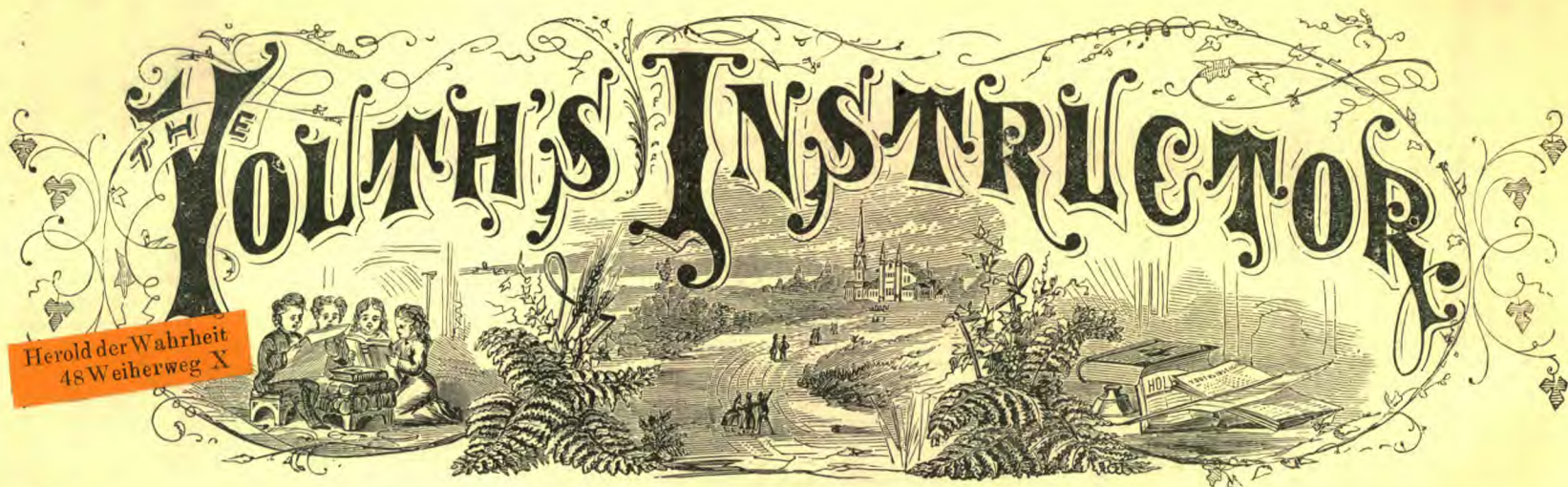


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TREASURES.

HAVE hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow;
No night but hath its morn!

Have faith! Where'er thy bark is driven,
The calm's disport, the tempest's mirth.
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love! Not love alone for one,
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul,—
Hope, faith, and love,—and thou shalt find
Strength when life's surges fiercest roll,
Light when thou else wert blind.

—Schiller.

For the INSTRUCTOR.

THE ARK OF THE COVENANT.

THE ark was the most sacred object among the Hebrew people. It was a kind of chest of oblong shape, and was made of acacia wood. It was covered within and without with the purest gold, being nearly four feet in length, and about two feet and three inches in width and height. The ark was covered by a lid of solid gold, and extending around its upper surface was a border or crown. This cover was called the "mercy-seat." On each end of the mercy-seat were two cherubim, with expanded wings, their faces looking downward. These angelic figures were made of beaten gold. The wings of the cherubim overshadowed the ark, and nearly touched, as seen in the illustration. In each of the four corners of the ark was attached a ring of gold, into which were placed staves, or poles, that were overlaid with the finest gold. By means of these staves the ark could be carried about. They were never to be removed from the rings under any circumstances. Ex. 25:15.

It was from between the covering wings of the cherubim, above the mercy-seat, that the Lord communed with his people. See Ex. 25:22. This passage says: "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." In 1 Chron. 13:6 it is spoken of as "the ark of God the Lord, that dwelleth between the cherubim, whose name is called on it." There are a number of texts which speak of God as dwelling between the cherubim.

The Lord was said to "dwell between the cherubim," because it was *here* only that he taught the people through his chosen instrument. So we read, "And when Moses was gone into the tabernacle of the congregation to speak with God, there he heard the voice of One speaking unto him from off the mercy-seat that was upon the ark of the testimony, from between the two cherubim; and he spake unto him." Num. 7:89. Thus it was that God communed with his ancient people from between the cherubim. It was over the cherubim and mercy-seat that the Shekinah, or divine presence, in the form of a luminous cloud, hovered perpetually, both in the tabernacle and the temple.

The ark was sometimes called the "ark of the covenant," because it contained God's law, the ten commandments, which was the *basis* or *conditions* of the covenant between him and his ancient people. See Ex. 19:5. It was called the "ark of the testimony," because the two tables in it were witnesses against every transgression. The ten commandments are called the testimony in numerous passages. See Ex. 31:18. "And he gave unto Moses, when he had made an end

of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

During the journeyings of the children of Israel in the wilderness, the ark was covered with a three-fold covering, the outer one of which was a canopy of blue. Num. 4:5, 6. Whenever it was moved, it was always carried, with the greatest reverence, upon the shoulders of the Kohathites, a branch of the family of Levi; and even these persons could not touch it under pain of death. Num. 4:15, 20. Except at stated times, even the high priest could not come into the presence of the ark, lest he should die. Lev. 16:2.

The history of the ark from the time that the Israelites crossed the Jordan till the destruction of Solomon's temple may be briefly stated.

When the ark reached the River Jordan, the waters

edged the Gittite. 2 Sam. 6:1-12. The king afterwards acknowledged that this judgment occurred because they "did not seek God after the due order." 1 Chron. 15:13. After three months, hearing that the Lord had greatly blessed Obed-edom and all his house, David, with great reverence and caution, brought the ark of God up to the city of David, Jerusalem, and placed it in a tent which he had prepared for it. And there they offered burnt offerings and peace offerings before God. 1 Chron. 16:1. Nearly forty years later, when the magnificent temple of Solomon was erected, the ark, with great devotion and circumstance, was deposited in the holy of holies. 1 Kings 8:6-9. Toward four hundred years after this, in the days of good King Josiah, when a great reform was in progress, he commanded the Levites to put the "holy ark" back into the house which Solomon had built. 2 Chron. 35:1-3. From this it is



divided, and when the host had passed on, the river closed up again. Joshua, chaps. 3, 4. Before the ark the walls of Jericho fell down, and the city was taken. Josh. 6:4-12. After the entrance of the Jews into Canaan, the ark remained awhile at Gilgal, where there was an encampment of the people. Josh. 4:19; 10:43. After the land was subdued, the tabernacle was first set up at Shiloh, and the ark rested for about three hundred years. Josh. 18:1. In a war with the Philistines, at a time when the people had greatly departed from God, the ark was taken from the tabernacle to the Hebrew camp; but in the engagement that followed, it was taken into captivity by the enemy. 1 Sam. 4:3-11. The triumph of these poor pagans was, however, very short. They were so sorely afflicted by the judgments of God that they were glad to restore the ark to the Hebrews, which they did in a very ingenious way, after having kept it seven months. 1 Sam. 5:7. As the ark came back by the way of Bethshemesh, a number of the people were smitten for looking into this sacred depository. 1 Sam. 6:19. Then it was removed to Kirjath-jearim, where it remained separate from the tabernacle a number of years, and the people mourned that God had left them. 1 Sam. 7:1, 2. This was in the time of Samuel the prophet.

When David became established in the kingdom, he assembled a body of thirty thousand men, and attempted to bring the ark of God up to Jerusalem. They placed the ark upon a new cart, but as the oxen shook it, Uzzah stretched forth his hand to steady it. For this rash act he was smitten with death. David, in his terror, then left the ark at the house of Obed-

supposed that during the reign of the idolatrous kings, the pious priests had removed the ark to preserve it from sacrilege. Or it may be that wicked King Manasseh removed it himself to give place to the "carved image" which he set up in the sacred temple. 2 Chron. 33:7. Still later, when Jerusalem was taken by the Babylonians, and the people and the saved vessels removed to Babylon, the holy ark passes wholly out of sight. 2 Chron. 36:18, 19.

What became of this sacred object the Scriptures do not tell us. The Jewish people believe that it was concealed from the heathen "spoilers," and regard it among the hidden things which the Messiah will yet reveal to them. The quite probable view is that stated by the author of the Book of Maccabees, that when the destruction of the temple by the Chaldeans was imminent, Jeremiah and others took the ark and concealed it from the enemy.

In the second temple there was no ark, but in its stead a stone occupied the place where the ark formerly stood. Indeed, that sacred edifice lacked *five* important things, as Dr. Clarke well says, which were the glory of the temple of Solomon. These were the ark, the sacred fire, the spirit of prophecy, the Urim and Thummim, and the holy Shekinah. See Clarke's Notes on Matt. 28:22. It was the *absence* of these glories that made the ancient men weep when Ezra and others laid the foundation of the second temple at the return of the Babylonian captivity. Ezra 3:12. But the promise of the Lord by the prophet Haggai, that the glory of the latter house should exceed the former, was fulfilled by the Lord Jesus coming *personally* into the temple and proclaiming salvation through his

name to both Jews and Gentiles. See Hag. 2:3, 9, and Luke 4:16-21.

In the illustration on the first page there is a view of the eastern portion of a Hebrew synagogue. All Jewish synagogues face the east so that the worshipers can pray looking toward Jerusalem. See Dan. 6:10; 1 Kings 8:44, 48; Jonah 2:4. This is a general law among the Jewish rabbis. The dark background seen under and back of the chandelier is called "The Holy Ark." It is an open receptacle, made of wood. In this ark we notice the five rolls of the law, or rather the beautiful cases which inclose the five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The lamps are always lit in a Jewish synagogue during worship. The person in front, whose dress resembles that of a woman, is the reader of the synagogue, called the *chazan*. He is in the act of taking out one of the sacred rolls, or books. The man at the right is the "president," or Jewish minister. The two persons before the chancel are at prayer, with their faces turned to the east toward Jerusalem. As you notice, all have their heads covered, as it is a law among the Jews, that all heads shall be covered in their places of worship.

In the small illustration is represented the sacred ark, with the covering cherubs, and in front is the golden table with the twelve loaves of shew bread; this last signifying our continual need of that heavenly Bread which gives life to all mankind. John 6:35.

G. W. A.

THE STRONG GATE.

I know a lad who lives in a beautiful castle with high windows; he has servants to guard him and do his bidding, to grind his corn and prepare his food, and to make sweet music for his entertainment. He can ride abroad to see his neighbors, and have his friends with him at his castle; it would seem as if he must have a very happy and prosperous life.

And yet he has a great deal of trouble; but I will tell you how this happens. The lad has a strong, watchful enemy who hates him, and has sworn his destruction. When he received the castle from his father, that father said to him: "Now, Filius, there is only one road by which our enemy can reach you, and I have provided strong bars for that path, which he can neither break down nor pass. But you must see to them yourself, and at least twice a day, night and morning, fasten them securely in place. If you do this, you will have nothing to fear from the enemy."

This seemed a very simple remedy against evil, and Filius was sure that he would never neglect his gate of strong bars. But, would you believe it? he frequently fails to attend to this defense. Sometimes he will forget all about the gate; sometimes he will be hurried, and put off doing it; and sometimes he grows careless and lazy, and says to himself, "Never mind; my enemy will not come to-day."

But his enemy always comes. Never once was that gate left down but the cunning foe found it out, and came swiftly along the path, and entered the castle.

What a silly boy to let his gate be down!

But be careful how you scorn Filius for his folly. Your mind dwells in the castle of your body, and your hands and feet, your eyes and ears, in fact all your members and senses, wait upon and attend it.

But your great enemy, the devil, is ever watching you. If you allow him access to your thoughts, he will destroy your peace, your purity, your salvation.

What then is the strong gate you may build against him? It is prayer. "Lead us not into temptation, but deliver us from evil." If you utter the petition earnestly from the heart, as a soldier would pray for safety on a battle-field, this is a bar the devil dare not cross.

You know what path he takes to reach you. We all may know, if we will, what road of the heart lies open to the tempter. Up with the gate! Lift up the strong, imploring cry, "Lead us not into temptation, but deliver us from evil."—Elizabeth P. Allan.

Scorn be thy portion, if hatred and loss,
If stripes or a prison, remember the Cross!
God watches above thee, and he will requite;
Stand firm and be faithful, desert not the right.

—Norman M'Leod.

For the INSTRUCTOR.

HOW PRAYER HELPED THE BABY.

In the city of New Orleans there are thousands of poverty stricken people. Many of my little readers, with their pleasant homes and comfortable beds, can have no idea of the woe and suffering in such a city as this.

A lady missionary, a friend of the writer, spends her time among the prisons and destitute parts of the city. Once she gave me a bit of her experience that will no doubt be interesting to the readers of the INSTRUCTOR. In a little damp room in one of the dark,



wicked corners of the city, lived a very destitute family. The mother took in plain sewing. The father also learned to use the needle, and thus helped the brave mother and little girls; but, sad to say, he more than offset his help by spending some of the scanty earnings for drink. Is not Intemperance a hard master, when once he has control?

Along with other burdens, came one day another little burden,—a poor, delicate babe. All seemed to say, "What did you come for? there are more mouths here now than can be filled." But baby was in no way sensitive, and showed every indication of having come to stay. As our missionary friend saw the poor little thing, so destitute, and so pinched by cruel poverty, her heart was drawn out towards it. She sought her room for prayer, believing if God would even notice the sparrow's fall, he would also hear concerning baby, who was worth more than a whole field of such tiny birds. She earnestly prayed for God to take care of baby, to give it clothes and food, and that some friend might be found for baby's mamma. Now see, children, how quickly God hears prayer.

Soon a letter came from a strange lady away in the far North, stating that she had a Sunday-school class of little boys who wished to support some destitute baby with their contributions. Baby's case was then made known to them, and they accepted her. Soon came two little dresses, and some cash for mamma; shortly after more dresses and more cash. The little boys sent down an extra donation for baby's picture. Don't you think they were happy when they saw baby's pretty picture, and heard their teacher read, from the missionary's letter, how their contribution brought sunshine to the humble home? I think they must have remembered the words, "It is more blessed to give than to receive."

Children, God is good, and is so anxious to work for us if we will only trust him.

"God moves in a mysterious way
His wonders to perform."

T. H. GIBBS.

HITTING THE NAIL.

At a recent Sunday-school concert in an Eastern city, an anecdote was related to the children, which is worth remembering.

One of the corporations of the city being in want of a boy in their mill, a piece of paper was tacked on one of the posts, in a prominent place, so that the boys could see it as they passed. The paper read: "Boy wanted—call at the office to-morrow morning."

At the time indicated, a host of boys were at the gate. All were admitted, but the overseer was a little

perplexed as to the best way of choosing one from so many, and said he:—

"Boys, I only want one, and here are a great many; how shall I choose?"

After thinking a moment, he invited them all into the yard, and driving a nail into one of the large trees, and taking a short stick, told them that the boy who could hit the nail with a stick, standing a little distance from the tree, should have the place. The boys all tried hard, and after three trials each, signally failed to hit the nail. The boys were told to come again next morning; and this time, when the gate was opened, there was but one boy, who, after being admitted, picked up the stick, and throwing it at the nail, hit it every time.

"How is this?" asked the overseer. "What have you been doing?"

And the boy, looking up, said: "You see, sir, I have a poor, old mother, and I am a poor boy; I have no father, sir, and I thought I should like to get the place, and so help her all I can; and after going home yesterday, I drove a nail into the barn, and have been trying to hit it ever since, and I have come down this morning to try again."—Selected.

SINGING SCHOOL FOR BIRDS.

THERE is such a school as this, and very good scholars it makes. They cannot read or write, but they can sing. They sing a few simple notes, like the small linnets you may hear in the fields; but after they are taught, they will whistle regular tunes.

Last summer I was at a friend's house at Nahant. I rose early in the morning, and went down stairs to walk on the piazza. While there, I heard, as I thought, some person whistling a tune in a very sweet style. I looked around, but could see no one. Where could the sound come from? I looked up, and saw a little bird in a cage. The cage was hung in the midst of flowers and twining plants. "Can it be," thought I, "that such a little bird as that has been taught to sing a regular tune so sweetly?" I did not know what to make of it. When my friend came down stairs, she told me that it was indeed the little bird who had whistled the sweet tune. Then my friend cried out to the bird, "Come, Bully, Bully, sweet little Bullfinch, give us just one more tune." And then this dear little bird hopped about the cage, looked at its mistress, and whistled another sweet tune. It was so strange to hear a bird whistle a regular tune! "Now, Bully, said my friend, 'you must give us 'Yankee Doodle.' Come, come, you shall have some nice fresh seed if you will whistle 'Yankee Doodle.'" And the little thing did whistle it, much to my surprise.

My friend then told me that she had brought the bird from the little town of Fulda, in Germany, where there are little schools for teaching these birds to sing. When a bullfinch has learned to sing two or three tunes, he is worth from forty to sixty dollars; for he will bring that price in France or England. Great skill and patience are needed to teach these birds. Few teachers can have the time to give to the children under their charge so much care as these bird teachers give to their bird pupils. The birds are put into classes of about six each, and kept for a time in a dark room. Here, when their food is given to them, they are made to hear music, so that when they have eaten their food, or when they want more food, they will sing, and try to imitate the tune they have just heard. This tune they probably connect with the act of feeding. As soon as they begin to imitate a few notes, the light is let into the room, and this cheers them still more, and makes them feel as if they would like to sing. In some of these schools, the birds are not allowed either light or food till they begin to sing. These are the schools where the teachers are most strict.

After being thus taught in classes, each bullfinch is put under the care of a boy, who plays his organ from morning till night, while the master or mistress of the bird school goes round to see how the pupils are getting on. The bullfinches seem to know at once when they are scolded, and when they are praised by their master or mistress; and they like to be petted when they have done well. The training goes on for nine months; and then the birds have got their education, and are sent to England or France, and sometimes to America, to be sold.—The Nursery.

PEOPLE talk of the sacrifices I made in spending so large a portion of my life in Africa. Can you call that a sacrifice which is only a small payment on that great debt to God which can never be fully discharged? Say, rather, that it is a privilege. I have never made a sacrifice.—David Livingstone.

WORDLY prosperity is not the safest ambition.

THE SABBATH-SCHOOL WORKER.

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

WHERE TO PLACE THE MAIN EMPHASIS.

In the use of language the proper effect is largely dependent upon the right use of emphasis. A wrong stress may not only obscure, but may positively pervert, the meaning of the sentence as a whole. How largely does the tone express the temper and spirit of our speech! The subtlest falsehoods lurk in emphasis, for the subtlest falsehoods are those which are perversions of truth while still wearing its form,—falsehoods which create wrong impressions without openly telling a lie. Language is, indeed, a subtle instrument of thought, and, as has been shrewdly said, is quite as able to conceal as to reveal thought. Emphasis is a subtle spirit which presides over language, and is able to turn it to any desired account. It can make our words true or false, sweet or bitter.

It will be plain, then, that the force and appropriateness of our language will depend greatly upon where we place the main emphasis. The minister who made the analysis of his sermon on the text: "Saul, Saul, why persecutest thou me?" by laying the main stress successively upon "why," "persecutest," "thou," and "me," did make the passage yield a fourfold meaning, but some of these emphases must have been perversions of its natural force. Imagine an orator exclaiming: "Friends, Romans, countrymen, lend me your ears," as if he preferred to borrow these rather than anything else; or thus: "Friends, Romans, countrymen, lend me your ears," as if he had none of his own.

Nor is it language alone which is dependent upon emphasis. Teaching takes its character from the main emphasis. It would be well for every Sabbath-school teacher to ask himself: Upon what do I lay the main stress? What ideas are central and determining in all my efforts with my class? All the teachers of a school may go over the same lesson, call attention to the same points, rehearse the same facts, and find the same moral, and yet make widely different impressions because of difference of emphasis. It is a great lesson to learn in teaching to emphasize in proportion to importance. In every biblical lesson there are many things that are important, but there are some things which are always of prime importance. The framework in which the narrative is set, the connection with the preceding and following events, the geography, history, and figures of speech, are important, but chiefly so as setting us into relation with the *moral truths and spiritual principles* contained in the passage. The great thing is to draw out and enforce the *ideas and truths which bear upon Christian duty and life*. Here should be placed the main emphasis in study, thought, and teaching.

He is likely to be the successful teacher in any branch of knowledge who has a keen and correct sense of the relative importance of things. The student who does not acquire this power will toil to little purpose. The world of books has grown too vast for us. We must be content to know and teach a little, but let it be something which is important; *something which is useful, stimulating, helpful to mind and heart; something from which we learn more of God and of ourselves*. We may well be content to know comparatively little, and to teach comparatively few things, provided these be of sufficient importance. It is no disgrace to be a man of one idea, if the idea is large enough. Paul was a man of this sort. He determined not to know anything save Jesus Christ and him crucified. But his "one idea" was the grandest and broadest ever entertained by the human mind. To know Christ, the manifested God, in his atoning love and in the manifold meanings and relations of his teaching and work in the world; to know in one's own experience the power of his life, and in the world's history the work of his transforming spirit,—might well satisfy the most aspiring soul.

But the most comprehensive question for us to consider is: Where are we putting the main emphasis of our life in its total influence on the world? Whether consciously or not, every person is putting the main stress of ambition, energy, and aspiration upon some particular purpose or end in life. Whatever that purpose is, determines chiefly the quality and range of our influence and usefulness among our fellows. While we build for ourselves, we build for others. Where we make ourselves strong in character-building, we shall be strong for influence and service. We cannot build one kind of character in ourselves and another kind in other men. Where we lay the main stress upon our own lives, we shall lay the main stress of our influence upon other lives. These two things

—a man's formation of himself, and his part in the formation of other men—go together, and we can no more separate them than we can untangle the closely woven web of human society.

There are many things which are important, but there are a few things which are transcendently important. The formation of a Christian character, built firmly upon the truths of sympathy, usefulness, and sacrifice which Jesus taught and lived, and the exertion of an elevating and helpful influence which can spring only from such a character, is an aim so high and a purpose so comprehensive that we should lay upon it the main stress of thought, prayer, and energy. A celebrated sculptor, when approaching the end of his life, said to his friends: "What I was as a sculptor has seemed of great importance to me all my life. What I am as a follower of Jesus Christ is the only thing of importance to me now." Many things are important; one thing is supremely needful.—S. S. Times.

THE GREAT OBJECT DEFEATED.

The great object of Sabbath-school teaching should be to affect the heart and life of those who are taught. This is generally best accomplished through the lesson itself, rather than outside of it. Every lesson should be written with a view to this fact, no matter what its subject may be. But the best-written lesson may fail of its object through unwise management on the part of the teacher. So far as possible, a lesson should be written with a view to climax; that is, the thoughts should be so built up, as the lesson advances, that the interest will naturally increase, and the strongest impression be made at the close. Thus it is easily seen that the last part of the lesson is very likely to be the most important part, the first part being more or less preliminary. To miss the last part of the lesson, then, is very nearly as bad as losing the lesson altogether. Again, since the culminating point of each lesson is near the close, to neglect that part would be to lose sight of the main points,—the links that make up the chain of leading ideas necessary to a good understanding of the subject which the series of lessons is meant to bring out.

But how many teachers there are who seldom get through a lesson during the time given for recitation. This is especially true in the senior classes. "Many a time and oft," the teacher does not even get to the middle of the lesson. Then the classes join in general exercise, and there, since less time can be had than for the ordinary recitation, the last half of the lesson seldom receives much attention. Other teachers and superintendents make it a point to go through the lesson at all events, or rather to go over it; but the last part is often treated of in such a hurried manner as to lose all its force, and thus to leave the emphasis where it does not belong. Such a course confuses the mind.

But what is to be done when the lesson is too long? Well, a lesson that is not too long to be learned is not too long to be recited. A comparatively short time is needed to recite a lesson that has been thoroughly learned. But if the lesson is too long to be wholly mastered, it is far better to learn the most essential parts thoroughly, and pass over the other parts lightly. And this brings up another point. The pupils will soon come to give the most of their study to that part of the lesson which is most likely to be made prominent in the recitation. How often I have heard the remark: "Well, it is no matter if I do not study the last part of the lesson; for I have now studied farther than we shall get in the recitation."

It is painfully true, however, that the shortest and easiest lessons are left unfinished as well as longer ones. I have been through a large division where not a teacher finished a lesson that could easily have been recited in ten or twelve minutes. What were the causes? They were the same that prevail, or are liable to prevail, almost everywhere.

In the first place, the teacher may be constantly interrupted by questions from the members of his class,—questions not asked for the purpose of gaining information, but to introduce some favorite hobby,—some trivial fact that the questioner imagines may be new to somebody, or some difficulty that will be likely to puzzle the teacher and perhaps the whole class. Not unfrequently the object seems to be to show that somebody's commentary has been consulted, and vast wisdom obtained therefrom. In short, whatever the immediate object may be, the motive at the bottom of it all is to appear wise, or wonderfully discerning. Does it not indicate smartness to be able to discover difficulties that others have not seen? to ask questions

that nobody can answer? to tell something that no one else may have read?

Such questioners do not seem to consider whether these interruptions will help or hinder in bringing out the main issue of the lesson. In fact, they seem never to have thought any such bearing could be possible. In many instances there appears to be a total lack of judgment in the matter. These trivial and often irrelevant things look larger to them than the great truth which the lesson aims to enforce.

In many instances the teachers set the example themselves, and do it innocently enough too. They fear that unless they bring in something new, they will not secure the interest of the class. So in a little while the main effort of the whole class is directed, like that of the ancient Athenians, toward "nothing but either to tell or to hear some new thing." They forget that there is a greater and higher good to be had from studying and considering the lesson itself.

When the pernicious habit of straining after foreign matter is once formed, it is almost impossible to get the mind to settle down to any consistent or profitable study of the lesson.

Sometimes a morbid craving for discussion takes possession of a class like an evil demon; and truly it may be said of it that "This kind goeth not out but by prayer and fasting." The unhappy school that is afflicted with this evil, is in a dangerous condition, and claims the pity of all lovers of truth.

Many become so intent on improving and supplementing the lesson, that they scarcely find time to study it enough to know what is in it. Others keep up such a running fire of improper questions and petty discussion that we strongly suspect them of trying to use up the time in such a way that their almost total neglect of studying the lesson will not be discovered.

Preliminaries are often necessary, but they should be brief; what may be termed side-lights are sometimes useful in bringing out the points of a lesson with greater force; supplementary questions and comments have their place; but they should all be made subordinate to the lesson itself. The stress of teaching, and the main portion of the time, should be put upon the chief features of the lesson, and especially upon its culminating point.

The teacher who cannot restrain a propensity to make lengthy comments on almost every passage in the lesson, should be admonished. The teacher who cannot control the minds in his class sufficiently to take them through a reasonable lesson in the allotted time, should learn to, or else resign his place. A teacher who cannot discover the important points in a well-written lesson, should be exchanged for one who can.

The evil treated of in this article is a great one, and very wide-spread. These few poorly-written paragraphs do not fully expose it, but may set some one to thinking. It is enough to make one's heart ache to see hundreds of people passing over lesson after lesson, without gaining any perceptible moral or spiritual power from them.

The great question with us should be, What can we find in each lesson that will help us to become better men and women? All the critical Bible knowledge the world contains cannot make one Christian, nor take a single soul into the kingdom of God. Let us by all means take the lesson home to the heart first, and when it has done its work there, give it as much critical study as its nature demands, or as we have time to spare.

G. H. B.

NEEDLESS INTERRUPTIONS.

A PRIME requisite to the teacher's best success is freedom from interruption during the recitation hour. This is an idea that seems never to have entered the minds of some school officials. There is the conscientious superintendent, fearful lest some one shall think him shirking his duty or not showing sufficient cordiality. Full too often has he been seen to pause beside a teacher who had just succeeded, after half an hour's patient effort, in gaining the undivided attention of each wayward mind, and proceed to pass comments on the number present, inquire regarding the cause of any absence, the interest the class is taking in the lessons, etc., etc., wholly oblivious to the fact that he had by this mistaken kindness neutralized the teacher's best efforts for that day. And there is the pompous secretary, anxious to magnify the duties of his office, who interrupts with suggestions in regard to the record, donations, lesson papers, or what not, that falls in his line of work. Now there is no teacher who would not wel-

come questions of friendly inquiry or suggestions regarding the better performance of his work. "But to everything," says the wise man, "there is a season, and a time to every purpose under the heaven; . . . a time to keep silence, and a time to speak;" and doubtless there is a time for the secretary to make criticisms and the superintendent to make inquiries, but we very much doubt if it is during the recitation hour. That time the superintendent should spend in quietly visiting from class to class, noting, either mentally or on a tablet, the excellencies of each teacher, or the points on which each needs help. Of these facts he can at some opportune moment make such use as the good of the school seems to demand. Now it must not be understood that the superintendent should *never* speak to a teacher during the recitation hour; but the occasions where he will *need* to do so are rare, and a considerate manager will seek to make them as few as possible.

W. E. L.

WHO IS GREATEST?

AMONG men it is not always the prominent names who do the best work. The world's best heroes have never been her noisiest, and have seldom been her best known. Many a man has served his generation, and served it well, and yet "left no footprints on the sands of time." It is not necessary to the value of a man's work that his name be written on it. Some men's work is prominent, and that of others is obscure. The work has a value of its own; the prominence is a mere incident.

It is a great honor to be permitted to shape the institutions of a state, or to give direction to the thinking of a generation. It is also a great work, and a great honor, to gather half a dozen children in a Sabbath-school class, and train them for the responsibilities of life. It may even be a question which, in the end, shall prove the greater work. One is shaping the methods of society; the other is shaping the thought and purpose of living spirits. The power that moves the world, after all, is the power of living men and women. Ideas, new or old, do not reach the world nor influence it by floating in the air and falling on the multitude like snow-flakes, but by being embodied in human lives. Do not despair because you cannot reach the ear of mankind, and lift the race to a higher level. If you can reach the ear of one little child, and win it for Christ, and train it for Christian service, you have done something tangible for the world's elevation. The world is not made better by every thought enunciated, but by every good thought embodied in a human life. When the world comes up, it will be by the lifting of individual lives. Masses and multitudes are composed of individual men, each with a salvation of his own, and each with a perdition of his own. They must be saved one by one, each for himself, and each in the sanctuary of his own soul.

The power to lift some soul into the life of God, is more effective than any widespread general influence. It is better to mold a class of Sabbath-school children into the image of Christ, than to be known over half the continent as the author of some great scheme of universal reform. That is the true reform which reforms men, and men are reformed one by one. A reform which reforms no individual life is of little worth. An improved scheme which improves no man's individual character, is as sounding brass and as a tinkling cymbal. If you have Christian access to some individual soul, you have hold of one of the levers by which society must be lifted.—*Richard Cordley, D. D.*

HOW MANY IN A CLASS.

THERE are a number of things to be taken into the account in deciding how many pupils ought to be put into a class. Of course, the first thing to consider is the number of teachers that can be had. If there are not more than five or seven persons in the school, that are available as teachers, then the school of necessity must be divided into not more than five or seven classes. But it does not follow that the classes should be equal in size. Some teachers may be able to hold the attention of eight pupils better than others can of five. If there must be any large classes, it is better that they should be made up of the older pupils. We quite often see the opposite course pursued, just because the younger ones take up less seat room. Indeed, some superintendents appear to make up their classes rather by weight than by number. Such should remember that it is harder to hold the attention of children than that of the same number of grown people.

There is one point, however, that is generally overlooked. A teacher who can conduct a recitation creditably with a good-sized class, may not be able to look after them properly during the week. There may be a lack of time, or a lack of disposition; or it may be a lack of both. Some teachers with very moderate skill in teaching may have better success than others who are remarkably efficient in the pedagogic art; and all just because they look after their pupils the whole week through. Napoleon Bona-

parte made great conquests with but few battles. When asked how he accomplished this, he said, "By knowing how to follow up a victory." Some teachers have not yet learned that art. In making up a class, then, the question should not be merely how many pupils the teacher can govern and teach, but how many he will look after. Of course this applies chiefly to classes of children; but people at any age like to be visited by their Sabbath-school teacher. How many happy hours have been enjoyed in this way,—hours of prayer and Christian intercourse that will bear fruit for the kingdom of God!

G. H. B.

INDIANA S. S. ASSOCIATION.

The tenth annual session of this Association was called on the camp-ground at Indianapolis.

FIRST MEETING, OCT. 2, 1887, AT 5 P. M.—After the opening exercises, the Chair was empowered to appoint the usual committees, which were as follows: On Resolutions, B. F. Purdham, O. C. Godsmark, F. M. Roberts; on Nominations, I. S. Lloyd, H. M. Stewart, J. S. Edwards.

On motion, the Chair appointed a committee of five to revise the Constitution. This committee consisted of the following named persons: A. W. Bartlett, C. F. Jenkins, E. Hayes, E. Bartley, J. W. Johnston.

SECOND MEETING, OCT. 11, 1887.—The committee on Resolutions presented the following report:—

Resolved, That we request that the President of the S. S. Association shall be allowed to give his entire time and attention to the S. S. work,—such work as he "with the advice of the Conference committee" may deem necessary.

Resolved, That we urge upon all our S. S. officers the duty of a more thorough consecration to the work assigned them, and that we urge upon our schools the importance of having only consecrated teachers.

Resolved, That we urge upon our brethren and sisters the duty of taking their children to the Sabbath-school and of knowing that they are prepared with their lessons.

Resolved, That we urge the importance of a thorough study of the lesson books before passing to the INSTRUCTOR class.

Resolved, That we indorse and put into effect the recommendation of the General S. S. Association with reference to the support of the South African mission.

These resolutions were taken up separately, thoroughly discussed, and adopted.

THIRD MEETING, OCT. 13, 1887.—The committee on revising the Constitution offered the following report, as the Constitution of the Indiana S. S. Association.

CONSTITUTION OF THE INDIANA S. S. ASSOCIATION.

ARTICLE I.—NAME.

This society shall be known as the Indiana S. S. Association of Seventh-Day Adventists, and shall be composed of all the Sabbath-schools of Indiana that shall report quarterly to this body.

ARTICLE II.—REPRESENTATION.

This Association shall be represented by all accredited ministers and licentiates, and by all members and workers from any Sabbath-school present at any regular meeting of this Association.

ARTICLE III.—OFFICERS.

The officers of this Association shall consist of a President, a Vice-President, a Secretary, who shall act as treasurer, and an Executive Board of five, of which the President, Vice-President, and Secretary shall be members. These officers shall be elected annually.

ARTICLE IV.—DUTIES OF THE PRESIDENT.

The duties of the President shall be to take the general oversight of the work of the Association, to preside at all meetings of the Association and of the Executive Board, and to call special meetings thereof.

The Vice-President, in the absence of the President, shall perform all the duties of that office.

ARTICLE V.—DUTIES OF THE SECRETARY.

The duties of the Secretary shall be, (1) To record the proceedings of the Association, and to present a yearly summary of the same at the annual meeting. (2) To present such other summary reports as may from time to time be ordered; (3) To execute all the correspondence ordered by the Association, and by the Executive Board; (4) To make reports at such other times as may be ordered; (5) To act as treasurer of the Association, and to receive and hold all money belonging to the Association, giving receipts therefor, and paying out the same, as the Association, or the Executive Board may direct, through the order of the President.

ARTICLE VI.—DUTIES OF THE EXECUTIVE BOARD.

The functions of the Executive Board shall be, (1) To represent this Association when not in session assembled, to execute all its recommendations and orders, and to fill all vacancies which may occur from death or otherwise;

(2) To assist, either personally or by authorized agents, in organizing and conducting Sabbath-schools and Sabbath-school conventions; (3) To induce those possessing the requisite ability, and having a heart in the work, to write in the interest of Bible study and proper Sabbath-school instruction, and to secure the publication and distribution of needed Sabbath-school literature; (4) To make all necessary provisions for rendering the session of the Association interesting and profitable, and in general, to labor to make our Sabbath-schools efficient in preparing their members to be fruitful workers in the grand mission of the Third Angel's Message.

ARTICLE VII.—FUNDS.

The funds for defraying the expenses of this Association shall be obtained by tithes, and by contributions and donations.

This report was considered as a whole, and adopted by a rising vote.

The nominating committee then made the following report, which was adopted: For *President*, O. C. Godsmark; *Vice-President*, B. F. Purdham; *Secretary and Treasurer*, Allie Lewis; *Executive Committee*, O. C. Godsmark, B. F. Purdham, Allie Lewis, Joel Yeager, Preston Reed.

Meeting adjourned *sine die*.

J. P. HENDERSON, *Vice-Pres.*

ALLIE LEWIS, *Sec.*

COLORADO S. S. ASSOCIATION.

THE fourth annual session of this Association was held at Greeley, in connection with the camp-meeting.

FIRST MEETING, SEPT. 8, 1887.—After the usual opening exercises, the Chair was empowered to appoint the usual committees, which were as follows: On Nominations, G. O. States, J. W. Horner, J. R. Palmer; on Resolutions, J. Frank Stureman, F. E. Belden, Jennie Green.

The President then spoke of the progress of the work in this State. The minutes of the last yearly session were read, also a yearly report of each school. The financial report of the Association showed a good standing.

SECOND MEETING, SEPT. 12.—As the committees were not ready to report, remarks were made by Elders Olsen and Pegg, after which meeting adjourned to call of Chair.

THIRD MEETING, SEPT. 13.—The Committee on Nominations presented the following report: For *President*, J. W. Horner; *Vice-President*, J. F. Stureman; *Secretary and Treasurer*, Mrs. C. M. Jones. These names were acted upon separately and duly elected.

The Committee on Resolutions presented the following:—

Whereas, The Sabbath-school is an important factor in the education of our children and youth, and—

Whereas, Nothing will so tend to encourage their attendance at the Sabbath-school as a good example in this direction on the part of the older members of our churches; therefore—

Resolved, That all Seventh-Day Adventists ought to be come members of the Sabbath-school.

Whereas, Harmony of action on the part of officers and teachers is necessary to the well being of the Sabbath-school; therefore—

Resolved, That we recommend the necessity of Teachers' Meetings in connection with all our Sabbath-schools.

Whereas, Experience has demonstrated the importance of holding Conventions in order that our people generally may become better informed in regard to the Sabbath-school work; therefore—

Resolved, That as many conventions be held during the coming year as the State officers may deem advisable.

Whereas, The present plan of S. S. donations assists in the support of the South African Mission, and also tends to develop a spirit of sacrifice among our youth and children; therefore—

Resolved, That we recommend a greater liberality on the part of all.

Each resolution was considered separately and adopted. By vote it was decided to send the surplus money of the State Association to the International S. S. Association.

Meeting adjourned *sine die*.

ELD. J. D. PEGG, *Pres.*

MRS. CORA M. JONES, *Sec.*

CANADA S. S. ASSOCIATION.

THE annual session of this Association was held at South Stukely, P. Q., Oct. 8, 1887, in connection with the general meeting. President in the chair. Prayer by Eld. D. T. Bourdeau. The report of the last annual session was read and approved.

On motion, the Committee on Nominations was appointed by the Chair.

Interesting remarks were made by Eld. D. T. Bourdeau in respect to Sabbath-school work, and the importance of the study of the word of God. The Sabbath-school was shown to be a nursery for public laborers in the gospel work, and an excellent means of mental and moral culture. It establishes habits of order, and encourages a love for the Bible, and a desire to advance in piety and true sanctification. We cannot see our defects of character and advance in holiness while neglecting the study of the Bible, that grand mirror in which we see our defects and our duties.

The Committee on Nominations reported as follows: *President*, J. L. Martin; *Vice-President*, D. M. Wilson; *Secretary and Treasurer*, Emma Dingman. The report was accepted, and the nominees were duly elected.

Meeting adjourned *sine die*.

J. L. MARTIN, *Pres.*

EMMA DINGMAN, *Sec.*

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

The Sabbath-School.

FOURTH SABBATH IN DECEMBER.

DECEMBER 24.

LESSON 18.—REVIEW ON LESSONS 7-11.

1. WHEN David was brought nigh unto death, how did he seek help? Ps. 88:2, 3; 13:3; 39:13.
2. What instruction is given to Christians who are sick or in affliction? Jas. 5:13-16.
3. How are we encouraged to offer prayer in such cases? Last part of verse 16; Mark 6:13; 16:17, 18.
4. What instances seem to indicate that sin is a cause of sickness? Num. 12:1-12; Matt. 9:2; John 5:14.
5. Is it always best that the request for the recovery of the sick should be granted? 2 Sam. 12:15-18; 2 Chron. 32:24, 25.
6. How may we hope to be guided in such cases? Rom. 8:26, 27.
7. How did Moses cry out for deliverance, and how was he answered? Ex. 17:4-6.
8. From what depths of anguish was David delivered in answer to prayer? Ps. 40:12; 69:2; 40:13; 69:15; 18:6; 118:5.
9. How does God regard the afflicted, the poor, and the needy? Ps. 22:24; 40:17.
10. How has God shown his great mercy to those who have penitently returned from wandering in sin? Ps. 107:11-14.
11. What was David's refuge when persecuted by enemies? Ps. 59:1, 2; 64:1, 2.
12. Describe some remarkable instances of deliverance in answer to prayer.
13. How should a Christian commit himself to God in times of great danger and distress? Ps. 57:1.
14. Show that God seems to inspire and answer prayers for personal success. Gen. 24:12; Neh. 1:11; 1 Chron. 4:10.
15. What generous prayers does David make for the humble who seek God with uprightness of heart? Ps. 40:16; 36:10; 10:12.
16. What was Paul's custom with reference to praying for the churches which he had raised up? Phil. 1:3-5; Col. 1:9; 1 Thess. 3:10.
17. Mention some of the blessings which he invoked upon them. 1 Thess. 3:11, 12; 2 Thess. 1:11, 12.
18. What persistent supplications did Paul urge the brethren to make for him? Eph. 6:18-20; Col. 4:3; 2 Thess. 3:1.
19. Show that Paul believed that the prayers of the saints could promote his deliverance from persecution, and even aid him in securing final salvation. Rom. 15:30, 31; 2 Thess. 3:2; Phil. 1:19.
20. How broad should be the field of our prayers? Eph. 6:18; 1 Tim. 2:1, 2.

Our Scrap-Book.

SKIN GRAFTING.

A FEW years ago a French surgeon discovered that by grafting pieces of skin from a living person's body into a raw flesh-wound, the process of healing would be greatly hastened. An example of this method of curing has been noticed in the INSTRUCTOR; but perhaps there is no more curious case on record than one recently reported in the *San Francisco Examiner*. It reads as follows:—

"On the 13th of last May, Peter McIntyre, who possessed a local reputation as a printer, was severely burned in a fire. The burns on his feet healed rapidly enough, but the flesh on his shoulder and arms was so scorched that the ordinary process of nature was insufficient to restore it to its former condition. It was determined by the physicians to graft on the exposed surface skin taken from other people, and thus hasten the cure. Six weeks ago the operation was begun, and since then over 160 pieces of skin have been fastened on the raw parts. It will be several weeks before the last graft shall have been attached and the bandages removed. All the skin was taken from the friends of McIntyre, who willingly contributed the required portions of their cuticle. Each graft was a small circular piece about an eighth of an inch in diameter. It was taken from the arm. Each subject rolled up his sleeve in McIntyre's room, and the surgeon raised the skin with a fine pair of forceps, and with circular scissors he clipped the skin off, leaving a round, red mark on the arm, and immediately placed the graft on the patient's wound. These grafts have been taken from about forty men. Usually four were supplied by each, but some of the sick man's friends have more than that number of pink marks on their left arm.

"The grafts were planted about an inch apart, as each little piece grows about that distance over the

flesh and unites with the other skin that it meets. It is transferred immediately from one body to another, as the tissue must be imbued with vitality when placed on the raw flesh, and it would lose all life in a short while. The foreign character of the skin may be detected after the healing process is over, as it does not change its particular hue, and is also devoid of hair and sweat-glands. Its advantage is great, inasmuch as when such burns heal in the ordinary way, the muscles are drawn up, and not only is movement restrained, but deformity follows. The grafted skin is elastic, and obviates all such unpleasant results.

"Instances of the grafting of many pieces of skin, as in this case, have not been common here. The process itself is comparatively new, having been discovered in 1859 by Riverden, a Parisian surgeon. He noticed little islets of skin growing on raw surfaces, found that they proceeded from little germs of skin that had not been destroyed, and concluded that transplanted skin would thrive in the same manner. It had previously been supposed that it would take a covering of cuticle as large as the wound or sore itself to make a successful grafting, and such large areas of skin could not be obtained. Since then the various kinds of skin—the tissue of chickens, frogs, young pigs and other animals—have been experimented with, but for successful transplanting, human skin has been found necessary."

A HISTORIC TREE.

AN incident of the Revolutionary War, which is authentic, though not included in our histories nor widely known, is the story of the Liberty Tree which stood in Charleston, South Carolina. It was a huge live-oak, which grew in the center of the square between Charlotte and Boundary Streets.

When the popular excitement over the Stamp Act was at its height in Charleston in 1766, about twenty men, belonging to the most influential Carolinian families, assembled under this tree, and were addressed by General Gadsden. He denounced the measure with indignation, and prophesied that the Colonies would never receive justice from the mother country. He then, after a moment's solemn pause, declared that the only hope for the future lay in the severance of all bonds with England, and in the independence of the Colonies.

This, it is asserted, was the first time that the independence of the country was spoken of in public.

The men assembled, then joined hands around the old oak, and pledged themselves to resist oppression to the death. Their names are still on record. Most of them were distinguished for their courage and patriotism during the struggle which followed.

The Liberty Tree was regarded with such reverence by the enthusiastic Carolinians that Sir Henry Clinton, after the surrender of Charleston to the British, ordered it to be destroyed. It was cut down, and afterwards its branches were formally heaped about its trunk and burned.—*Companion*.

PROGRESS.

THE iron-horse that now traverses the length and breadth of the North American continent was in 1823 among the things of the future. Five years afterward, while on a summer afternoon excursion with a party of young friends from Boston to Quincy, an old acquaintance of ours came to a place near the quarries where a double row of plank, set edgewise in the ground and bound with bar-iron, crossed the road, presenting to his eyes, and to those of his companions, a view of the first enterprise in the form of a railway ever seen on the American shores of the Atlantic, having been constructed for transporting the granite from the quarries for the Bunker Hill Monument.

So few opportunities had the residents of Southeastern New Hampshire ever had of seeing a steamboat of any description, that when, in the summer of 1828, the "Connecticut," on her way from Portland to Boston, came into Portsmouth for a supply of wood, as many people went to see her as would now be attracted by a steamship like the *Great Eastern*. The steamers on the line between New York and Providence at that time bore no comparison with the ferry-boats of the present day on the East and North Rivers, and the floating palaces of the Fall River Line had not been dreamed of.

It was ten years later that the first steamships were seen in the port of New York, when two, the *Great Western* and the *Sirius*, arrived from Liverpool within a few hours of each other; and although it was then predicted that such a mode of navigation would in a very few years supersede the use of sailing vessels, few realized the extent to which it would be done, or that such immense and elegant structures would take the place of the old packet-ships.

Most marvelous of all the strides in the world's progress is the electric telegraph; and it can hardly excite surprise to know that before it was carried into practical operation, many regarded it as the impossible project of an enthusiast, like the search in the olden time for the "philosopher's stone," which would change everything it touched into gold. Notwithstanding the previous use of the wires for years, over thousands of miles on land, there were hosts of people who would not believe, even when the first ocean cable was laid and in successful operation for nearly a week, before it parted, that a single message had ever been transmitted through its means, even though the books of the

company showed that it was used in hundreds of instances for business purposes alone.

The mode of taking likenesses through the photographer's art is another of the wonders of these later years. The more costly descriptions seem to have reached in their exquisite beauty a degree of perfection that can go no further. Others can be had by the baker's dozen at so low a price as to bring them into general use by way of ornament upon the business cards of people in trade. All these things had their origin in the invention, or discovery, of Daguerre, who had no other idea in its use than that of taking views, the first *likeness*, as claimed by two different parties, being taken in New York.

Lithography came into use after 1823, and in quite recent years, Baxter's invention for printing in colors from woodcuts; and out of both have come the chromos that have excited such universal admiration, equaling in beauty, in some instances, the gems of art from which many of them were taken.

Wood-engraving would seem at present to have reached the highest degree of perfection of which the art is susceptible; yet the same idea was prevalent a score of years ago, as well as of other things that still continue to advance in improvement.

No other art has progressed more than printing, both in the elegance of book printing, from what it was in the past, and in the rapidity with which newspapers are now thrown out from the press. A little more than fifty years ago two hundred and fifty sheets were as many as could be produced in an hour by the best means then in use. A ten-cylinder rotary machine, that prints, cuts, folds, and counts fifteen to sixteen thousand sheets an hour, as well as the fact that the latter contains news of the night before from all parts of the world, would have had an air of Munchausenism about them as difficult to believe as the tales of that adventurous traveler.

It is a curious fact that it was but a year or two previous to 1823 that cooking-stoves first began to give warmth to the frigidly cold kitchens of New England, as well as saving much of the labor of cooking. People looked upon them for the first time with as much curiosity as they would now upon the rarest invention; and when parlor stoves took the place of the old-fashioned fire upon the hearth, it was regarded as one of the greatest achievements of the age, saving, as they were found to do, half the fuel, as well as giving a much greater degree of heat from what was consumed.

Heating a house by steam, and hot air from a furnace, were among the things then unimagined. The first stove used in New England was set up in the town of Littleton, Mass., and we think the pattern was invented by Doctor Franklin.—*Golden Days*.

A WONDERFUL MONUMENT.

"I HAVE been living now for some months," says an observing man, "at a distance of a mile away, in full view of the Washington Monument, looking directly upon its eastern face. It has never seemed twice alike. It has its moods and changes of color, like the tops of the Swiss Alps.

"This morning the base of the six-hundred-foot structure was lost in a deep blue mist, which filled the valley for a depth of a couple of hundred feet. Then came a section of perhaps one hundred feet more, in which the shaft was purple and pink, the whole crowned with a white, blazing column hundreds of feet high, flashing back the sunlight, set against a deep-blue western sky!

"At another time you will see the cold, gray base of the monument rising above the deep green foliage which surrounds it, with the dark-blue highlands of Arlington beyond, and overtopping all these, the graceful shaft pierces the heavens, towering far above the horizon line, until its top is lost in a sea of fleecy clouds. It is a realized vision of Jacob's ladder, a real, visible stone causeway leading from earth to heaven."—*Selected*.

CURIOUS FACTS.

In Germany black rats are tamed and a bell put around their necks, which drives off other rats.

When wolves cross a river, they follow each other directly in a line, the second holding the tail of the first in its mouth; the third that of the second, and so of the rest. They dislike passing under anything, therefore avoid woods and hedges.

A man five feet and six inches high can see, on a level, a distance of three miles.

The 26 letters of the alphabet make 403 quintillions of combinations.

The Persians give names to every day in the month, just as we do to every day in the week.

Saturday, the seventh day, or Sabbath, is by the Arabs called Sabt, and Monday is called Jama in all the Eastern languages.

A hair's breadth is the 48th part of an inch.

Twelve wine gallons of pure water weigh 100 pounds avoirdupois.

It is alleged of tea that about one-fifth of its weight of sloe, liquorice, ash, and other leaves are mixed with it before it is sold to retailers.

The average crop of an orange tree is from 6 to 8,000 oranges.

A clove tree grows from forty to fifty feet in height. It begins bearing at twenty years of age, and continues until fifty. Its yield is from five to thirty pounds annually.

For Our Little Ones.

HOW THE BOYS SKATED.

It snowed and thawed, it rained and froze,
Then cleared off in the night;
And when the sun next morning rose,
We saw the queerest sight.
The streets were paved with shining ice,
The boys flew up and down;
Each wore the while a joyous smile—
None wore a solemn frown.
It was so droll, thought Will, to hear
His father say that morn,
"Skate to the corn-house door and bring
A basket-full of corn."

For five whole days they went their
ways,
With runners on their feet;
To school they skated, skated home,
And skated down the street.
The wind then from the south blew
warm,
The gentle rain came down;
The streets were filled with trickling
rills,
The fields grew bare and brown.
The sober folk who walked the earth
The rainfall saw with joy;
But sadly were the skates laid by,
By many a sad boy.
And, by and by, in some bright home,
While fall the shades at even,
He'll tell lads how he skated then
In eighteen eighty-seven.

—Our Little Ones.

LULU'S GOLDEN RULE.

"EVERYBODY is cross this morning," said little Lulu Parsons, with a pout.

"My little girl does not look as though she felt very pleasant herself," said Mrs. Parsons, kindly.

"I don't care," snapped Lulu. "Tom would n't let me swing in the hammock, and Bridget won't let me make pies or anything. I wish I could go away—a hundred miles."

"You would still find a very cross person at the end of the journey, I fear."

"Why, mamma, are all the people in the world cross to-day?"

"You would be very likely to find them so, I think."

"What do you mean, mamma?"

"This, Lulu. The crossness lies chiefly within yourself. By going away a hundred miles you would not find people any different, if you met them in this same fretful spirit. You will always find, as a rule, that people will treat you as you treat them. If you are cheerful, loving, and generous, you will find the same spirit in others; but if you are petulant, envious, and selfish, others will find it hard to love you, and they will not enjoy being with you."

Lulu looked troubled.

"Did you not," continued mamma, "say to Tom, when he had just taken his book and seated himself in the hammock, 'I think, Tom, you might let me swing in the hammock; you ought not to have it all the time'?"

"Yes, mamma."

"And when you went into the kitchen, where Bridget is hurried with her work, did you not tell her, in a quick, cross way, to give you some dough and get you a rolling-pin right away, for you wanted to make a pie?"

"Did you hear me, mamma?"

"No, but I can judge your words from the spirit you are in. Our words come right out of our hearts. The Bible tells us to keep our heart with all diligence; for out of it are the issues of life. We need to watch ourselves constantly, that we may feel right, and not lead others into sin, or make them unhappy by our own bad influence. Now don't you want to try the power of kindness? Go to brother Tom, and ask him pleasantly to let you sit in the hammock for awhile."

Lulu went out to Tom, and putting her arm around his neck, said: "Tom, I am sorry I was cross."

"Why, you darling puss!" he exclaimed. "Jump right in here, and I'll give you a good swing."

"Just as soon as I come back from the kitchen; I want to see Bridget a minute first," and Lulu bounded away.

"Can't I help you?" she asked, as she entered the kitchen, where Bridget was still busy at work.

"Indade you can," she said, in pleased surprise. "Jist carry this cruller up to your mamma and see if it is too rich; I can't lave my baking long enough to go meself; and I'll make ye a nice little pie all for your very own."

"Thank you, Bridget," said Lulu, and taking the cruller, she hurried back to her mamma.

are with us, though a thousand people are killed right by us, we may be kept safe from harm. How may we keep the wicked angels back, and the good angels with us?—It is sin that brings the wicked angels every time; but right doing as surely drives them away, and makes room for good ones, who will hasten to keep and help us. You know the scripture, "Resist the devil, and he will flee from you; draw nigh to God, and he will draw nigh to you"? That was written on purpose for all who want God to care for them. If you want a hiding place under God's wings, you can have it by loving him with all the heart, and being obedient to his commandments. How many of the great INSTRUCTOR family feel that their lives are hid with Christ in God?

HERBERT CORNISH writes a letter from Linn Co., Kan. He says: "I am thirteen years old. I have two hens. I set one of them to raise missionary chickens. She hatched eight. Father is away canvassing most of the time now. There is a mineral well here, where a great many people get water to drink. There is quite a large court-house in the place. The 21st of April a cyclone passed near here. Some people were killed, and a great many houses torn down. I am thankful that our lives were spared. I go to day school and to Sabbath-school. I have been trying to get subscribers for the INSTRUCTOR. I have got one."

NETTIE CHAPMAN sends a letter from Tama Co., Iowa, in which she says: "I am almost fourteen years old. We have a Sabbath-school of seventeen members. I attend it regularly, and study in Book No. 4. I learned a hundred verses once, and my teacher gave me a prize. I also got prizes for learning the name of the books of the Bible and for being present every Sabbath with a verse every time. I had a little brother, but he died. I have four half sisters and two half brothers. I go to school every day, and like my teacher."

Did you ever see a man, Nettie, who knew all the Bible by heart? There was once a Methodist minister, of whom it was said he could repeat any text of scripture. He was certainly very learned in the Bible, and he was a very plain, humble Christian.

With Nettie's letter came one from IDA LAMONT, a little girl ten years old. She says: "Nettie was writing for the Budget, so I thought I would write a letter. I like to read the INSTRUCTOR and Budget. I have two brothers and four sisters. I study in Book No. 4 at Sabbath-school. At day school I am in the third reader. I have a little chicken. Its name is Nettie. We have ten acres in the woods. Father gave me a

little place for garden, and I planted some corn, and some beans. My big brother works for Mr. Knowlton in the blacksmith shop. I am hoping I may meet you in the new earth."

We suspect Ida's was a missionary garden, and may be hers was a missionary chicken. The writer has a last April's chicken which has already laid fifty eggs. We hope yours has done as well.



"O mamma, it's a splendid rule to make everybody kind."

"Yes, dear, and don't forget to carry it still farther. If you dislike a person, do him acts of kindness until you can do them heartily. The very effort to help others calls into activity our better nature, and we both give and receive a blessing."—Our Sabbath Visitor.

Letter Budget.

THE Budget brings some interesting letters. The first is from a little boy who lives near where a cyclone passed last spring. When we hear of a great many people being killed by a cyclone, an earthquake, a great wind storm, a big fire, by drowning, or some other terrible accident, how thankful we all are that our lives were spared. And do you know that it is because God is so good to us that he lets us live? It would take but a little accident to kill any of us, and we are in danger every day unless we have a good angel right by our side. Wicked angels want to destroy us, so if we let them have a place by us, we cannot tell what may happen to us. But if good angels

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