but of the country as inhabited by that people, and of the people

as actually engaged in the duties and associations of life. Such a course cannot be accomplished in a few weeks; it is the work of years; but they may be pleasant years. One should read and study till the mind, unbidden, will revert to the scenes described in the sacred record, and dwell upon them, as upon things in which he has actually taken a part. By and by the habit will grow so strong that, when duty permits, one will often find himself witnessing the battles and marches, the journeyings, the meetings and partings, the triumphs and failures, the joys and sorrows, of those days, as though they were really a part of his life, and a present part as well. Such experiences make the events of the Bible appear real, and wonderfully near; and when such a teacher talks to a class, he makes those events appear strangely real to them. His heart is stirred within him as it would be if he were actually beholding those things, and he will carry to a certain degree those same feelings into the hearts of his pupils. This gives him wonderful power as a teacher; for one of the greatest things to accomplish is to make people not only believe that Bible characters lived and did what they are said to have done, but to make them feel as they would if those things were actually taking place now.

A real teacher must be filled with humility, so that he will always be teachable and striving to learn; with the love of God, so that he will point trusting hearts to their Saviour, instead of drawing them to himself; with the love of his fellow men, so that he may work for them unselfishly, and gain their confidence as he could not otherwise do.

These things are realities; they can be comprehended and grasped by every teacher, and are within the reach of all who will patiently toil toward that end. A teacher thus equipped will have no need to resort to novelties, in order to claim the attention of his class, and he will have this advantage, that while novelties soon cease to please, and must inevitably become exhausted, the teacher who brings forth from the bounteous store we have described, will create a deep and abiding interest,—an interest that will not only live, but grow stronger while life lasts. Such an interest does not rest upon fanciful illustrations, or upon vain speculations that lead the mind into the barren regions of doubt and uncertainty, but upon sober facts of faith, the sound experience of ages, the love of the Father and the Son, and the indwelling of the Holy Spirit.

G. H. B.

CHANGE VERSUS IMPROVEMENT.

WASHINGTON IRVING says that, as soon as a Yankee becomes of age, he makes up his mind to *settle in life*, which means to *begin his wanderings*. If Irving lived now, I wonder what words the great satirist would use to express his contempt for our national characteristic—our mania for change.

There is little about our nation, except the Constitution, which has not radically changed. Indeed, were it not that the Constitution seems almost sacred to American hearts, it would probably have lost much more than it has of the strength and vigor which Jefferson gave it.

We see this restlessness in all the avocations of life; and if it were only confined to secular affairs, we might not regard it with so much alarm. But when the mania for constant improvement—*i. e.*, *change*—breaks out in our Sabbath-schools, we feel constrained to "cry aloud, and spare not."

Why, it has reached such a pass that every time I enter a Sabbath-school, I feel on the tip-toe of expectation to find out what *wonderful improvement* has been taxing the ingenious minds of the officers since they last met. Of course we should not stagnate; we should not get so deeply into a rut that it is impossible to get out. But on the other hand, a school should be very careful to avoid a nervous restlessness, a longing for the stimulus afforded by change. "But we must keep up the interest of the children," perhaps you say. If the children cannot be made so infatuated with the beautiful stories of the Bible that their interest will remain unabated from week to week, I hardly see what good will come of their attending Sabbath-school at all.

It used to be a very general practice in day schools to offer prizes and rewards of merit for good behavior and diligence in study. But eminent educators, the world over, have cried down the practice as a malevolent evil; for if scholars do not learn from motives of love for study and interest in school work, it will profit them but little; indeed, it will be a positive injury to commit lessons by heart simply for the honor of gaining a prize in the

end. If such practices are prolific of pernicious results in day schools, how much more so in Sabbath-schools, where the children should meet for the sole purpose of studying the Sacred Word of God! Everything like emulation should be sedulously avoided. The children should be made to comprehend that a poor lesson, indifferently recited, is a disrespect to God.

All sorts of parade are but so many stumbling-blocks in the way of the children. All popular innovations but bury the original object of the school so deeply beneath the evolutions and maneuverings, that one begins to wonder what the original object of the school was. If you have any real improvement to make, make it, in God's name; but remember that the Sabbath-school is not a proper place to make experiments, and that *improvement* is not a synonym for *change*. M. B. C.

THE TEACHER'S PRIVILEGES.

WHOEVER accepts any place of trust or responsibility, by that act agrees to fulfill the obligations involved. Such is the unwritten covenant of every teacher who accepts a Sabbath-school class. These obligations may be considered as *duties* or as *privileges*, according to the way they are looked upon. Truly, "the heart giveth grace unto every art;" and to the teacher whose heart is in the work, are afforded some of the most precious privileges of life. One of these is the opportunity to become personally acquainted with every member of his class. However well his efforts may be put forth in the school, his work by no means ends there. Through all the week there should be in his heart an interest and personal concern for every one of his little flock.

No two pupils are exactly alike in character, and the teacher who would successfully interest and instruct each one, must make the different members of his class a study. This cannot all be done at the Sabbath-school. The scholars should be visited at their homes; there the teacher may get an insight into the character, habits, and peculiarities of each.

It is natural for every teacher to love intelligent, faithful pupils better than dull or bashful ones; but we should be careful to guard against showing our preferences. It is very hard to keep from manifesting these feelings, if we have them; so the best way is to try to avoid having favorites. We are not to love the gentle only,—not Jennie because Jennie's mother is our best friend, or Nellie because she is pretty, or Willie because he has winning ways,—but *all*, if not for their own sakes, for Christ's sake. The rude, insubordinate, or disagreeable ones need our help more than those who are more tractable, and we have the more to do for them. If for the disagreeable, unlovely ones we work hard, and pray, we shall almost assuredly come to love them. These, of all others, should be visited at their homes, helped with their lessons, and encouraged to regard the teacher as a *friend*, as well as an instructor. Often a pupil who is stubborn or diffident becomes one of the most faithful and interested in the class, when he finds that his teacher really has a care for him, and is grieved by his negligence. Love begets love, inspires confidence, banishes coldness; puts a new light into the teacher's eye, and a new melody into his voice. If the teacher is thoroughly imbued with the right spirit, it will prevent favoritism, and give him joy in working even for the dullest of his pupils.

We are ourselves made better by all wise and loving doing for others; and the teacher is almost sure to love more dearly and be more dearly loved by a scholar for whom he has much anxiety and has made great efforts. But there is one danger right here which must be guarded against. Some teachers, who really mean well, succeed in winning the confidence of their pupils in such a way as to create for themselves a sort of hero-worship. The result of their efforts is to attract to the teacher's self instead of to the Saviour, or to the Bible and its teachings. The wise teacher will skillfully turn attention from himself to the truths he teaches, and to Him who alone is worthy of our homage. He will try to lead his pupils to obey right principles because they are right, not simply to please their teacher.

If one of your class is absent from the school, make it a point to find out the reason for it before another Sabbath. Sickness may be the cause; and a friendly visit from the teacher will be likely to do much good, and be really appreciated, both by the pupil and his parents. Or the absent one may have become discouraged for some reason, and your visit may be the means of bringing him back to try again. Perhaps some of your class are becoming care-

less or indifferent; they are not very punctual in attendance, and their lessons are not well learned. A visit to them is certainly in place, and you may succeed in arousing their interest anew in the work.

How many scholars, in city and in country, the world over, are lost to the Sabbath-school and the good influences it might exert on their whole after life, by the neglect of teachers to follow them up when they first absent themselves from the school! Do we want to be held responsible for souls thus lost?

It is an excellent plan for the teacher to meet with the whole class, of an evening or afternoon, to look over the lesson with them, and show them how to study and become interested in the word of God. Such an informal class-meeting held every week is an invaluable aid to the teacher in his work, though a monthly meeting is much better than none. What opportunities for good such occasions present! Not only do teachers and scholars become acquainted with each other, but an interest is created in the study of the Bible; and the teacher finds opportune moments when a word spoken "in due season" may lead some unconverted one to God. Some of the most delightful and satisfying friendships of life are those formed between teachers and pupils. We should never look upon the bond as a slight one, but rather let it take hold of the most enduring part of our nature.

Twenty years ago a young lady was given a class of restless children—little girls—by whom she tried faithfully to do her duty, in school and out. Doubtless her work sometimes appeared to her a thankless one; for we did not all want to "be good;" and she must have been many times pained by our careless indifference to her words of love. After a time, she was married, and went to a distant State to live. The years crept on, bringing many changes to the little band. Some laid down to their long sleep before grown to womanhood; others have lived to drink deeply of life's bitter cup, and the careless days of our childhood are become a dim memory.—To-day, I opened my door to a strange lady, and bade her be seated, without having the least idea who it could be. As she remained silent, only looking at me very earnestly, I said, "I do not think I have ever met you before." "Don't you remember ———?" she replied. Memory struggled for an instant, and then it was all clear. "Know you? yes; my old Sabbath-school teacher!" and neither of us could keep back the tears.

And do you know the very first thought which memory grasped, as it came to me who my visitor was? 'T was a picture of an old-fashioned parlor, wherein were seated on black hair-cloth chairs six or eight little girls and their teacher. The occasion was a little class-meeting, which I now remember she was in the habit of holding with us almost every week. For a moment I did not see the faded woman before me; but instead, the blue-eyed, round-faced girl, as, after going over our next Sabbath's lesson with us, she talked one by one with her little scholars about being good; and finally kneeled and prayed with us. From time to time some of us yielded to the good Spirit, and joined our broken little prayers with hers. Many times there were tears on her face when we arose, and we wondered why her eyes were so often full as she kissed us each, and bade us good-bye. Ah, faithful teacher, the years had almost obliterated your face from my memory, but never shall time destroy the remembrance of your loving efforts in our behalf. Since, I have known what I could not then realize,—the anxiety and tenderness which filled your heart for us.

When the great Teacher shall gather his own beside the crystal sea, we cannot doubt there will be many little circles around him, formed of those who loved him here, taught in his name, and have come, bringing their sheaves with them.

EVA BELL GILES.

THE BLACKBOARD AGAIN.

LAST month some illustrations were given of the story of Jacob's life, and a few suggestions were offered as to the best method of using the blackboard in teaching the lesson. It may be well to continue the work in this supplement, giving further illustrations of the story.

Having questioned your pupils on the lesson of the previous Sabbath, you now continue the story, perhaps saying:—

"Jacob then went on his journey among mountains, and past green fields and olive orchards and vineyards, and across little brooks, and sometimes a river. At night time he no doubt lay down on the ground and went to sleep, just as he did at Bethel. God watched over Jacob on all this long journey, and did not let any robbers or bad men hurt him, nor any wild beasts tear him in pieces.

"By and by the road led down to the River Jordan. There was no bridge over the river, but Jacob could see, by the footprints on the bank, where the people and animals crossed over. He waded through this shallow place,

or ford, as it was called, and came out into a beautiful country. Sometimes there were rich green pastures, and sometimes wild, rocky places, and desert sands. Day after day he went on his long journey, and night after night he had nothing but the hard ground for a bed. By and by he came to the land of the people of the East—to Haran. This country was a great plain, with sometimes ridges of low hills, and once in awhile a mountain. You remember that a good many years before this, Jacob's grandfather Abraham moved up to Haran and lived in that city a long



time; and that when Abraham's father Terah died, Abraham, with his wife Sarai and his nephew Lot, went down into Canaan to live. They must have traveled over very much the same road that Jacob took now in coming to Haran. (While talking about Haran, draw on your blackboard a few rounded hills as a background.)

"Jacob must have been footsore and weary with such a long journey; for he had traveled about five hundred miles since leaving his home at Beersheba. I suspect he walked a good deal slower than he did when he started out on that first day to get away from Esau. (You will have roughly sketched Jacob in the foreground.) I suppose he sometimes sat down under a shady tree to rest and to get away from the hot sun. And the little birds twittered over their nest-building in the branches up above him, and sang just as merrily as they did around his home in far-off Beersheba. (While talking, roughly sketch a tree in the field.)

"As Jacob was going along, he looked up and saw a well in the field. The well was covered up with a great stone, so large that one man could scarcely move it. There were no houses near, so it was necessary to keep the well covered up for fear some person or animal might not see it, and thus fall into the water. I should not wonder if this well was very deep. Water was scarce in this country, and sometimes people had to dig a great way through the hard rocks before they could find any water at all. Maybe the wells would be several miles apart. Do you remember how Abraham once dug a well in Gerar, and how the herdsmen came, and took it away from him when he had found good water? (You will now have the well finished.)

"Jacob saw near the well three flocks of sheep. Some of them were lying down, and some were nibbling the short, green grass. There were ever and ever so many of them, and they were all waiting for a drink of water from the well. There was a large trough near the well. Most

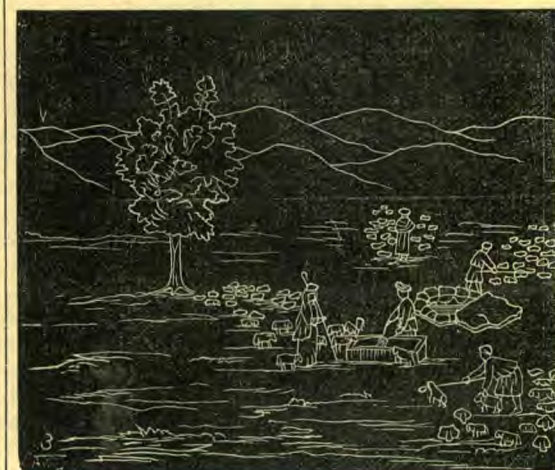


likely it was made of stone, for there was hardly any wood in this country. Probably the men had to go to some rocky place, and peck and peck away day after day until they had hewn out a block large enough for a trough; and then they would have to work at the inside of the block until it was hollowed out. They had to be so careful not to pound too hard, for that would crack the trough, and spoil it. And after it was done, there was a great deal of hard work to get it up by the well. The shepherds drew water out of the well, and poured it into this trough for the sheep to drink. (You will now have made the sheep and the trough.)

"There were three men by the well. These were the shepherds, who spent all their time in taking care of the sheep. For the people in those days did not have farms all fenced off as we do now, but at most they used stones to mark the dividing line between the fields. I do not suppose there were really any farms at all, but the people stayed in one place until the flocks and herds had eaten up all the good grass, and then went somewhere else where there was better pasture land. Nobody seemed to pay money for the land, but the man that had been using it the longest claimed the most right to it. Sometimes the people lived in little towns, as Laban seems to have done, and pastured their flocks out in the fields near by. The shepherds did not always have a pleasant time; for they had to see that the sheep did not stray off and get lost, or that no thief stole them, or no wild beast ate them up. And they had to stay out, no matter if it was cold and rainy, or if the sun shone very hot; and if a sheep strayed away or fell into a pit, it had to be hunted up and brought back to the fold. (By this time you will have made the shepherds, one sitting down by the well, and the other two talking together, as in No. 1.)

"Jacob did not know where to go to find his uncle's house. So when he saw the shepherds, he went up by the well to ask them. 'My brethren,' said Jacob, 'where is your home?' 'We dwell in Haran,' they answered. Then he asked them if they knew Laban, the son of Nahor? 'Oh, yes,' the shepherds answered, 'we know him very well, and away off by those hills is his daughter Rachel, coming with his sheep to water them.'

"Jacob looked that way, and saw his cousin coming all alone, with the sheep following close to her. She did not need anybody to help her drive them; for she was so good and kind that they all followed her wherever she went. (Make Rachel in the distance, with the sheep, as in No. 2.) Jacob asked the men why they did not water their sheep, and then go and feed them where the grass was better.



They said they had no business to take away the stone from the well until all the shepherds who had a right to use the water had come there with their flocks. So when Rachel drew near with her sheep, Jacob helped the men take off the great stone, and he drew water for her flock. I suppose Rachel had found such nice green grass among the hills that she did not like to take the sheep away from it, down to the well. She must have wondered who the stranger could be that so kindly drew water for her sheep. (By this time you will have made changes in your picture to correspond with No. 3.) When Jacob told her that he was her cousin, her Aunt Rebecca's son, she ran all the way home to tell her folks about it. (Erase Rachel from the picture, leaving Jacob with the sheep.)

"Laban was very glad when he heard that his sister's son had come to see him, and he ran back with Rachel to the well. He embraced Jacob, and kissed him, and wept; and then he asked how his mother Rebecca was, and how Isaac was, and all the rest of the family. It must have been a long while since Laban had heard from his sister; for there were no swift railway cars to carry letters back and forth, and no postmen to send; and if he made the journey, he would have to be gone a long time from home, and his flocks and herds. I suppose it was often years between the times when he heard from Rebecca. So now he was very glad to see Jacob, and he made him go home with him. (By this time, your picture will be changed as in No. 4.)

"Rachel was very nice looking. Jacob soon found that she was as good as she was handsome, and he wanted to marry her. But it was the fashion in those days for a young man to pay his father-in-law a large sum of money when he married a wife. Jacob was poor, and had no money to pay; so Laban said that he must work for him seven years before he could marry Rachel, and that would do in the place of money. Jacob agreed to this; but at the end of the seven years, Laban cheated him, and made him marry his oldest daughter Leah, who was not so good and pretty as Rachel. I should not wonder if Jacob remem-

bered, when this trouble came upon him, how he had cheated his brother Esau, seven years before. Then Laban said Jacob must marry Rachel also, and thus he had two wives; but he had to work seven years longer. It does not seem as if Jacob was much to blame in this matter, but yet he had trouble enough in his family, in one way or another, so that he must have seen very plainly why it is that God has made it a law that a man should have only one wife."

One thing especially the teacher should bear in mind,



and that is that he must not withhold his word picture while making his crayon drawing. The blackboard must be made subordinate to the story. To do this the teacher must tell a fuller story than that found in the Lesson Book. He must tell enough of what is true to Oriental life, and in keeping with the lesson to be taught, as to enable him to get that particular feature of the drawing completed before he ceases to talk about it. For instance, if the objects to be drawn are the three shepherds by the well, enough must be said about rural life, and especially shepherd life, in Palestine, to give the teacher time to sketch the shepherds; if the well, something must be said about the water supply of the country; if a tree, something about the wood; and care must be taken in all this talk, to have the facts true to the life and times under consideration. Fortunately, the manners and customs of the East have changed but little with the passing years; and if we were to visit the country to-day, it would seem as if we were carried back to the days of the patriarchs. A diligent study of some good book of travels in Palestine, and another on Bible manners and customs, together with a careful reading of the Sacred Text, will be necessary to the successful accomplishing of this work. The teacher must know a great deal more than he expects to teach. He must be more conversant with this subject than with the geography of any other country in the world. If this work is carried out as thoroughly as it should be, we shall hear fewer primary teachers say, "I wish I could study in the senior division; these lessons are so easy, I don't have anything to do." No, indeed; there is study enough to do, and invention enough to be brought into play in the drawing, to satisfy the most active mind. Never think that your work is done well enough so long as there is a possibility of doing it any better. The teacher's work is a progressive one; he should be better informed, exercise better invention, use more tact in presenting the subject



and approaching his pupils, this quarter than he could in the one before.

It is an unwise thing to apologize for the poor quality of your picture. Do not begin by saying, "I cannot draw a very good picture." Children are sharp critics, and as soon as you have called attention to your lack of skill, they will point out defects enough to make the recitation hour a very uncomfortable one, and you will feel as if the lesson story had failed of its effect.

Do not call attention to the picture in any manner. Begin your story, and while talking about the hills, make a few; when speaking about the trees, make one; when

talking about Jacob, sketch him; and about the sheep, draw some irregular ovals to represent them. But let it all come in *incidentally*, as if you were so full of the subject, and each character stood out so vividly in your mind, that you could not help making a few marks on the board, just to show your scholars how it looked.

Be sure to make your drawing keep up with your talking, no matter how poorly you do it. If you cannot draw well, make a poor picture, no matter if it is as rough, or rougher, than No. 5. Believe me, it will be as effective as a more elaborate one, if you only depend mainly upon the word picture, and make that bright and clear. If you cannot get a good tree made while you are talking about one, you must make a rougher one, with scribbles for leaves, and two straight marks for a trunk. The drawing is not so much for illustrating as for holding the eyes of restless pupils. This will be best done, not by the elaborateness and finish of your work, but by the rapidity with which one feature succeeds another. This will keep them all alive to see what you are going to do next.

But you must practice a great deal at home. Plan out your picture, and then go over it again and again, until you can make it without apparent effort. To produce the right effect, care must be taken to have the size of the objects properly related. For instance, if you want to make Rachel rounding the hills, you should make the figure very small and the sheep mere specks, to give the idea that she is a long way off. Jacob you have placed in the foreground, and he must be proportionately larger. If his feet are on a level with those of the shepherds, he must be made the same size; if you want to make him a little nearer and larger than the others, make his figure a trifle larger, thus bringing his feet a little nearer the bottom of the picture. But we cannot in this already lengthy article give any instruction in regard to the actual work of drawing. If nothing prevents, this subject will be taken up at another time.

W. E. L.

HELPS IN BIBLE STUDY.

WE are quite often asked the question: "What are the best helps for Bible study?" Now we do not propose to give, in this brief article, a complete answer to this question, but merely to give a hint that, if acted upon, will be a help to many.

Some make the mistake of supposing that they need quite a library for this purpose. Well, it is very true that the advanced student is always wanting one more book, no matter how many he already has; but there are a great number of people who do not realize how much good they can get from sources wholly within their reach.

First of all, we will call attention to the marginal references in your Bible. These references are no more infallible than other works of man; they sometimes connect scriptures that you do not think ought to be so related; but after all, they may be a mine of wealth to you. At first it requires considerable patience to study the Bible by marginal references, but perseverance will make it easy and pleasant. Of course you have little need for marginal references, except to point you to other scriptures bearing on the same point as the one you already have before you. The similarity in some of the passages will be more in the wording than in the meaning, while others will seem too remote to be of any use; but keep on through them all, and if you do not then find anything to your mind, look up the secondary references; that is, when you have looked out the passage pointed to in a marginal reference, notice the marginal references to that passage, and so on. An hour spent in this way may not satisfy you; but in many instances it will let in light that you will prize very highly. And if the practice is followed up, the final result will be valuable indeed. It will give you an enlightened breadth of view which you would hardly get in any other way. Some very efficient Bible scholars have gained a large share of their knowledge of the Bible by this means.

Next, you want a Bible Dictionary, if you do not have one in your Bible. This ought not to cost more than about two dollars. Then you want a work on Bible Lands,—such as Barrow's, "A Ride through Palestine," or something of that kind. Of course, the more you can have, the better, provided you have time to study them; but the point which we wish especially to make is this,—that one or two books well studied are worth more than a whole library that you have scarcely time to look into, at least they are worth more to the ordinary Sabbath-school worker. That man is deceived who thinks to make himself wise by filling his shelves with books. One book is usually sufficient till you are completely familiar with it; then buy another. Thousands of people fail in the business of life, or in gaining an education, because they are always straining after things beyond their reach, instead of improving present opportunities. Just so it is with those who are more anxious to obtain books than they are to study them. There seems to be a strange infatuation in this matter. One reads over the titles of books, or looks at them in the book-store, and

thinks of what a world of wisdom they contain. It seems for the moment that to possess them would be about the same as knowing all that is in them. But alas! how different is the result. And the one who reads too hastily to leave time for reflection is scarcely less deceived. Let me close, then, by asking you to join with me in making the most of what we already have, and adding thereto as fast as we have need, or as our means may warrant.

G. H. B.

BRAIN-FURNISHING FOR FIFTEEN CENTS.

It costs time and work to learn what is worth learning, or to do what is worth doing; yet many who see the results of toil and outlay in another's achievements, are quite likely to think that the gain has been made through some special advantage in the line of helps to knowledge or skill. At all events, they want to attain to similar results at the smallest cost possible; and, as a rule, the less competent they are to learn or to do, the smaller is the outlay which they deem necessary for the attainment desired. Good Stephen Paxson, the veteran Sunday-school missionary of the West, used to tell of a man who applied to him for a cheap and comprehensive help to Bible knowledge. "I want a book," he said, "that will explain the Bible from Genesis to Revelation. I don't want a big book. I want one to cost about fifteen cents. I work hard on my farm all the week, and I don't have time to read. I want a book that will tell me right off all I want to know about the Sunday-school lesson." Father Paxson's frank response in that case was, "My dear sir, you mustn't expect to buy, with fifteen cents, brains enough to run your Sunday-school class without any trouble or study on your part." There are a good many teachers, and other workers, who are hoping to get all the helps they need for their special field of service, at a cost of about fifteen cents, and in a shape that they can handle without effort. Father Paxson's admonition is appropriate to their case also.—S. S. Times.

NEBRASKA S. S. ASSOCIATION.

THE ninth annual session of this Association was held in connection with the camp-meeting at Grand Island, Nebraska.

FIRST MEETING, 11:50 A. M., SEPT. 8.—The President in the chair. On motion, all members of any Sabbath-school were invited to take part in the deliberations of the meeting. N. H. Droulard was appointed Secretary *pro tem*.

On motion, the Chair appointed the usual committees, which were as follows: On Nominations, F. Jürg, John Gardner, W. D. Chapman; on Resolutions, J. H. Nicholson, and sisters Hyatt and Droulard.

At the request of the meeting, a question box was placed in the main pavilion, and the President chose two persons to act with himself in preparing answers for the questions.

Meeting adjourned to call of Chair.

SECOND MEETING, 10:15 A. M., SEPT. 15.—The minutes of the last session were read and approved.

The Committee on Resolutions submitted the first of the resolutions given below, and on motion it was adopted.

Eld. Johnson gave a short, forcible address on "The Importance of Studying the Bible Systematically," and urged the study of the S. S. lessons as one means by which this might be carried out.

Adjourned to call of Chair.

THIRD MEETING.—Half an hour was spent in listening to the questions found in the question box. Some of them drew forth interesting remarks from many of those present.

The minutes of the last meeting were read and approved, following which the Committee on Resolutions presented the following report, and after some discussion it was adopted as here given:—

Whereas, There is among our people, parents and children, a lack of theoretical and practical knowledge of the Scriptures; and—

Whereas, The Sabbath-school is one of the best means of educating old and young in truths relating to our salvation; therefore—

Resolved, That it is the duty of officers, teachers, and scholars to help in this work by studious, careful, and prayerful preparation of the heart and the lesson.

Resolved, That the President and Secretary shall labor with and assist the different schools in the State by means of visits and letters, as much as may be practicable.

Resolved, That we believe it is the duty of S. S. workers to labor more for the spiritual advancement of our youth and children.

Resolved, That during the coming year the President shall hold as many Sabbath-school Institutes in different parts of the State as shall be deemed advisable.

The Committee on Nominations presented the following; each name was acted upon separately, and the

persons duly elected to their respective offices: *Executive Committee*, D. Nettleton, *President*; O. A. Johnson, *Vice-President*; W. D. Chapman, *Secretary*; George Lessenger, Fredric Jörg.

Meeting adjourned *sine die*.

During a part of the "Workers' meeting" and the whole of the camp-meeting, one hour was given each day to Sabbath-school work. At these meetings the "Qualifications of Officers and Teachers," "The Study of the Lesson," "Preparing to Teach," "The Art of Questioning," etc., were considered; and those present were shown the proper manner of studying the lesson in the family and teaching it in the school. We trust much benefit may be derived from this feature of the meeting.

The collection at the Sabbath-school, amounting to over one hundred dollars, was donated to the African Mission.

O. A. JOHNSON, *Pres.*

W. D. CHAPMAN, *Sec.*

MICHIGAN SABBATH-SCHOOL ASSOCIATION.

THE tenth annual session of this Association was held in connection with the camp-meeting at Grand Rapids, Sept. 20 to Oct. 4.

FIRST MEETING, SEPT. 23, AT 10:30 A. M.—After the usual opening exercises, the minutes of the last annual session were called for and read. Interesting and encouraging remarks were made by the President concerning the work throughout the State, there having been twelve Sabbath-school Conventions held during the past year besides much work done by way of correspondence.

On motion, the Chair was empowered to appoint the usual committees on nominations, resolutions, and auditing. The Chair was also authorized to appoint a committee of three to consider the matter of adopting a new State Constitution. Subsequently the following committees were named: On Nominations, A. Swedberg, David Malin, J. W. Miner; on Resolutions, G. W. Morse, A. Kunz, D. H. Lamson; on Constitution, G. A. Hare, H. W. Miller, V. H. Lucas; on Auditing, J. Fargo, E. S. Griggs, Winnie E. Loughborough.

Adjourned to call of Chair.

SECOND MEETING, OCT. 3, 2:30 P. M.—After the reading of the minutes of the previous meeting, the Committee on Resolutions presented the following report:—

Whereas, The blessing of God has rested upon the Sabbath-school work in this Association during the past year to a marked extent; therefore—

Resolved, That we hereby express our sincere gratitude to our Heavenly Father for this signal manifestation of his mercy and goodness.

Resolved, That we will increase our devotion to the Sabbath-school work, and will labor with more earnestness than ever for the building up of this cause in our State.

Whereas, The experience of the past year has more fully demonstrated the value and feasibility of Sabbath-school conventions; therefore—

Resolved, That we express it as our firm conviction that this work should not only be continued, but enlarged, both as regards the frequency of the conventions and the scope of the work performed in them.

Whereas, Increased blessings have come to our Sabbath-schools in consequence of devoting a liberal portion of our contributions to the South African Mission, and as a more liberal spirit of giving has thereby been stimulated; therefore—

Resolved, That we recommend the continuance of the plan of having some similar worthy object before us, on which to bestow our surplus contributions.

Whereas, It is desirable to obtain the greatest degree of benefit possible from the record work of our Sabbath-schools; therefore—

Resolved, That as an aid thereto we recommend the adoption and use of a simple system of quarterly reports to be given to pupils, showing their standing as contained in the class record books.

Whereas, With the increase of labor and expense consequent upon the increased growth of the Sabbath-school work, there arises a demand for more means; therefore—

Resolved, That we recommend that our Sabbath-schools pay to the State Association a tithe of their total contributions.

Whereas, The Sabbath-school work should be in every sense a progressive one; and—

Whereas, It is desirable to obtain the most complete development of the moral nature as well as the attainment of the highest degree of education in Biblical learning; therefore—

Resolved, That it is hereby expressed as the sense of this Association, that the arrangement of our Sabbath-school lessons should be such, and the presentation of the truths to be taught thereby so adapted, as to be to the greatest extent possible, logical, natural, and calculated to bring into exercise all of the mental faculties, and permit the application of the most approved methods of teaching.

Resolved, That we urge upon all our Sabbath-school workers the necessity of giving diligent attention to the acquirement of knowledge and skill in approved methods of teaching, especially as regards the application of object-teaching, blackboard and map illustrations.

Interesting remarks were made on the resolutions, and all were unanimously adopted.

The Committee on Constitution recommended that the Constitution for State Associations, which was drawn up at the last session of the General S. S. Association, be adopted as the Constitution of this Association.

The report was accepted and the Constitution adopted.

The committee on Nominations presented the following names for officers for the coming year: For *President*, M. B. Miller; *Vice-President*, C. C. Lewis; *Secretary* and *Treasurer*, Vesta D. Miller; *Executive Committee*, M. B. Miller, C. C. Lewis, Vesta D. Miller, G. W. Morse, F. E. Belden.

Meeting adjourned *sine die*.

Besides the regular meetings of the Association as above reported, several meetings of instruction were held. These were well attended, and seemed to awaken a deeper interest on the part of Sabbath-school officers and teachers present to know of better and more efficient methods of work.

M. B. MILLER, *Pres.*

VESTA D. MILLER, *Sec.*

REPORT OF THE OHIO SABBATH-SCHOOL ASSOCIATION.

THE tenth annual session of this Association was held on the camp-ground at Cleveland.

FIRST MEETING, AUG. 14, 1887, AT 10 A. M.—The President in the chair. The report of the ninth session was read and approved. Three new schools,—Cincinnati, Huntsburg, and Bloomington,—were admitted into the Association.

On motion, the Chair appointed the usual committees, which were as follows: On Nominations, R. A. Underwood, E. H. Gates, and W. J. Stone; on Resolutions, D. E. Lindsey, O. J. Mason, and Carrie Lucas; on Auditing, L. T. Dysert, T. Valentiner; Committee to look after the wants of the schools, O. J. Mason, Nellie Beebe, Ida Walters, J. T. Boetteher, H. H. Burkholder; on looking after the wants of the children on the camp-ground, Ida Walters, Carrie Lucas, Nellie Beebe, Nellie Patchen, Mollie Mc Neal.

Adjourned to call of Chair.

SECOND MEETING, AUG. 15, AT 9 A. M.—After the usual opening exercises, the school at McClure was admitted into the Association. The financial report of the past year was given, showing the total resources of the Association to have been \$352.36; total expenditures, \$314.90, leaving a balance in the treasury of \$37.46. The report of the last quarter was also read. The amount donated to the South African Mission during the quarter was \$107.70.

Reports of committees being called for, the Committee on Resolutions responded with the following partial report:—

Whereas, We see the necessity of keeping pace with the advance work of the General Association; and—

Whereas, We believe, in harmony with the "Testimonies of the Spirit of God," that our Sabbath-schools are a grand means for the salvation of our children; therefore—

Resolved, That for the more perfect organization, discipline, and success of the same, we recommend that the State officers see that the schools in this Association be given practical or normal instruction at least twice a year.

Resolved, That this instruction be given as far as practicable in general Sabbath-school meetings at such time and place as will accommodate the greatest possible number of schools.

Resolved, That all schools not able to take advantage of these privileges be visited and instructed by one or more of the State officers.

Before the next resolutions were offered, Eld. Lindsey stated that the late Constitution recommended by the General Association, had never been adopted by this Association. A reading of the old and the new form was then called for, after which the new Constitution was adopted.

The remaining resolutions were then read:—

Resolved, That our State S. S. Constitution be amended in Art. 4 so as to read, "The Officers shall be President, Vice-President, Secretary, Assistant Secretary, and Executive Board of five."

Resolved, That we recommend that the S. S. supplies be kept in stock at the State Depository, to be forwarded on order to schools as needed, the profit on the sale of the same to be placed to the credit of the State S. S. Association.

On motion, each resolution was considered separately.

It was then moved and supported that the resolution concerning the amendment of Art. 4 in the Constitution be

adopted. After some remarks, it carried by unanimous vote. The last resolution was also adopted.

The first resolution was then read, and called out considerable discussion from those most interested in Sabbath-school work. It was finally referred back to the Committee for further consideration.

Adjourned to call of Chair.

THIRD MEETING, AUG. 16, AT 9 A. M.—The Committee on Resolutions reported concerning the resolution which had been referred back to them at a previous meeting, the resolution as revised reading as follows:—

Whereas, We see the necessity of keeping pace with the advance work of the General Association; and—

Whereas, We believe, in harmony with the "Testimonies of the Spirit of God," that our Sabbath-schools are a grand means for the salvation of our children; therefore—

Resolved, That for the more perfect organization, discipline, and success of the same, we recommend that the State officers of this Association hold two or more series of Sabbath-school meetings during the year, for practical instruction or normal drill in Sabbath-school work, the meetings to be held at such time and place as will accommodate the greatest number possible.

Carried unanimously.

The following resolution was then presented:—

Whereas, The normals and conventions held for the benefit of the schools in different parts of the State involve much expense; and—

Whereas, It is the schools that accrue the benefit of these drills; therefore—

Resolved, That the schools should be willing to bear the expenses, at least of any such normal held for their benefit, thus making these special drills self-sustaining.

After some discussion as to the best manner of raising the means, the resolution was adopted.

The Nominating Committee presented the following-named persons as officers for the ensuing year: *President*, V. H. Lucas; *Vice-President*, Eld. O. J. Mason; *Secretary*, Nellie Beebe; *Assistant Secretary*, Mrs. V. H. Lucas; *Executive Board*, V. H. Lucas, O. J. Mason, Harvey Mitchell, H. H. Burkholder, Nellie Beebe.

A kindergarten exercise, illustrating the lesson about Jacob and Esau, was then given, after which meeting adjourned to call of Chair.

A fourth meeting was held August 18, at 9:30 A. M., at which time the kindergarten work was further explained. This was followed by some remarks from the President.

Meeting then adjourned *sine die*.

V. H. LUCAS, *Pres.*

NELLIE BEEBE, *Sec.*

MISSOURI S. S. ASSOCIATION.

THE tenth annual session of this Association was held in connection with the camp-meeting at Nevada, Sept. 20-27, 1887.

FIRST MEETING, AT 5 P. M., SEPT. 21.—After the usual opening exercises, the President spoke briefly about the condition of the work in the State, and also in regard to the resolutions passed at the last session. Bro. N. W. Allee made some very interesting remarks upon the importance and sacredness of this work, and we trust all were benefited by the good thoughts expressed.

The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, T. A. Hoover, R. H. Millman, and F. N. Elmore; on Resolutions, R. S. Droulard, N. W. Allee, and J. G. Wood.

SECOND MEETING, AT 5 P. M., SEPT. 25.—The Committee on Resolutions presented the following report, which was accepted:—

Whereas, We recognize the hand of God in the institution of the Sabbath-school as an important means of maintaining spiritual life and interest in our churches; therefore—

Resolved, That we will continue our efforts in sustaining the Sabbath-school interests among us.

Resolved, That we will raise and contribute during this year \$150 to the South African Mission, and \$150 to the city missions of our own State.

Bro. D. T. Jones offered the following resolutions, which were also accepted:—

Resolved, That we hereby instruct the President of this Association to attend, in the interest of the Sabbath-school work, the camp-meetings and such other general meetings held in the State as the Executive Committee shall think proper.

Resolved, That the expense of this work be paid out of the Sabbath-school donations of these meetings.

The Committee on Nominations reported the following officers: For *President*, James Klostermyer; *Secretary* and *Treasurer*, Florence E. Watts. *Executive Committee*, James Klostermyer, J. B. Beckner, and N. W. Allee; all of whom were elected.

Meeting adjourned *sine die*.

N. W. ALLEE, *Pres.*

VITA MORROW, *Sec.*

The Sabbath-School.

FOURTH SABBATH IN NOVEMBER.

NOVEMBER 26.

PRAYER.

LESSON 14.—THE RECORDED PRAYERS OF OUR LORD.

1. When Jesus had finished praying on a certain occasion, what request did one of his disciples make? Luke 11:1.
2. Repeat the first sentence of the prayer. V. 2.
3. What does the expression, "our Father," suggest?—*Affection and trust on our part, with protection and tenderness on the part of God.*
4. How may the expression, "which art in heaven" be interpreted?—*As a recognition of the power and majesty of the Father as the supreme ruler in heaven.*
5. What should the words, "hallowed be thy name," express?—*The highest honor and the deepest adoration.*
6. Can we sincerely pray for the coming of God's kingdom, unless we are doing our utmost to prepare for it?
7. Where is that coming brought to view? Dan. 2:44; 7:14, 27.
8. How is the will of God done in heaven? Ps. 103:20, 21.
9. What modest petition are we to make with reference to physical wants? Luke 11:3.
10. How may this prayer be understood?—*As asking God to give us what we need for our daily health and comfort.* 1 Tim. 6:7, 8.
11. How are we taught to pray for pardon? Matt. 6:12.
12. What promise is found in verse 14?
13. What warning is given in verse 15?
14. What is the last petition? Verse 13.
15. If this is to be our prayer, what must be thought of voluntarily going into temptation, or mixing with the evil?
16. How does the prayer close?—*By attributing dominion, power, and glory to the One we worship.*

SUPPLEMENTARY QUESTIONS.

1. What may be learned from Gen. 24:12, and from Neh. 1:11, concerning proper objects of prayer?
2. What light is thrown upon the same subject by 1 Chron. 4:10; Ps. 90:17; 118:25?
3. Who prays that all who seek the Lord may rejoice and be glad in him? Ps. 40:16.
4. Where do we find his prayer that God will continue his loving-kindness to the upright in heart? Ps. 36:10.
5. For what class does he especially plead? Ps. 10:12.
6. For whom did Paul pray that they might be filled with the knowledge of God's will in all wisdom and spiritual understanding? Col. 1:9.
7. For whom did he pray night and day that he might see them, and perfect what was lacking in their faith? 1 Thess. 3:10.
8. In what did he pray that they might increase? Verse 12.
9. What does he say about his prayers for the Philippians? Phil. 1:3-5.
10. How should we pray, and for whom? Eph. 6:18.

COMPENDIUM.

And it came to pass that, as Jesus was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. The prayer which our Lord then taught them begins with the words: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth."

The expression, "our Father," is very touching. It suggests affection and trust on the part of the petitioner, and an assurance of protection and tenderness on the part of God.

The expression, "which art in heaven," may be understood as a recognition of the power and majesty of the One who rules in heaven. The words, "hallowed be thy name," should express the highest honor and the deepest adoration.

Those who pray, "Thy kingdom come," should be doing their utmost to prepare for the ushering in of that kingdom as brought to view in Dan. 2:44, and 7:14, 27. By consulting Ps. 103:20, 21, we shall see that the mighty angels in heaven obey the will of God by doing his commandments, harkening unto the voice of his word.

With reference to temporal wants, he taught the simple petition, "Give us this day our daily bread." What a rebuke on covetousness! In 1 Tim. 6:7, 8, we are also taught that having food and raiment we should be content therewith.

The beautiful lesson of forgiveness for injuries is taught in the words: "Forgive us our sins as we also forgive every one that is indebted to us;" and then, that the lesson may not fail to be understood, the explanation is made: "For if ye forgive men their trespasses, your heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Those who pray to be shielded from temptation should avoid it in every possible way.

This wonderful prayer closes by attributing dominion, power, and glory to the Supreme Ruler of heaven and earth, the Being to whom our worship is directed.

CONDENSED ANALYSIS.

1. The disciples ask Jesus to teach them how to pray.
2. The prayer he taught them:—(a) Expressions of affection, trust, and adoration, with a desire for the coming of the kingdom of God. (b) A petition for temporal blessings. (c) Forgiveness implored on condition. (d) Dominion, power, and glory attributed to the Supreme Ruler of heaven and earth.

Our Scrap-Book.

FUEL IN THE DIAMOND-FIELDS.

THE cost of fuel in the South African diamond-fields has been at all times very great. The Boers bring the wood a distance of 100 miles or more, and the price has been as high as £30 per load of less than two cords. The prices of wood and coal during 1885 were as follows: Kameelthorn wood, 3s. 6d. per 100 pounds; olive wood, 9s. per 100 pounds; Welch steam coal £11 per ton, delivered at the fields. This included the cost of transportation nearly 100 miles on wagons. During the present year the railroad has been completed to Kimberley, and the cost of all supplies will be greatly reduced.

A SINGULAR PEST.

In the last number of the *Chautauquan*, Mons. Varnigny has an interesting article about Australia. He speaks at length of its rich gold mines and vast sheep-growing industries, and refers to its singular animal and bird life, the climate, decay of the natives, and immigration. Speaking of the luxuries and misfortunes of the colonists, this writer says:—

"To the misfortune of no rain in the district of Wagga-Wagga for fourteen years, there in another with which the colonists must contend. Enriched suddenly by the civil war in the United States, which caused the price of wool to rise enormously on account of the cessation of the American production, many of the colonists found themselves in possession of large revenues. Luxurious and expensive tastes were fostered. Zealous imitators of English customs, they conceived a passion for the chase, and formed in Australia societies for importing from Europe hares and rabbits. This became a veritable rage. Borrowing from English legislation the most rigorous measures, their parliament voted laws against the destruction of these animals, which, introduced in great numbers, multiplied with prodigious rapidity. Every great proprietor seemed to have but one idea—to create for himself a private hunting ground. The soil and the climate so marvelously suited the rabbits that they reproduced much more rapidly than in England. The animal itself underwent transformation—of small size and an average weight of two and one half pounds, it here became enormous and attained to ten pounds. In vain were the warrens enclosed with iron lattices; the rabbits crept through everywhere and gained the open country, to the despair of the proprietors, who redoubled their efforts to increase the number.

"They succeeded so well that to-day the rabbits are a desolating pest. Lands which a few years ago produced seventy-five bushels of barley and thirty-eight or forty of wheat to the acre, appear to be abandoned. All culture in some districts has become impossible. Mr. Crawford cites the example of a large land owner who, after having expended two hundred thousand dollars to rid himself of this pest, was obliged to give up his efforts. The vineyards have been ruined, and up to the present time, the means employed to destroy them have not secured any appreciable results. Rabbits are hunted, killed, poisoned, and still they swarm.

"Mr. B. Williamson relates that in an excursion he made with a government official, the whole district through which they traveled was destitute of herbage. Enormous bands of rabbits scarcely kept out of the way of their carriage. The soil was so undermined by rabbit burrows that they were compelled to proceed with great precaution. The animals are as shy as the Indians when they have once heard the report of a gun. Tracked to one place, they fly to another. A cataclysm of nature seems to be the only thing powerful enough to rid the country of this evil."

G. W. A.

DELICATE SCALES.

In a Broadway store, which is a branch of a big out-of-town scale factory, are more different kinds of scales than most people imagine there were ever made. There are specimens of every grade of weighing machine, from the big track scales that can weigh a railroad car full of pig lead down to a tiny balance so fine that it is kept in a glass case which could be carried in one's pocket. The smallest scales of all are made for delicate tests in assaying. They are adjusted to milligrammes, and are so sensitive and so fine that an eyelash can be correctly weighed on them. You can write your name on a slip of paper with a lead pencil and then find out just how much your signature weighs. The weights are the mere atoms of aluminum, not half so large as the head of a pin. The machine is so delicate that a little dust blowing in from the street might effect its workings, and it has to be carefully cleaned after each exposure. It is made of aluminum, platinum, and the finest tempered steel, and people do not use it as a plaything, as a general rule. It costs as much as its weight in gold.

A reporter for the *Mail and Express* happened in the other day while the machine was in operation. The manager weighed a slip of ordinary writing paper and it weighed thirty-eight milligrammes. He then gave it to the visitor, with a lead pencil, and the visitor wrote "John Henry Larned" on it in a full, free hand. Then the manager put the slip back on the scale and fixed the little weights. When he had struck a balance again, he had forty-three milligrammes on the other side. The signature weighed precisely five milligrammes. Then the man pulled a hair out of his head, and the manager found it weighed three milligrammes. An eyelash weighed a little less than one milligramme, and a hair from his whiskers weighed five milligrammes.

The manager showed how to count the hair on a man's head. At the rate of three milligrammes to a hair, there would be 8,000 hairs in an ounce. The man probably had three ounces of hair on his head, and therefore 24,000 hairs.—*New York Mail and Express.*

THE SKIPPING-ROPE EVIL.

THE skipping-rope fever usually begins early in the fall. It attacks indiscriminately girls of all ages. When the thermometer drops from ninety to sixty degrees, there is not one young girl out of a hundred but feels the natural and inherited hunger for the skipping-rope.

Now, there are two ways of jumping the rope. One is for the girl to turn it herself, going forward, as if on a run, instead of jumping always in the same place. This way, in moderation, is healthy, for it is an easy, natural motion, straining no part of the body unduly.

The other way to jump the rope is to get one girl at one end and another at the other, and then jump until tripped or tired out. The latter method is always the favorite—first, because it becomes a game instead of an exercise, and, secondly, because the girl has nothing to occupy her hands and can devote all her energies to jumping.

Here is where the danger comes in. The steps are all up and down, up and down, for three and even four minutes on a stretch. Every time the girl alights after a spring she produces a slight—very slight—brain concussion. The action of the heart is greatly increased. After a full meal, indulgence in rope-skipping, particularly with other girls to turn, means dyspepsia and misery in a few years.

Every one of these dangers is increased tenfold by that momentarily accelerated jumping-jack game of "Salt, vinegar, mustard, pepper," in which the turner tries to turn faster than the jumper jumps, and the jumper tries to jump as fast as the turner turns, until both are ready to drop from exhaustion.

"How many turns can you jump?" is prolific of more evil to girls than their mothers dream of.—*Golden Days.*

WOOD WOOL.

"WOOD WOOL," is the name given to an improved packing material, a new article recently brought out in France, where it is said to have already come into extensive use. It consists of extremely thin and slender shavings of wood, that are comparable to paper cut for packing purposes. It seems to be a kind of improvement on American excelsior. It weighs about 40 to 50 per cent less than the materials generally used for such a purpose, and its beautiful appearance, fineness, and extreme cleanliness have brought it into great favor. It was also soon found to be well adapted for the manufacture of mattresses, for the filtration of liquids, stuffing horse collars, etc., the most suitable species of wood being selected for each of these uses. Its elasticity causes it to be considered the best material for bedding, after horse hair, and is, in fact, preferable to any other substance when it is derived from resinous wood, since it does not then absorb moisture. In workshops, wood wool is tending to replace cotton waste for cleaning machines, and it has likewise found a publication on the rolling-stock of railways for lubricating car axles. While it has the same property that cotton waste has of absorbing oil, its cost is many times less than that material, these various advantages explaining why the use of it has become so extensive in so short a period.—*Sel.*

For Our Little Ones.

THE LITTLE ONES HE BLESSED.

WONDER if ever the children
Who were blessed by the Master of old
Forgot he had made them his treasures,
The dear little lambs of his fold.
I wonder if, angry and willful,
They wandered afar and astray,
The children whose feet had been guided
So safe and so soon in the way.

One would think that the mothers at evening,
Soft smoothing the silk-tangled hair,
And low leaning down to the murmur
Of sweet childish voices in prayer,
Oft bade the small pleaders to listen,
If haply again they might hear
The words of the gentle Redeemer
Borne swift to the reverent ear.

And my heart cannot cherish the fancy
That ever those children went wrong,
And were lost from the peace and the shel-
ter,
Shut out from the feast and the song.
To the days of gray hairs they remem-
bered,
I think, how the hands that were riven
Were laid on their heads when He uttered,
"Of such is the kingdom of heaven."

He has said it to you, little darling,
Who spell it in God's Word to-day;
You too may be sorry for sinning,
You also believe and obey.
And 'twill grieve the dear Saviour in
heaven
If one little child shall go wrong,
Be lost from the fold and the shelter,
Shut out from the feast and the song.
—Margaret E. Sangster.

For the INSTRUCTOR.

READING THE BIBLE.

HOW many of the readers of the INSTRUCTOR are like the children whose faces we see in this pleasing picture? that is, earnest and interested readers of the Bible? We hope that the whole INSTRUCTOR family are of this kind; for the Bible has claims upon us which no other book has. Do you want to know which is the best book in all the world? It is the Bible. Which is the most interesting book? The Bible. Which is the oldest book? The Bible. Which contains the most ancient history? The Bible. Which contains the prettiest and most charming stories for children? The Bible. Which contains the purest precepts, and the plainest rules how to be good and holy? The Bible. What book alone explains about sin, and life, and death, and heaven, and hell? The Bible.

But it is not all this alone which makes the Bible the most important of all books. It is because it is God's book, and tells us what God wants us to do. When we come to feel that this book contains the will of our Maker, then it has charms for us which no other book possesses. It tells us how sin has come into the world, and how we have become defiled with it, and how we may get rid of it, and be saved and happy in his kingdom forever.

The Bible is, in many other respects, the most wonderful volume that was ever written. Many of the writers whose books compose the Bible never saw each other. They lived in different ages, separated by hundreds of years. They lived in different countries, separated by hundreds of miles. They wrote under all kinds of circumstances; in riches, in poverty; at home, in exile; in kings' palaces, and in dungeons; yet they all agree in what they write. It was more than fifteen hundred years after the first book of the Bible was written before the last was finished, the truth being brought out from age to age just as men needed it, and were prepared to receive it. But all this while its testimony is uniform, and one object is kept steadily in view; namely, to make men better, to lead them from sin to holiness, and show them how to gain heaven at last.

All this could not have been the case if the Bible was the work of men. We can account for this harmony

and uniform tendency only on the ground that it is the work of God, who saw the end from the beginning, and who is the same in all ages.

The world owes all its progress, refinement, and civilization to the Bible. For in those countries where the Bible is not found, the people are low and degraded, half-civilized or savage; and wherever the Bible is introduced in these heathen lands, civilization and progress at once begin.

Then ought we not to love the Bible, and study it, till we know all about what it teaches? Yes, just as they are doing in the picture. Let our music stand one side, and let other books remain unopened, till we have first learned a good lesson from the precious Bible. Youth is just the time to acquire a love for this good book. Three chapters read on every week day, and five every Sabbath, will take you through the entire Bible in a year.

U. SMITH.

to keep all God's commandments, and have a home in the new earth."

ANNIE C. and ALBERT J. JACOBY send letters from San Diego Co., Cal. Annie says: "As I have never seen a letter from here, I thought I would write while I have the opportunity to do so. I am thirteen years old, and am in the fourth reader. We try to do all we can for mother. I do all the housework, help mamma dress herself, comb her hair, and wash her hands and face. I do all the sewing too. I cannot write very good, because I have been sick. My youngest brother and I were sick with typhoid fever; I was sick two or three months, and so missed school then. There are only four of us to keep the Sabbath. My oldest brother keeps Sunday. We hope he may yet see the truth. We have sixteen little chickens. I want to be a good girl, so I can be saved."

Albert writes: "I am eleven years old. I have one brother and one sister, both older than myself. We have kept the Sabbath only about a year, with Mrs. Striplin. The nearest Sabbath-school is twelve miles away. I have a kitten, and two hens. We have a dog named Shep. My brother has a colt named Billy. We are very poor. My mother is an invalid, not able to help herself. My brother is working away from home. We have a nice garden. We keep up family prayer. We read the Bible, and I try to be a good boy. We hope to meet the INSTRUCTOR family in the promised land."

TRUELOVE LIVINGSTON, of Lancaster Co., Neb., writes: "My first letter to the Budget was not printed, and I am going to write the second time. I love to read the INSTRUCTOR, and to write letters for it. I have three brothers and two sisters. We all keep the Sabbath with mamma. We hope papa will keep it before it is too late. There are two in my Sabbath-school class, and we have our lessons perfect every Sabbath, in Book No. 2. We are nearly through the book. I am nine years old. I want to be a good girl, and be saved."

BERTIE ORR writes from Wichita Co., Kan. He says: "This is a new country. My papa was the first man to take up land in this township. There are wild horses and antelopes here. A herd of nine antelopes came near our house one day. One of our neighbors killed one, and gave papa some of it. It was nice meat. There are no schools here yet, so mamma teaches brother and me at home. We can see a long ways out here when there is no mirage. I am a little boy nine years old, and am left handed. Brother and I are trying to be good boys, and do all God's commandments."

ROSCOE T. HILLS, of York Co., Neb., writes: "I take your paper and like it. I am nine years old. I have a married sister living at Ft. Calhoun, a brother twenty years old living at home, and a little adopted sister two years old whom we all love very much. We all keep the Sabbath but pa. I hope you will all pray for him. He has

now gone to Colorado to secure land for brother Willie. We live on the prairies of Nebraska. It is now the tenth of March, and the meadow larks and robins are singing merrily. There is no snow here now, and some people are sowing wheat. I am trying to be a good boy; for I do want to meet all of God's people in his kingdom."

GEORGE F. NELSON, writing from Freeborn Co., Minn., says: "I am ten years old. I went to the Minneapolis camp-meeting last year, and I hope to go again. I keep the Sabbath with my parents, brothers, and sisters. I go to day school and Sabbath-school."



Letter Budget.

LILLIE MASTERS writes a letter from Morrison Co., Minn. She says: "I am nine years old. We do not take the INSTRUCTOR, but it is sent to us from a kind Sabbath-school. I go to Sabbath-school nearly every Sabbath with my brothers and sisters. I pray that my father may study the truth, and that we may all live together in heaven. We must do as the Bible tells us, if we are saved. We live on a farm, and papa works in town. I have three ducks, and I am going to try to raise some to sell, and give part of the money to the Mission. I had a little bird, but it died. I have a little baby sister. Her name is Ada May Annis. I have to get up early in the morning to take care of her. I love to go to school."

ESSIE LUTHULZ, of Blue Earth Co., Minn., says: "I am a little girl ten years old. I attend Sabbath-school with my parents, and study in Book No. 4. I am interested in my lessons, and try to have them perfect. I also go to day school. Ma says she wants me to get an education so I can canvass for some of our good reading matter. I want to be useful some way. Last week I went to see my grandparents. They live in the house with my uncle. Grandpa is sixty-eight, and grandma is sixty-three years old. Grandpa met with a sad accident on the railroad, by which he lost his right arm; but he tends all his garden with one hand, and does much other work. I have read Testimony No. 31 partly through, and think it is good. I want

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