

THE YOUTH'S INSTRUCTOR



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CLOVER AND GRASSES.

I WILL search the world for the flower
That haanteth my dreams, white and stilly,
I will gather the Master a lily
To add to his beauty and power."
But the poor flowers of my finding
Were clover and grasses;—"But these
Cannot fill the great Master's needs!"
I cried, hot tears my eyes blinding.

I dropped the tall grass and the
clover—
"I will find for the Master a lily,
Though the pathway be rugged and
lilly.
I will search for the flower the world
over."

But vain all my tears and complaining;
No lily spire gladdens my sight;
"Now near to me draweth the night!"
I said, my weak fears still retaining.

But the birds sang: "The clover and
grasses
Are meet for thy small hands to
weave
In a garland all fragrant, to leave
At His feet, if perchance the Lord
passes."

So day after day I am twining
My wreaths of sweet clover and grass,
To give if the Master should pass
This way, in his robes white and shin-
ing.
—Margaret Lippincott.

ARAB BOYS.

PAPA, write about boys." So pleaded my little laddie one day not long ago, and here is what I can say about some of the boys I have seen in Egypt, Arabia, and Palestine. The Egyptian boys are as bright, sharp, and enterprising as can be found anywhere. The afternoon that I landed at Alexandria, a crowd of donkey boys met me at the dock, and each made frantic efforts to get me to take his donkey. They called them Grant, Mark Twain, Bill Tweed, Lincoln, Blaine, Logan, and other such names to attract the traveling American. They caught me by the hands and coat tails, and fairly forced me onto a donkey. When I finally made my exit from the crowd, there went up a frantic cry from the young fellows I passed by. They prophesied that all manner of evil would overtake me for using that particular donkey.

The favored boy pattered along behind his patient little beast, urging him to greater speed with queer cries and punches with a sharp stick, scolding him all the time. We were soon on the best of terms. That boy helped eat my lunch, showed me the sights of Alexandria like a good fellow, and then cursed me and my grandfather to the lowest depths because I would not pay his exorbitant overcharges. Still I bear him no ill will. He was the product of the time and place, and was as much a curiosity in his way as Cleopatra's needle or Pompey's pillar. He dressed

like his father, and was a full-fledged man in all except stature. He wore baggy trowsers, a short monkey jacket of a coat, a red fez cap on his head, and a brilliant colored scarf wound round his waist for a belt. He was a Mohammedan, of course, and said his prayers wherever he was six times a day. He was faithful to few; a liar, oh, what a liar! and he was so cruel to his poor little donkey that it made my heart ache sometimes. But, after all, he had only

hope of reward being such cold victuals as were left from lunch and such backsheesh as I chose to give him.

Arab boys' parents are usually very poor, and an American boy would not think they had any fun at all; but they do have plenty of it. They have a game they play with bright stones, or almond nuts when they can get them, just like hully-gully. They play tag just as you do. They play ball much the same as old-fashioned town ball. Their balls and bats do not cost any money, nor does anything else they play with. I doubt if the average Arab boy has twenty-five cents a year that he can invest in playthings. Like "Little Miss Muffet," he lives on curds and whey. With a bright, cheerful disposition, he makes the most of his hard life, and grows up to be a self-reliant, resourceful man, one who, when he has half a chance, makes his way in the world, and is a credit to the country in which he lives; for, faulty as he is, it would be worse without him.

Up the Nile the boys are very poor, and they have hard times. If it were not that the sun is warm, and they have plenty to eat, their life would be a burden to them. They have to watch the flocks of goats and sheep, stone the birds off the growing grain fields, fetch and carry till their poor little backs mustache. They have hardly any clothes; no shoes, no books, no playthings, no nice home—and their father beats them as he would a dog.

As for the Arab boy in Palestine, he has on the whole rather a better time of it, thanks to the English and French soldiers and the Bibles of the missionaries. There are numerous schools in Palestine, and their influence reaches the boys. Many of the boys can read and write, and the printing-presses in Beirut furnish them with books, picture-papers, and Sunday-school songs, all in their own tongue. One of the most delightful men I ever met is there, devoting his grand talents to the good of the boys. Dr. Jessup is his name, and I've seen the boys in Beirut follow him

about the streets; they love him so.

Coming down Mt. Lebanon one night, I could hardly believe my ears as from out the darkness I heard, with a clear, melodious note, some one whistling "In the sweet bye-and-bye." I soon found it was an Arab boy, guarding a sheep-fold. His father and mother and he had all been to school in Beirut, and there, way up on that sacred old mountain, they had a happy Christian home. If any one ever asks you what good the missionaries do, you can tell them that for one thing they make a boy's life happier, make a better man of him, and raise him from the low level of little better than a brute to be respected



learned well and improved on the lessons taught him by his elders and parents.

At Cairo another sort of Arab boy made his appearance at the carriage as I started from the hotel to go to the pyramids. He had the universal red fez on his head, but was otherwise clothed with sandals and a big sheet, gathered with a rope around his waist. He ran ahead of the carriage, carrying a stick, with which he dealt blows right and left, all the while shouting: "Make room for the howadji! His excellency cometh! Room for the rich American! Bow the knee!" Thus he cleaved the narrow way. He came without being asked or needed, his only

and loved. They make his home a home indeed, where he has kisses instead of curses, and, best of all, a father's and a mother's love.—*Stanley Du Bois, in the Interior.*

For the INSTRUCTOR.

A NOBLE EXAMPLE.

It is encouraging to read of those noble examples of fidelity to the principles of truth and righteousness which we occasionally find in the annals of ancient and modern history; especially so when we learn of youth, who, surrounded by unfavorable circumstances, struggle manfully on, overcoming poverty, opposition, temptation, and hardships, and pressing to the front, with a faith undimmed, and courage undaunted.

I recently read an account of a youth whose mother, on her death-bed, placed in his hand a leaf from the Bible on which was printed the third chapter of Proverbs. It was her dying request that he should make the lessons of that chapter his guide through life. Soon he was left an orphan, without relatives, and not more than twenty dollars in money, the savings of little sums she had from time to time given him.

He started from his native town to seek a livelihood in that great metropolis of America, New York City. But although alone in the world, he felt that he was not alone, for the eye of God was upon him, and many were the tokens of divine care and protection. Through all his early trials he made the commandments of God his rule of action. Often was he placed in positions of trust and responsibility; where his course had a mighty influence upon the lives of others; and many, even rich employers, learned by his holy conversation and his unswerving integrity to principle and duty, to turn their feet into the narrow, upward way.

At one time a wealthy merchant for whom he was working, ordered Henry—for this was his name—to make out some bills and write a number of letters on the Sabbath-day. This the young man could not do, and in consequence received a dismissal. His manner was so Christ-like, his reasons for disobeying this order were given in such a firm, yet humble way, that his employer was deeply moved. Before the morning arrived on which Henry was told to call for the balance due him for work, the merchant had not only resolved to take him back, but had himself given his heart to God. What a noble example! He had put his trust in the God of heaven, his mother's God. He loved him and feared to disobey. In every hour of temptation, and of trial, he still looked up and struggled on, undefiled in the heart and honored in life. God was with him. His friends multiplied, and their attachment grew stronger, and the end of his life was one of blessedness and peace.

Thus we have the assurance to believe it will be with all who choose Israel's God for their guide. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

J. M. HOPKINS.

A TELEGRAM FROM HEAVEN.

THERE was a young man once employed in a telegraph office in England. In some way or other God had led him to see that he was a sinner, and this caused him great distress of mind. He could not tell where to find the Good Shepherd, or how to get back to his fold. But Providence took a singular way to find him and bring him back.

The young man went to his office one morning in great distress of mind from the burden of his sins. He was lifting up his heart in secret, saying: "God, be merciful to me a sinner," when the click of the telegraph machine before him told him that a message was coming. He looked and saw that it came from Windermere, up among the beautiful lakes of England. There was first the name and residence of the person to whom the telegram was sent, and then followed these words from the Bible: "Behold the Lamb of God that taketh away the sins of the world;" "in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." And then followed the name of the person sending it.

This was a strange message to send by telegraph. The explanation of it was this: The telegram was sent to a servant-girl living in that town. She was in distress of mind about her sins, and trying to find Jesus. She had a brother who was a Christian; he was a servant in the family of a gentleman who was spending the summer at the Lakes. This poor girl had written to her brother, telling the trouble she was in, and asking him the great question, "What must I do to be saved?" Her brother had no time to write to her just then, so he sent this telegram.

The poor girl found the way to Jesus through those words from her brother. And so did that young man in the telegraph office. This was a telegram from heaven to him. Those precious words, "Lamb of God," "sin taken away," "redemption through his grace," brought him to Jesus, and he found peace in him. The Good Shepherd made use of the telegraph wire to bring one of his lost sheep to himself.—*Sel.*

KEEP IT BACK.

KEEP back that ugly frown, my dear,
A smile will better grace
The dimpled cheeks, and eyes of blue,
And rosy lips, that make for you
A bonny little face.
Just try it on, and you will see
How much the sweeter it will be.

Hold fast that angry word, my boy.

Hold fast—you surely know
That nothing, nothing you can do
Will ever bring it back to you
When once you let it go.

A pleasant word will do as well;

Just try it, and you soon can tell.

—*Sydney Dayre.*

BEAUTIFUL WITHIN.

"O MOTHER, what a sweet face that lady has! I never saw a lovelier. Who is she?" cries Alice Hart, as the door closed on some callers.

"It is Mrs. Taylor, one of my school-girl friends," answers Mrs. Hart. "I thought I had told you about her."

"She has such charming manners!" continues Alice, enthusiastically, "and such a sweet smile, and such kind eyes and musical voice, and she is so winning in every way. Don't you think so, mother?"

"Indeed I do, my child. I am glad you like her looks," says Mrs. Hart, looking into the eager face of her daughter, as Alice goes on:—

"How well her dresses suit her too! so soft and subdued and so very becoming. Is she as nice as she looks, mother?"

"She is just as nice as she looks; yes, and even better," replies Mrs. Hart.

"Do tell me about her, mother. Tell me now," asks Alice, earnestly.

"I knew her," replies Mrs. Hart, "a long time ago when we were both school-girls. I have known her long and loved her well"—

"I wish I could have seen her when she was a girl," interrupts Alice. "She must have been a perfect beauty."

"Oh, no," says Mrs. Hart, soberly, "not a perfect beauty. I will show you her picture taken when she was fifteen. It is in the drawer of my chamber closet; run and get it, dear."

Alice goes quickly and eagerly for the picture, and as she returns, she says, "O mamma! you must have made a funny mistake. There is only this horrid daguerreotype of the coarsest, coarsest girl I ever saw. Just see her! I'd be ashamed to have a picture like that. See, her forehead is all in a scowl, and her eyes look daggers at you. Her mouth is one great pout. I never saw so dreadful a picture! Whose is it?"

"It is the picture of a school-mate of mine. The artist took it one day when she did not know it, but it is a faithful likeness."

"Do look, mamma," says Alice interrupting, "her dress is every which way, and the buttons are half-off! Why did you keep such a picture? How did you get it?"

"The girl gave it to me herself, several years ago," replies Mrs. Hart.

"But who is it, mamma?" insists Alice.

"It is that beautiful Mrs. Taylor who just called," answers Mrs. Hart.

"Mrs. Taylor!" cries Alice, incredulously; "are you sure, mother?"

"I am sure, Alice."

"But it doesn't look a bit like her," says Alice, wondering.

"It *isn't* like her now," replies Mrs. Hart, looking thoughtfully at the queer old picture.

"But how did she grow so beautiful, mamma?" inquires Alice.

"From within, my child," says the mother, tenderly. "She saw this picture. Hearing some of her school-mates say it was a perfect likeness, she was astonished and ashamed. She declared she would never go to school again, or anywhere else if she looked like that, and if she were 'such a fright and slattern and cross-patch,' as some of the girls had said. She even made herself sick with anger and crying. Her teacher went to see her and tried to coax her back to school, but could not succeed."

"It is a bad picture," said the teacher, "but I can tell you how to make it better."

"The poor girl listened eagerly as the teacher gently yet faithfully showed her that the source of all her ugliness was from within. Soon she saw her own sinful heart, and asked the Saviour to make it pure and white. He heard her prayer. By and by, ere she herself knew it, a new light came into her eyes, and a sweet smile took the place of the scowl and the pout. The new love suffusing her shone out in her whole manner. Her very tone was changed, so that the loud, harsh voice became soft and agreeable. But she was so full of the new joy inside she did not know of the outward change. She did not know that, having grown beautiful within, this new beauty was manifest in every feature. In a month or so she went back to school. So great was the transformation that her school-mates, who knew nothing of the change, read its reflection in her joy-bearing face. At first sight of her, one of them stepped back, saying,—

"Louie! what is the matter? What has made this difference?"

"I have a great joy in my heart," she answered; "but I did not think you could see it in my face."

"But we could; and day after day she grew more and more lovely. The ugly face had been made so by its expression, and, as the weeks and months passed, as kind looks and sweet thoughts were stamped on the face, the ugliness vanished altogether. Now every one exclaims, as you did, 'How lovely!'"

"Truly, if the King's daughter is all beautiful within, some of the beauty will creep out, and none of us need be ugly."—*The Well-Spring.*

FILIAL HONOR.

YOUNG people sometimes know so very much more than their elders! at least, according to their own estimate of their knowledge. They pride themselves on advanced methods of thought, and freedom from "old fogy notions," but possibly they will find, on reaching middle age, that years do bring their own peculiar teachings, which youth is not yet capable of receiving. Said an overworked mother once, in a moment of bitterness:—

"I'm afraid I don't enjoy my children as much as I did when they were little. Then they were merely clinging, affectionate creatures; they never judged what I did, or doubted that I was the most remarkable woman in the world. Now they seem so much wiser than I, that it appears to be natural for them to find fault with me."

"Nothing I do is considered very praiseworthy. In fact, I am almost always in the wrong. If I try to join in their conversation, they evidently think 'mother's opinions aren't worth much; she hasn't had the latest advantages.'"

"It's true I haven't. I've been too busy to become a very cultivated woman, but it seems to me affection, taken by itself, ought to count for something in this world."

Yet her children did love her; they only omitted to "honor" her in daily life. The next day after her death her son stood beside her coffin, looking at the worn, placid face, and said, through his tears.—

"I never could understand why mother was n't happier. She had every comfort in her later years, but she always looked worn and discouraged."

Had he been of clearer vision, he need not have sought far for the reason. It is usually our own warmth or lack of tenderness which makes the faces about us bright or gloomy—a truth to be remembered before it is forever too late.—*Companion.*

SATISFIED.

WERE you ever satisfied? Did you ever have enough of everything, so that you did not want *anything* more? Perhaps you have been satisfied with your food, but wanted some new clothes. Perhaps you had all the clothes you wanted, but you were not well. Perhaps you were well, but some dear friend was gone—had died—and you were sorrowful. We think you were never yet satisfied in all things.

To be *satisfied* is to have all things just right; to have them as God would have them. The worldly-minded person is never satisfied with the things of this world, for where death is, no one can be satisfied. And the Christian, who has great joy in the Lord, can certainly not be satisfied in this world; if he could be, then he need not seek the "world to come."

In the heavenly home, the "new earth," people will be satisfied. There will be nothing there to cause sorrow or dissatisfaction. Eternal life, joy, peace, righteousness,—these are some of the things that will satisfy. No death nor sinning there! What a blessed home! The Psalmist wrote, "I shall be satisfied when I awake with thy likeness." Psalms 17:15.—*The Young Pilgrim.*

THE SABBATH-SCHOOL WORKER.

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THE TEACHER'S OTHER WORK THAN TEACHING.

THAT teacher who does not become personally acquainted with his pupils, who neglects to learn all he can concerning their home life, their character, and their disposition, has failed in one important part of the work of preparation.

The question may be asked, Why has he failed? If he learns his lesson thoroughly, and knows how to teach it, is not that all he needs to do?

Whoever speaks in this way certainly does not understand the relation that the teacher bears to the students. Let us notice this relation for a moment. For what purpose is the pupil placed in the Sabbath-school class? It is that he may be instructed in Bible knowledge, that he may receive mental discipline and culture in morals and manners, and that he may be strengthened and awakened spiritually. The student is placed under the care of the teacher for him to direct into better paths, and to guide to a purer life; to seek to strengthen the weak points of his character, to remove his bad traits, and to encourage self-improvement in every direction. How can the teacher do this when he is not thoroughly acquainted with his students?

Here is a boy in some class in our Sabbath-school. His lessons are poorly learned, and his deportment is bad. Some time ago he entered the school. He came from a home where the parents profess to be Christians, but are more of the world than of Christ. The boy received no encouragement at home to study, but rather discouragement. As might be expected, he entered the class without a lesson. The teacher made excuse for him, and treated him kindly, hoping he would have his lesson next time. The next Sabbath came, and the boy had no lesson. He had little inclination to learn it, had obtained no help from his teacher during the week, and had received no encouragement at home. The teacher rebuked him mildly for not learning it, and gave attention to the others of the class. The boy, neglected, became restless, and did something which annoyed the teacher, and brought upon him some cutting words. Each succeeding Sabbath he took less interest, and behaved worse than before, and the teacher became more disheartened, not knowing what to do.

I now ask, Who was most to blame for this state of affairs, the teacher or the boy? and am free to say that the teacher is the one who should receive the censure. It is true that the boy should have learned his lesson and behaved better in his class. But is there nothing that the teacher ought to have done? If the boy had been visited at his home the first or second week, while he still had respect for his teacher, and had there been talked to kindly, and, if need be, helped to learn his lesson, how different his course might have been. Instead of a soured, unruly boy, the teacher might have had a faithful, obedient student. But this is only one case out of many that might be given.

There are very many things that the teacher needs to know about his students that he will not be able to find out during class recitation. Has the pupil a good home and godly parents? What are his surroundings where he daily works? Who are his associates? and what is their influence? How does he spend his spare moments? Is he truthful? Has he any bad habits which do not show themselves particularly in the Sabbath-school? What are his peculiar tastes? and what is his ambition? To find out all these and many other things concerning a scholar, the teacher must see the pupil alone, he must be acquainted with his parents, and know something about his associates. He must take pains to learn in every way possible all about his pupil; for unless he fully knows the mind he is laboring for, how can he be able to adapt the lesson to its particular wants? Here is one pupil untruthful, another negligent, a third misused at home, a fourth disobedient to his parents, in fact, every one with some peculiar trait. If the teacher only knows all this, how much better he may adjust his teaching to his pupil's needs.

Yet there are many teachers who neglect all this work of which I am speaking. They think their task done when the lesson is learned and taught. They forget the worth of the precious charge placed under their care. "But," says one, "I have not the time to do the work in this way; my time is too valuable." Do you have time to visit about

worldly affairs? Are you seeking the treasures of this earth? Better is it to lay up for yourselves treasures in heaven. "As often as ye have done it unto one of the least of these, my brethren, ye have done it unto me," said Christ.

In the affairs of the world we can spend time and take the greatest pains. When the diamond cutter receives a precious stone in the rough, how carefully he studies it, scanning its every flaw and seam and noticing its perfect points. He will know all about it before he begins the process of making it a precious gem; he takes plenty of time. Then with what care he cuts and polishes it! Yet of how little value is the most precious gem when compared with the human mind. If you would polish and refine minds, become master workmen; for God will hold you accountable for what he places under your care.

Another says that he has no inclination to visit his pupils, and does not know how to do that kind of Sabbath-school work. And the very reason for this may be that he has never done any of it. How is it with the teachers in your school? Ask yourself, if you are one. Ask the superintendent. I venture to say that the teachers among us fail as much in this kind of preparation as in any other. They fail to know the pupil they are teaching because they have not studied him. And they fail to teach him properly because they do not know him.

The subject has been noticed so far only as the cause of the pupil and the school seemed to demand it. But let us go still farther. The teacher needs to do this kind of work for his own benefit, if for no other reason. It is the best kind of missionary work. And if any teacher finds that he has no love for it, he may be sure that he is not prepared for his work, nor for any other missionary work in the cause of God. It is work well adapted to strengthen the young disciple of Christ. Many workers in our Sabbath-schools seem anxious that the Lord should call them to fill some position in his cause among the missionary laborers in the field, and yet many of these very ones are careless in regard to their little flock. How can God give them charge of a larger one? When we are ready, God will furnish more work, and we will only be ready for more when we have faithfully performed that already given us.

E. B. MILLER.

PREREQUISITES FOR A SUCCESSFUL RECITATION.

MEMORY is exercised either for the retention of knowledge, or for its recollection. The retentive function of the memory must precede the recollective, and the success of the latter depends upon two conditions; viz., the manner and completeness of the first, and the recurrence of circumstances or incidents similar in character to those that occurred while the retentive exercise was in process. It is possible for one to so thoroughly memorize a lesson or composition that the same can be reproduced at any time by mere force of will power; but as a rule, the successful recitation of Sabbath-school lessons, as indeed of all lessons, is dependent upon a series of suggestive questions from the teacher. These questions serve as so many signals or notifications to the memory, causing it to reproduce what it has previously stored up pertaining to the point involved in the question. These questions may be likened to the act of one who lights a fuse leading to the blast that has been placed in the rock. If no blast has been placed in the rock, the lighting of the fuse avails nothing. Just so in the asking of questions during the recitation of a lesson. If the memory has had no primary retentive exercise upon the point called for by the question, it has nothing to reproduce. Or it may occur that the primary exercise was but a feeble, partial effort, or made under unfavorable conditions; the result is that the impression upon the memory is only dimly made, and the secondary, or recollective, exercise will be correspondingly dim, and the reply to the question meager and unsatisfactory.

There is, however, one cause for imperfect replies that should be stated, in order to avoid misapprehension: A good command of language is not always present even when deep, lasting, and intelligent impressions have been made upon the memory. Many people thoroughly know and remember many things that they are not able to express intelligently because they have little or no command of language.

The rule may be stated as well-nigh universal, that in the acquirement of knowledge, it is all-important that first impressions be clearly defined, well comprehended, and deeply made. By first impressions is meant those that are received during the retentive exercise of the memory. If a tack be slightly pressed into a board, it may be dis-

placed by a trivial accident; but if, after it has been thus slightly impressed, it be struck with a hammer and driven in its entire length, it will remain, and cannot be removed without considerable effort. This illustrates the reception of ideas by the memory. If the ideas be only slightly impressed upon memory's tablets, they are subject to displacement by very slight causes; but if they be driven deeply, they are not easily withdrawn, and remain ready for service or reproduction at all times.

Ideas may be deeply impressed upon the memory by at least three methods; viz., (1) The power of attention; (2) extended repetition; (3) the contemporaneous occurrence of striking or peculiar circumstances. Nothing, however, can compare in value to the power of attention as a condition of the mind which should exist in order that lasting impressions may be made. The third method mentioned may be equally as effectual, but as it does not require the voluntary exercise of the power of attention, is not as valuable.

There is still another important principle that governs in the acquirement of knowledge. It is this: The larger the number of avenues or lines along which or by way of which a lesson is considered, and the more numerous, decided, attractive, and impressive the pertinent incidents and circumstances attending such consideration of a lesson, the more completely will that lesson be learned. If the incidents are only slightly impressive, or such as to call into exercise only a very limited number of one's faculties, the chances are that the retentive function of the memory will be but feebly exercised, and consequently the lesson only slightly learned. If the retentive function be thus feebly exercised, the recollective function will be still less so. But every time the former is brought into active exercise, the broader and deeper become the results.

The foregoing principles can be utilized in Sabbath-school work in many ways. Senior pupils can readily appropriate and utilize them in the preparation of their lessons, and the youth and children can do so, though less extensively, if aided by their teachers and parents.

All Sabbath-school teachers who are worthy of the name, desire good recitations from their classes. But a good recitation, as previously shown, is largely dependent upon the recollective function of the memory, and this in turn is chiefly dependent upon the primary exercise of the memory retentively. Hence, it is not only within the teacher's province, but it is his duty to secure to his pupils the best possible methods and conditions of home study. But this requires that teachers be thoroughly conversant with the lesson at least one week previous to the time of its recitation. That teachers should be thus familiar with the succeeding lesson is susceptible of the clearest demonstration by considerations other than the necessity of being competent to give directions for the study of that lesson. A few may be named: 1. There are very few lessons that are not in some way related to the succeeding lesson, and teachers should understand that relation in order to properly conduct a recitation of the lesson in hand. 2. If teachers do not begin the study of the succeeding lesson until the pupils commence the same, they have no advantage over them in this respect. 3. Teachers cannot secure and retain that degree of confidence from their pupils that they should have, unless they are actually in advance of them in the work. 4. Pupils have a right to look up to their teachers as leaders; but what right has a teacher to be considered a leader who is not in advance of his pupils? 5. In our public schools a person will not be tolerated as a teacher who is not perfectly familiar with the succeeding lessons of his classes, and not only one succeeding lesson, but many. Are not Sabbath-school lessons as important and valuable as secular school lessons? Why suffer the standard of qualifications for Sabbath-school teachers to be so much lower than it need be?

If the teacher is well informed upon the succeeding lesson, he is prepared to assign the same intelligently, and give his pupils valuable suggestions regarding its study and preparation. If the successful recitation of a lesson is worth having, it is worth providing for.

We offer a few suggestions concerning the manner of providing for a successful recitation:—

1. Request all members of the class to prepare and bring to the class a brief outline of the next lesson, containing a mention of the principal parts of the same, in proper order. If preferable, the pupils may simply be requested to give such outline from memory, omitting the written work; but written work is especially valuable, and is sure to lead to a higher grade of study.

2. If occasion is afforded by the lesson, let maps be drawn of the regions of country mentioned in the lesson, locating the places named, showing distances, etc.
3. If pertinent to the theme of the lesson, information may be compiled concerning the countries or places of the lesson.
4. The dates of events considered in the lesson, or periods of time passed over, may be arranged in a systematic manner.
5. A list of all the individuals mentioned in the lesson may be made, and in some cases further information concerning them than is given in the lesson may be called for. Such information may be sought for in works of reference.
6. A list of events mentioned in the lesson may be compiled.
7. As many additional and supplementary questions, pertinent to the theme of the lesson, may be prepared as is deemed judicious.
8. The doctrines inculcated by the lesson, or dwelt upon, may be called for.
9. The duties impressed or suggested by the different parts of the lesson will form an interesting and profitable topic to assign.
10. Practical applications to every-day life of the principles taught by the lesson.

Here is certainly a wide and varied field for the enterprising teacher to occupy in setting his pupils to work upon the lesson for next Sabbath. It will open before them something of the length, breadth, height, and depth of the succeeding lesson; and every pupil to whom a specialty has been thus assigned, will realize that a responsibility has been placed upon him which he cannot ignore without liability of being considered a "shirk." But in order that a teacher may intelligently assign special features to the members of his class, as has been mentioned, it is evident that he must, at the time of doing so, have a complete understanding of the lesson. It does not seem as though any can dispute that the prospective gain abundantly warrants the early and thorough study necessary to be competent to assign work as suggested. Teachers as well as pupils will be large gainers by so doing.

All should be required to learn the lesson according to the requirements of the questions, as thoroughly as is in their power, regardless of any special features that may be assigned. In assigning special topics, if any, regard should be had for the age, capacity, and opportunities of the pupils. In some cases, only one special topic should be assigned to a pupil, while in others, several may be assigned. By this means a strong incentive will be supplied for the pupils to begin early in the week to prepare their lessons, and to continue such study during the week. By assigning special topics as suggested, the demand is quite imperative for written work, and this of itself is an invaluable consideration. If pupils can be induced to employ this means largely in the preparation of their lessons, the results will be highly advantageous.

Teachers who are anxious for the best good of their pupils, and to secure successful and satisfactory recitations, will certainly show that anxiety by embracing such opportunities as exist for the promotion of those ends. It is believed that the foregoing suggestions are feasible, and if acted upon, will accomplish much good. A trial, at least, will do no harm. The writer speaks from personal experience, and can confidently recommend the methods given.

G. W. MORSE.

UNCONSCIOUS ELEMENT IN TEACHING.

No greater mistake, says the *Baptist Teacher*, can be made than to measure the probable success of a teacher solely by an intellectual standard. There is a sacrificial element in real teaching, which is the very soil in which all the rest must grow. Truth never can be imparted with the highest success unless one learns, like Jesus Christ, honestly and really to "give himself." It is important that a man should know what he teaches. He may talk about the love of Christ, his humility and self-sacrifice, and it may be like talking about the fragrance of the orange-blossom. What the scholar needs is to have that fragrance done up in a bundle—personified. The man must be love; he must be self-sacrifice; he must be humility.

This explains the success of many an untutored teacher, and the failure of many a learned one. The first has been on the mountain-top, and, coming down, he is like Moses

SEND US HELP.

F. E. BELDEN.

(Male Quartette.)

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"when his face shone, and he knew it not." That which we chiefly impart, in our intercourse with others, is not what we say, but what we are. And this is a thought which may carry hope to many a discouraged superintendent or pastor, when he sees the comparative intellectual inability of the average teacher. These people are teaching better than they know. They are able to read the lines and not much more perhaps, judged by a distinctively critical standard, but all this time the children are reading between the lines. If the teacher is genuinely pure and devoted, the silent gospel, which goes all unuttered, will speak a thousand-fold more eloquently than that which is expressed. It always does. That which has caused the work of our divine Lord to mold the ages lies not so much in what he taught; rather may it be found in that single description of Paul: "Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savor."

A PERIL.

SAID Dr. John Hall, in an address before a convention of Sunday-school teachers:—

"Do not substitute, dear fellow-workers, your careful preparation for the lesson which you are to teach, for your own devotional reading of the Holy Scriptures. It is one

thing to prepare by an intellectual effort to be a teacher; it is another thing for your own hungry soul to feed upon the living bread. Do not let the one thing be a substitute for the other. Do not suppose that your Christian activity in this department of Christian work is a substitute for your own close walking with God, for your own imitation of Christ. There is always danger of that. Let me illustrate it to you. I once saw an intelligent man on his dying bed—taken to see him at the request of a friend. He was well enough to talk freely. I asked him about his church relations. Yes, he said, he had been a member of the church. Where? Well, it was not recently; it was a good while ago. How was that? Well, he said, he attended such and such a church, and they were building a new edifice; and they made him chairman of the building committee, and he was very active then, and enjoyed it very much; but when the building was completed, and there was n't any thing particular for him to do, then he got out of the way of going. Ah! there is the peril in this so-called active age. We fuss and run about, and are active, and associate ourselves with our fellows, and join in social co-operation; and we are tempted to make that a substitute for a personal growth in grace, for a personal fighting the good fight of faith, for the personal putting-on of Christ, and becoming a living epistle of Christ, known and read of all."

GENERAL SUMMARY OF S. S. REPORTS

For Quarter Ending March 31, 1888.

NAMES OF STATES.	NAMES OF SECRETARIES.	No. Schools reported.	Membership.	Average Attendance.	New Members Enrolled.	Dropped from Record.	Scholars Church Members.	Number of Classes.	Number of Members in Senior Division.	Lesson Book No. One.	Number Two.	Number Three.	Number Four.	Number Five.	Number Six.	Number Seven.	Number of Instructors Taken.	Contributions Received.	Missions.	Amount Sent State Association.	Amount State Sent Inter. Association.	
Canada...	Emma Dingman	4	107	58	3	4	51	15	62	17	11	5	9	3			41	\$ 3 99	\$ 6 00	\$ 40	\$ 05	
California...	Jessie F. Waggoner	65	2201	1700	535	399	1076	360	1202	248	274	136	65	37	80		1817	836 80	327 86	75 85	7 50	
Dakota...	Cora M. Jones	10	319	224	71	30	128	52	104	85	24	28	27	3	3		154	64 57	19 45	6 83	70	
Dakota...	Isa L. Ransom	25	541	367	63	81	289	83	233	62	52	40	12	40	18		214	72 99	57 57	8 14	81	
Brit. Mis'n	Mrs. J. H. Durland	10	210	169	13	4	51	27	100	41	16	17	3	9	12		92	26 70		3 29		
Florida...	Lysie Reynolds																					
Indiana...	Allie Lewis	51	1214	853	113	111	545	199	475	253	136	100	43	20	3	7	656	140 01	60 90	4 58	1 50	
Illinois...	Mrs. A. B. Tait	42	863	613	94	84	398	145	396	117	56	48	11	33	11	4	407	179 72	99 10	5 86	3 00	
Iowa...	Mrs. L. T. Nicola	73	1812	1183	161	163	817	315	782	213	158	75	64	30	40	28	790	200 03	131 56	20 57	2 09	
Kansas...	Josephine Gibbs																					
Kentucky...	S. M. Bradford	4	67	35	4	5	28	7	30	13	3	4					20	4 06	2 00	25	25	
Michigan...	Vesta D. Miller	142	4777	4498	1149	561	1979	712	2207	750	478	291	181	135	146	42	2002	907 58	402 69	55 60	5 56	
Missouri...	Vita Morrow	21	579	465	123	65	248	83	299	93	75	29	12	39	2	5	287	56 93	33 98	4 72	1 05	
Maine...	Jennie R. Bates	15	242	152	14	9	109	53	131	33	14	6	3	3			106	31 53	18 42	3 30	33	
Minnesota...	Hattie E. Harris	67	1790	1171	227	207	642	253	803	265	183	115	74	47	38	5	681	267 86	118 87	28 78		
New York...	Mary W. Keim	27	475	313	39	51	290	77	272	55	33	33	10	18	2	3	244	82 14	36 67	7 85	79	
N. Pacific...	Carrie L. Brooks	24	568	430	55	35	186	97	245	117	54	49	16	5	40	2	276	136 73	56 67	17 68	1 83	
N. England...	Ella M. Graham	23	724	515	86	100	364	110	470	87	17	23	39	5	21	8	579	227 98	105 84	21 40	2 14	
N. Zealand																						
Nebraska...	W. D. Chapman	30	836	615	115	120	414	113	382	156	68	53	25	20	14		300	92 63	32 84	9 05		
Ohio...	Nellie Boettcher	45	1144	758	128	94	629	178	581	197	86						619	186 92	54 26	17 25	1 65	
Penn...	Mary E. Simkin	50	910	628	42	71	384	159	447	104	108	32	38	8	9		387	135 49	69 79	13 29	1 32	
Switz'land																						
Tennessee...	W. D. Dortch	8	149	104	23	8	81	19	84	31	8						51	10 02	25	87	10	
Texas...	Mrs. Mamie Cruzan	11	363	259	31	32	109	47	100	41	30	17	15	7	6		75	6 30	2 90	1 26	12	
Vermont...	Mrs. F. S. Porter	23	432	258	23	9	233	64	263	48	31	36					149	58 37	44 80	5 57	70	
Virginia...	Amy A. Neff	4	102	61	9	5	50	15	31	26	14	4					30	4 69	1 49	21	07	
West Va...	Neha M. Stone	6	191	112	59	11	67	22	71	53	19	8					70	11 49	2 68	1 15	12	
Wisconsin...	Nellie C. Taylor	79	1795	1189	132	141	788	275	695	340	178	152	45	59	24	5	604	206 87	131 49	22 06	2 20	
U. Columbia	Mrs. M. A. Kerr	24	408	270	37	44	192	40	200	83	31	15	26				175	82 37	52 23	8 32	83	
Isolated		6	138	90	26	19	35	17	48	16	19	7					87	42 96	26 57			
Totals		889	29957	17090	3372	2463	10183	3526	10743	3544	2176	1323	734	547	474	107	11507	4077 73	2897 13	344 24	34 72	

SABBATH-SCHOOL REPORTS.

For Quarter Ending March 31, 1888.

CALIFORNIA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Lists schools like Arcata, Arroyo Gr'de, Big Springs, etc.

Schools that failed to report:— Burrough V'y, Little River, Rocklin, Selby Flat, + Family Schools. JESSIE F. WAGGONER, Sec.

MAINE.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Lists schools like N Windham, Bangor, E Washburn, etc.

Oakfield and Blaine failed to report. Freeport, Auburn, and North Jay are discontinued. Jennie R. Bates, Sec.

CANADA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Lists schools like Dixville, Fitch Bay, So. Stukely, etc.

Compton and Way's Mills failed to report. No Sabbath-school at South Bolton this quarter. Mrs. Emma Dingham, Sec.

WISCONSIN.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Lists schools like Adams Center, Alma Center, Almond, etc.

Racine failed to report. British Hollow, Greenleaf, Hutchins, Isabelle, Maple Grove, Seymour, and Trippville, are discontinued for the present. Nellie C. Taylor, Sec.

NORTH PACIFIC.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Lists schools like Albany, Or., Artendale, W. T., etc.

No. reported, 24, 568 430 97 13 73 56 67. + Family schools. Schools that failed to report:— Aberdeen, W. T., Lewisville, W. T., South Bend, Or., Coquille, Or., Maple Valley, W. T., Renton, W. T. Carrie L. Brooks, Sec.

MICHIGAN.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Lists schools like Alma, Allegan, Ann Arbor, etc.

MICHIGAN.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Lists schools like White Oak, Westphalia, Watrousville, etc.

IOWA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Lists schools like Algona, Atlantic, Audubon, etc.

VIRGINIA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Lists schools like Quicksburg, Marksville, Mt. William, etc.

NEBRASKA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Lists schools like Alma, Albion, Blair (Con'ty), etc.

NEW YORK.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Lists schools like Adams Cn'ty, Albany, Auburn, etc.

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

OHIO. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Appleton, Akron, Bedford, etc.

The school at Cleveland, west side, failed to report. NELLIE BOETTCHER, Sec.

NEW ENGLAND. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Amherst, N.H., New Ipswich, etc.

Newburyport, Mass., failed to report. ELLA M. GRAHAM, Sec.

TENNESSEE. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Cross Plains, Graysville, etc.

The Center school and the school in Scott Co. failed to report. W. D. DORTCH, Sec. Springville, Tenn.

BRITISH. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Southampton, Kettering, etc.

Mrs. J. H. DURLAND, Sec.

INDIANA. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Akron, Bunkerhill, Brookston, etc.

Delphi and Marion failed to report. ALLIE LEWIS, Sec.

ILLINOIS. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Aledo, Aurora, Bloomington, etc.

No. report'd, 42 863 613 145 179 72 90 10

+Family schools. Schools that failed to report: Eugene, Rankin. The schools at Duquoin, Kingman, Lovington, Lena, Princeville, and Watska, have been discontinued for one quarter. Mrs. A. B. TAIT, Sec.

TEXAS. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Bl'ck J'KGr'Ve, Corsicana, etc.

Schools that failed to report: Dallas, Clifton, Cleburne. Mrs. MAMIE CRUZAN, Sec.

PENNSYLVANIA. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Almond, Alba, Allentown, etc.

No. report'd, 50 910 628 159 135 49 69 79

+Family schools. Schools that failed to report: Raymond, Russell, Waterford. MARY E. SIMKIN, Sec.

DAKOTA. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Antelope, Brookings, Brant Lake, etc.

No. report'd, 25 541 367 83 71 99 57 57

Schools that failed to report: Arlington, Bedford, Canton, Milltown, Twin Lakes. ISA L. RANSOM, Sec.

KENTUCKY. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Bo'ling Green, Rio, Litchfield, etc.

No. report'd, 4 67 35 7 4 06 2 00

Schools that failed to report: Fredrica, Del., Reynolds, Ga., Souwilpa, Ala.

VERMONT. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Bordoville, Brownington, Burlington, etc.

No. report'd, 23 432 258 64 58 37 44 80

Waitsfield had no school this quarter. Mrs. F. S. PORTER, Sec.

UPPER COLUMBIA. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Milton, Or., Walla Walla, Foster, etc.

No. report'd, 14 408 270 49 82 37 52 23

Farmington and Mount'n Home are discontinued. Highland Valley failed to report. Mrs. M. A. KERR, Sec.

MISSOURI. (December 31.) Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Appleton C'y, Allenton, Atlanta, etc.

No. report'd 32 862 607 123 104 40 17 85

+Family schools. Deerfield and Carterville failed to report. Dorris Valley is discontinued. VITA MORROW, Sec.

MISSOURI. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Atlanta, Bolivar, Cincinnati, etc.

No. report'd 21 579 465 83 56 93 30

+Family schools. Schools that failed to report: Allenton, Carterville, Eldorado Springs, Hamilton, Harrisonville, Lowery City, Pleasant View, Windsor. VITA MORROW, Sec.

COLORADO. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Boulder, Berthoud, Clear Fork, etc.

No. reported, 10 319 234 52 64 57 19 45

Denver and Greeley failed to report. Mrs. CORA M. JONES, Sec.

WEST VIRGINIA. Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Amt. Contributions Received, Donations to Missions. Includes schools like Berea, Amos, Kanawha, etc.

No. reported, 6 191 112 22 11 49 26 8

NELIA M. STONE, Sec.

TO THE SCHOOLS IN MISSOURI. PERHAPS a word of explanation is due in regard to the tardy appearance of the Missouri report for the quarter ending Dec. 31, 1887. As we were not aware of the change of State secretary, the blanks for reporting were sent to the wrong person. This mistake was not discovered until it was too late to print the report with the others for that quarter; hence it appears in this number, together with the report for the present quarter. We make this explanation in order to free the State secretary from any suspicions of unfaithfulness that might otherwise rest upon her.

A word in regard to the donations to the missions. It will be seen that but 30 cents is credited for the quarter ending March 31, 1888. The secretary writes: "None of the money reported as 'donated to missions' was sent to me, except the 30 cents, and I was not informed through whom, or to whom it was sent."

Now we have no doubt that the amounts which these schools said they donated was really sent somewhere, either through the Tract Society, or to the Review office; but we do not know that it was sent, only as faith in your word leads us to affirm it. We shall therefore insist that you do not place your State secretary in the embarrassing position of reporting that she has received money which was never sent to her. All contributions from the Sabbath-schools to the missions should be sent to the State secretary and nowhere else. This may make you some additional trouble, but it will save a great deal of perplexity for other people; and therefore we know you are willing to comply with this request.

A TEACHER ought to teach, and a scholar ought to learn. And a teacher has a responsibility both for his own teaching and for his scholar's learning; for unless the scholar learns, the teacher does not teach. Comenius, the famous Moravian teacher of three centuries ago, said: "Pupils should be punished for offenses against morals as only. If they do not learn, the fault is with their teacher." There is a hint from this suggestion of Comenius for Sabbath-school teachers of to-day.

Our Scrap-Book.

BE NOBLE.

BE noble! And the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy head be shed,
And thou wilt never more be sad and lone.

—James Russell Lowell.

IS THERE ANY NEW THING?

It appears that the principle of the telephone has been known in India and Burmah for 2,000 years. Mr. Fred Amesbury, of New York, who has just returned from a two years' sojourn in that country, says that the communication is confined entirely to the temples, the natives believing it to be the "governing spirit." The wire was some kind of metal, but neither steel, copper, nor brass, although it closely resembled the latter. The transmitter was of wood and about the size of the head of a flour barrel; and to establish connection, instead of ringing a bell, the person wishing to attract attention at the other end, stood close to the curious looking thing and shouted, "Ooey! ooey! ooey!" The sound is faint but distinct. The telephone which Mr. Amesbury describes has been in use thirty years, and he was shown worm-eaten transmitters and conduits that must have been 200 years old.—*Christian Weekly.*

BREAD DAY IN NORMANDY.

A WRITER in the *Epoch* gives an interesting account of bread-making in a French peasant's family, and it is one which will, no doubt, arouse in the American housewife an increased attachment to her own methods of work. The writer says:—

"On calling at the farm-house, the travelers were offered a lunch, consisting of cider, goats' cheese, and hard, heavy bread. The loaf placed upon the table was one of a half-dozen, resembling cart-wheels, which had been leaning against the wall, and was cut with a small saw made for the purpose. These loaves are baked but once a month, bread day in a Norman peasant's family somewhat resembling washing-day with us. After luncheon the daughter of the house took the visitors to a picturesque stone building where the bread was made, and where several pairs of *sabots*, or wooden shoes, hung against the wall, looking as white as if they had been painted. In one corner of the place was a large inclosure surrounded by boards, which were also snow-white. This was the dough-trough. Once a month the father of the family and his hired man here set the yeast rising. Flour and water are stirred together with huge wooden spades, and when it approaches the proper consistency, the men put on the *sabots*, jump in, and begin kneading. They hop and prance, stamp and kick, until they have no strength left, and when that process is finished, the dough is baked in a huge oven.

"In America, bread-making is woman's work," remarked a visitor.
"Ah," exclaimed the little Norman girl, "how cruel you men are! I would rather shoe horses!"—*Selected.*

HEATHEN SUPERSTITION.

SOME of its effect upon the Turks is well portrayed in the following clipping from the *S. S. Classmate*:—

"Notwithstanding the progress the Turks have made of late years in the arts of civilization, all, from the highest to the lowest, over the length and breadth of the Ottoman Empire, are a prey to the devourest superstition. The office of *Munedjim Bashi*, or Court Astrologer, still exists. The man's duties are not of a very complex kind, but they have an important bearing on political and social movements. For every action of the Sultan and his ministers he has to calculate the most propitious day, hour, and even minute; and he publishes annually an almanac, in which, for the benefit of the whole Mohammedan population, the days are specified on which it is best to have the hair cut or the nails trimmed, to take medicine or to be bled, to visit friends, to buy houses, lands, or slaves, to undertake a journey, and even to do nothing. Next to the Koran no work is more widely studied among the Sultans' subjects, and it is very doubtful whether even the great Evangel of the Prophet is more scrupulously obeyed."

"But it is all absurd. We want nothing to do with luck, or chance, or magic. Let every one do his duty in the daily events of life, and leave the results to God, who will see that everything is overruled for good."

It is said that an orange-tree will bear fruit till it is one hundred and fifty years old; and there are recorded instances of orange-trees bearing when five hundred years old. One in Seville is five hundred and twenty years old, and others in different parts of Spain are three hundred and fifty years old. In Malta and Naples fifteen thousand oranges have been picked from a single tree, and one tree in the Sandwich Islands was estimated to bear twenty thousand. In two instances in Southern Europe thirty-eight thousand were picked from one tree.—*Sel.*

The Sabbath-School.

FOURTH SABBATH IN JUNE.

JUNE 23.

OLD TESTAMENT HISTORY.

LESSON 25.—GOD'S REQUIREMENT FOR ISRAEL.

INTRODUCTION.—The preceding lesson brought us to the close of the interview between God and Moses at the burning bush. Continuing the narrative, this lesson considers the meeting of Moses and Aaron and their return to Egypt, their reception by the elders of Israel, first interview with Pharaoh and its result, and the facts which indicate the existence of the Sabbath institution among the Israelites at the time of the bondage in Egypt.

In connection with this lesson read "Great Controversy," Vol. 1, Chap. 15.

ANALYSIS.

I. The Narrative: Moses' Return to Egypt.

1. Meeting of Moses and Aaron.
2. Their address to the elders of Israel, and its effect.
3. First interview with Pharaoh.
 - a. The request for Israel's release.
 - b. Pharaoh's refusal.
 - c. Further efforts of Moses and Aaron.
 - d. Unjust charge of Pharaoh against them.
 - e. His unreasonable inference from their words.
4. Result of the interview to the Israelites.

II. Applications.

1. Exhortation to the Israelites based on their bondage in Egypt.
2. Purpose of their deliverance.
3. Fact indicated thereby.
4. Effect of their bondage as related to the Sabbath.

QUESTIONS.

1. Who met Moses as he was on his way to Egypt? Ex. 4: 27.
2. What did Moses tell Aaron? Verse 28.
3. When they reached Egypt, what did they do? Vs. 29, 30.
4. How did the people receive the message, and what did they do? Verse 31.
5. With what words did Moses and Aaron greet Pharaoh? Ex. 5: 1.
6. What reply did Pharaoh make? Verse 2.
7. What further statement did Moses and Aaron make, showing the urgency of the case? Verse 3.
8. Had God told Moses to make this request? Ex. 3: 18.
9. Do you think that Moses expected Pharaoh to grant this request? Verse 19.
10. Then why was he directed to make it, and why did he ask that the people might be allowed to go and sacrifice, when they wanted complete deliverance? See note.
11. What did Pharaoh charge Moses and Aaron with doing? Ex. 5: 4, 5.
12. What did he say was the reason that the people wanted to go and sacrifice? Verses 8, 17.
13. How were their burdens increased in consequence? Verses 6, 7, 17-19.
14. After the Israelites had been delivered, what exhortation was given to them, based on their hard usage in Egypt? Deut. 5: 14, 15.
15. What were they told to remember, in order that they might not be led to require their servants to work on the Sabbath? Verse 15.
16. For what purpose did God deliver them from bondage? Ex. 4: 23; Ps. 105: 43-45.
17. What does this indicate?—*That they could not properly serve him in Egypt.*
18. What may we conclude from this fact, and Pharaoh's statement to Moses and Aaron that they made the people "rest from their burdens," and the exhortation in Deut. 5: 14, 15?

EXPLANATORY NOTES.

The wording of Ex. 4: 30, which conveys the idea that Aaron both spake the words of the Lord to the assembly of Israel and performed the signs, is agreed by commentators to be incorrect. Aaron spake the words, and Moses performed the miracles, in accordance with the instruction God had previously given.

"Who is the Lord?" The word "lord" is not a name, but a title of the deity, and might thus be applied to the Egyptian deities as well as to the true God. Moses, therefore, probably referred to God by his name *Jehovah*, and this word should take the place of the last two words in the reply of Pharaoh quoted above.

It would be incorrect to infer from Pharaoh's reply that he was an atheist, since he doubtless believed implicitly in the gods of Egypt, and faithfully paid them reverence and worship; and he probably did not question the fact of the existence of the God of Israel. But he greatly underestimated the character and power of the being whose demands Moses presented before him. Bush says: "From the de-

graded and despised character of the people of Israel, he no doubt formed his estimate of the God whom they professed to serve, and concluded that he was no more entitled to reverence as a deity than they were to respect as a people."

"In the wilderness." A retired place was rendered proper from the peculiar religious usages of the Hebrews, which were different from those practiced or allowed among the Egyptians.—*Bush.*

"The task-masters of the people and their officers." The task-masters were Egyptians; the officers, Hebrews. The word task-master, as used in Chap. 1, signifies *princes of the burdens or taxes*. In Chap. 5 another word is used, meaning *exactors or oppressors*. The officers were beneath the task-masters, and are supposed to have been something like our sheriffs.

The bricks used by the ancient Egyptians differed very materially from those commonly used in modern architecture. Dr. Shaw, speaking of the bricks found in one of the Egyptian pyramids, says: "The composition is only a mixture of clay, mud, and straw, slightly blended and kneaded together." They were not burned like our brick, but simply dried in the sun.

"And the officers . . . were beaten." The common method of punishment in Egypt for minor offenses is by the *bastinado*, and it is supposed that the beating given the officers of the Israelites was of a similar nature. The culprit is compelled to lie on the ground, face downwards, and the executioner administers a certain number of blows with a stick upon the soles of the feet, which are turned up behind erect. The usual effect of this punishment is to render the victim unable to walk for several weeks afterward, and sometimes it produces permanent lameness.

PRACTICAL NOTES.

It is not in accordance with God's plan to punish any man, no matter how wicked he may be, without warning him, and giving him a chance to repent. Therefore, although he knew that Pharaoh was so churlish and stubborn that he would not listen to reason, he did not begin to send judgments upon him, at first, to force him to let Israel go, but sent a simple request instead. Thus his justice was manifested. In the demand, "Let my people go, that they may hold a feast unto me in the wilderness," an opportunity was offered to Pharaoh to recognize the God of Israel as the true God. It was, in fact, Pharaoh's chance for repentance. If Pharaoh had granted the simple request which Moses brought to him from the Lord, it would have indicated that he recognized the authority of God; and in that case he would have been willing to grant whatever else the Lord might demand.

"Ye are idle . . . therefore ye say, Let us go and do sacrifice." It is common for those who feel unconcerned about their own souls to attribute the religious earnestness of others, who feel the importance of eternal things, to idleness or a disregard of their secular concerns. Strange that they cannot see that there is a medium! He who has commanded them to be diligent in business, has also commanded them to be fervent in spirit, serving the Lord. He whose diligence in business is not connected with a true religious fervor of spirit, is a lover of the world; and whatever form he may have, he has not the power of godliness, and therefore is completely out of the road to salvation.—*Clarke.*

The Israelites were greatly disheartened over the apparent failure of the plan for their deliverance, and even Moses, prepared as he was to expect an adverse reply from Pharaoh, seems to have had his confidence somewhat shaken by the immediate outcome of his efforts. It is very often the case that even the most faithful and enlightened of God's servants fail to comprehend the breadth of God's plans, and the necessities of the work he is accomplishing through them, and think the outcome should appear sooner than it does. As it was with Moses and the Israelites, so has it been with the people of God many times since. When in trying circumstances, the immediate result of their efforts to move forward in the counsel of God has been to make matters worse, apparently, than before; but the darkest hour of their trial has usually been that which immediately preceded the dawn of their deliverance.

From Ex. 4: 23 and Ps. 105: 43-45 we learn that the children of Israel could not serve the Lord in Egypt. In Deut. 5: 14, 15 we find special emphasis given to that portion of the fourth commandment requiring the man-servant and the maid-servant to rest, and the Israelite was told to remember that he had been a servant in the land of Egypt; also in Ex. 5: 5 we learn that Moses and Aaron made the people "rest from their burdens." From these facts we may conclude that the Sabbath was one of the things in which they could not serve the Lord in Egypt; and when Moses and Aaron came with the message of God (Ex. 4: 29-31), they attempted a reform, which only increased their oppression. The Israelites were delivered, that they might observe the statutes of the Lord, including the Sabbath, and this placed upon them an additional obligation to keep the Sabbath strictly, as well as to keep all the commandments. Compare Deut. 24: 17, 18.



For the INSTRUCTOR.
MISS MISCHIEF ASLEEP.
 HOW still it is! What is the matter?
 Awhile ago there was such a clatter
 I longed for quiet."
 I gently pushed the nursery door,
 And fast asleep upon the floor,
 Found Katie. "Round her—riot!
 On either hand her dollies lay,
 Balls, blocks, and books with pictures gay
 Scattered on every side;
 My work-basket had lent its store
 To deck the already well-strewn floor;
 My spools rolled far and wide.
 Poor Fido whining came to me,
 That I his luckless tail might free
 From the tin cup it bore;
 While pussy, grateful for release,
 Her rumpled fur smoothed down in peace,
 And thought her troubles o'er.
 Then gently, for I feared she'd waken,
 Miss Mischief to her crib was taken,
 And left in slumber's keeping.
 Yet as I wound my tangled thread,
 "How still it is!" again I said,
 "I'm glad she's only sleeping."
 S. I. M.

For the INSTRUCTOR.
HOW DO WE KNOW?

FOR a long time I have been very much interested in the children's letters, because in almost all of them I read of the determination to do right, and by so doing to "gain at last a home in the new earth." This is indeed good, and it is to be hoped that all who have such good desires may receive the reward promised to the overcomer.

"We just picked up one of the INSTRUCTORS, and we read: "I love the INSTRUCTOR, and am going to try to meet its readers in the new earth." Now we want to ask the children one or two questions. How do you know that there will be a "new earth," and that you can all have a place in it? Are you sure that there is to be such a thing? We have looked in ever so many books written by good men, but they say nothing about such a wonder. We have asked some ministers about it, and they tell us that there won't be any *real new earth*, and when we die, our souls go off to live in a place that we do not know anything much about. When we asked our friend, he told us that the world would forever remain as it now is, filled with sin and death; and that when we die, that will be the end of us, for Jesus never will come to call us from the grave.

These things cannot all be true. Would it not be better, then, to give up, and say that this story of eternal life is not so?—No, never. Why not?—Because the Bible says it is true. But did you ever read such a thing in the Bible? This is what we want you to think of. If we could call the INSTRUCTOR family together, and ask the members to show us a text that said Jesus was coming again, how many could do it?

The Bible is the word of God, and in it God has told us a great deal about a "new earth" and the beautiful "city of God." But you all know that the Bible is only a book, and cannot talk to us unless we open it and read it. Not only should we read it, but we must also study it; and when we have done this, we shall know these wonderful truths for ourselves, because the Bible has told us so. And may we be sure about it?—Yes, always; for God told holy men what to write in the Bible, and we know that he cannot lie. We know

the Bible is true, because everything it ever promised has been given just at the time it said it should. We know it is true because it promised that Jesus would die that we might live; and he did die. So when the Bible tells us that Jesus will come, and that the earth shall be made new, we know that this is true too.

How we ought to love and study this wonderful Book! It is like a great gold mine with all the precious gems of truth buried far beneath the surface. We have to dig and search to find these truths, just as the miner does to find the gold. How many wonders there are in the Bible we never could tell you; but one is, it tells you just how to live that you may find that "new earth." Were it not for the Bible, we should all lose our way, and not only for a little time, but for all eternity. A little Sabbath-school scholar said: "There is everything in it, isn't there?" And it is true.

Just read it a little, and see what some of the wonders are. When you are all tired out, the Bible tells you how to go to Jesus and find rest. When you are sad, it tells you how to be happy. If you are sick, it tells you how to get well, and also that sometime you shall be well, never to get sick any more. If father and mother have been torn from you by death, that grand book shows you that you shall soon meet them again. When you are poor, and when your friends forsake you, the Bible tells you of "a friend that sticketh closer than a brother." Are not these "pearls of great price" worth all the searching we can give? Who can afford to be without them? Could not all the children better afford to give up some of the time devoted to playing, and use it in studying how to make these things theirs? If you cannot read yourself, ask mother or sister to read for you. Then you can tell us that you know there will be a "new earth," because the Bible has told you so, and that you know Jesus is coming, for he says so in the Bible.
 C. L. TAYLOR.

ROB'S OWN WAY.

"MOTHER," said Rob, "can I have these pieces of paper to make a carpet for my express wagon?"

The mother was busy making a pudding for dinner, but she stopped to answer Rob's question. "No, my son," she said, looking at what he held in his hands, "those are your brother Fred's sheets; don't you see he has printed one side of them in his press? No doubt he laid them out to dry; go and put them back just where you found them."

Rob knew it would be of no use to discuss the matter, as mother's "no" never meant "yes;" but he was very cross about it.

"I never do have my own way," he grumbled, going back to his play. "I just believe I'll have them anyhow; I won't hurt them."

So, listening to the tempter, he laid the sheets in his wagon, and put Nimrod, his little dog, in for a ride. But Nimrod was very much opposed to riding in the express-wagon, and jumped out many times. Every time he jumped out, he got dusty; and every time Rob put him in, he soiled the papers.

Presently Rob got tired of trying to make Nim ride, and began to wonder what his mother would do about his disobedience. "I'll put the papers back now," he said to himself.

But they were very dirty. "I must wash them," said foolish little Rob; so he took his mother's clothes' brush and a mug of water and tried to scrub them. Alas! it only made them dirtier than before, and presently they melted into big holes. Now his sin had found him out.

Fred was angry, and mamma was distressed. "Bring me your purse, Rob," she said gravely.

"O mamma," cried the little boy, "I'm saving money to buy Nim a new collar."

"Don't take his pennies, mother," said good natured Fred. "I don't mind."

"When I do my own way instead of God's," she said, counting out the pennies, "he makes me suffer to show me his way is best. Now, when Rob does his

own way instead of mine, I must teach him as God teaches me. Here is the price of the spoiled papers, Fred; you and I are both sorry for Rob, but we can't save him from paying the penalty of doing wrong."—*Sunbeam.*

Letter Budget.

THE readers of the Budget will remember ELLA MANLEY, of Snohomish Co., Wash. Ter., to whom the Bible Lesson Books were sent some time ago. She writes again, and says: "Will you please permit me to write another letter, as I wish to thank the children for the nice Sabbath-school books I have received? I have received two books,—the first was No. 1, which I received about a year ago. The other was No. 3, and had the names Lillie and Alice written in it. It came a few days ago; but perhaps it was sent some time ago, as it had been missent. I am very thankful for the books; and now, with the Bible and these, mother says we can have Sabbath-school at our house this summer."

FLOY E. WILLIAMSON, of Steele Co., Minn., writes: "I am a little girl eight years old. I have a pleasant home, a dear papa and mamma, and three loving sisters. My oldest sister is married and lives in Minneapolis. I went up to visit her last summer, and staid two weeks. I had a lovely time. There are many nice things to be seen in that large city. I do not keep the Sabbath, but Auntie Allen, who boards with us, keeps it. She is not my real auntie, but I call her so because I think so much of her. I went with her to Sabbath-school when Elds. Schram and Gregory were here with the tent. I liked it very much, and would like to go again sometime. I go to Sunday-school in the M. E. church. I would like to see some of the little boys and girls who write for the INSTRUCTOR. Please print this so I can see it, I mean while Auntie Allen is here; for she lets me read her papers when she comes home from Sabbath-school. I don't know just how long she will stay. I hope I may meet all the little readers in heaven if not on this earth. Pray for your little friend."

ELLA MAGALLUN sends some money to the African Mission, and at the same time a letter to the Budget. She says: "I have seen so many nice letters in the Budget I thought I would write one. I am a little girl eight years old, and I live in Montana. I have one brother and one sister, Juddy and Lena are their names. There are no Sabbath-keepers here only our family, and papa does not keep it. I study Book No. 1 at home, and mamma is our teacher. I am trying to be a good girl and to help mamma do the work. I study in first reader at day school. My brother and I have four hens, and we are going to raise some chickens for the missionary work. Pray for my papa, so he may be saved. In my next letter I will write about the Indians out here. I can't write very good, so mamma copies my letter for me. I want to live so I can meet the INSTRUCTOR family in the new earth."

A letter from Webster Co., Neb., reads: "I am eleven years old. My name is ALICE MEFFORD. I have two brothers and one sister, and we all love to keep God's commandments. My brother Jesse is nine years old, but he is as large as I am. He wants you to print this letter in partnership for us, as there are no letters written from this part of the country. At day school I read in second reader, and at Sabbath-school study in Book No. 1. I get my lessons good, and learn a verse to repeat besides. At the Christmas meeting here, I put my money into the foreign mission, so some poor boy or girl might learn the truth and gain a home in heaven. We want to be good boys and meet you all there."

HELEN C. ENSLEY, of Steele Co., Minn., writes: "I am a little girl thirteen years old. I live in town with my cousin, and go to school here; but my mother lives in the country. My papa died about two years ago. I have one brother. I study Book No. 2 at Sabbath-school. The Lord has been very good to his people here. Though none have accepted the truth the last year, they have hope, and are determined to live nearer to the Saviour in the year before us. I read the INSTRUCTOR and like it much. As I read the Budget, I often wish I could get acquainted with some of the girls; but if we don't meet here, I hope we will meet where we may enjoy each other's company forever."

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