

YOUTH'S INSTRUCTOR

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THE LITTLE RUNAWAY.

THE church was dim and silent
With the hush before the prayer,
Only the solemn trembling
Of the organ stirred the air.

Without, the sweet, still sunshine,
Within, the holy calm,
Where the priest and people waited
For the swelling of the psalm.

Slowly the door swung open,
And a little baby girl,
Brown-eyed, with brown hair falling
In many a wavy curl,

With soft cheeks flushing hotly,
Sly glances downward thrown,
And small hands clasped before her,
Stood in the aisle alone;

Stood half-abashed, half-frightened,
Unknowing where to go,
While, like a wind-rocked flower,
Her form swayed to and fro;

And the changing color fluttered
In her troubled little face,
As from side to side she wavered
With a mute, imploring grace.

It was but for a moment,
What wonder that we smiled,
By such a strange, sweet picture
From holy thought beguiled?

Then up rose some one softly,
And many an eye grew dim,
As through the tender silence
He bore the child with him.

And I—I wondered (losing
The sermon and the prayer),
If, when, sometime, I enter
The "many mansions" fair,

And stand abashed and drooping
In the portal's golden glow,
Our God will send his angel
To show me where to go.

—Selected.

FOR THE INSTRUCTOR. AT THE "KIMBERLEY DIAMOND MINE."

BEFORE us, as we lean over the "wire fence," referred to last week, is an enormous excavation, measuring in capacity about 9,500,000 cubic yards, displacing over 40 acres of land surface, and more than 20,000,000 tons of earth, and reaching in depth (not including the under-ground workings), over 500 feet. The walls of this huge orifice are not perpendicular, but slant to the center, from the surface downward.

Looking at the bottom of this immense hole, we notice lively movements of human beings, who appear no larger than clothes-pins. We can distinguish neither race nor color. We are only quite sure that they are men. They are filling those tubs, which we see playing up and down all sides of the mine, with "diamondiferous earth," that is, earth containing diamonds.

Each tub, we notice, is supported by a car, or truck, which runs on two steel wire ropes, the wheels being grooved so as to ride safely on the ropes. You notice (see picture) that attached to this car is a third rope, smaller than the others. This rope is fastened at the other end to a large horizontal cylinder pulley,

which, driven by an engine, draws the tub to the "receiver" at the top of the mine, where it automatically empties. This pulley has two such ropes, one winding over, the other under; thus, at the same moment a filled tub starts from the bottom of the mine, an empty one enters it. There are as many as twenty of these tubs emptying their precious burdens day and night, resting only four hours out of the twenty-four. In these four hours the blasting is done. In the

a moment until one of the tubs reaches the "receiver." Instead of its immediately returning into the mine this time, it is ordered to be halted. We wonder why, but soon discover the reason, for the guide tells us to "climb in;" yes, climb in to that empty tub, to be dispatched, as it were, along the wire, to the bottom of the mine. We very hesitatingly obey. It is, "Rub-a-dub-dub, three men in a tub," sure enough. The signal given, away we glide. Although it is a very warm day, during our flying trip we feel sufficiently cool.

In less than two minutes we find ourselves on the bottom of the mine. Our guide now calls our attention to the different strata of earth under and around us. The one in which the diamonds are found is quite blue. It is termed "the blue" by all the miners.

Walking over to one of the stagings previously referred to, our guide says, "If you wish, we will go down this shaft, and see what is going on far below us." Inwardly questioning as to the safety of such a venture, we reluctantly follow.

This shaft is about twenty feet deep, and is served by a small truck, instead of a car, in the first case. After being hoisted from the wire rope, it is pushed by Kaffirs along a track to one of the tubs, and there emptied. Its capacity is just the same as that of the tub, being about 1,000 lbs.

An empty car is now attached to the shaft cable, and our guide, after furnishing us each with a miner's lamp, cries again, "Climb in." Down, down we go, deep into the bowels of the earth,—not quite so pleasant as the first descent, for we have no light save that from our smoky lamps. On the way our guide tells us that our time will permit us to descend only as far as the first horizontal shaft, or tunnel. On reaching it, we are only too glad to stop, and stand on solid ground.

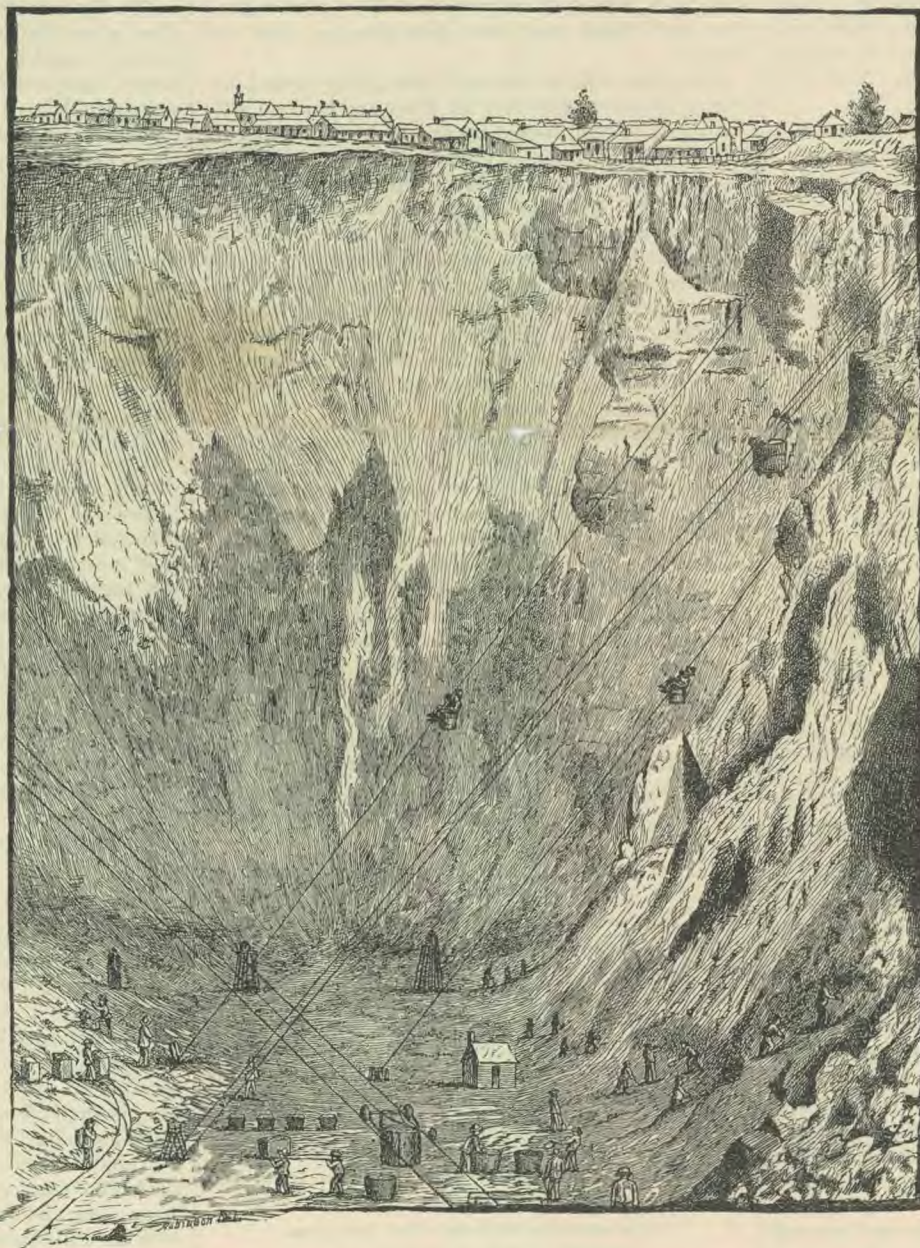
Here we meet a number of men, principally Kaffirs, who are engaged in digging up the precious ground, and filling these little cars ready to be hoisted to the surface. Our guide informs us that over four thousand Kaffirs are employed in this mine, a good proportion of whom work under the ground. Said he, "This ground over, under, and around us, is completely honey-combed with shafts and tunnels, and the bees [men] are kept at work night and day. Of course you understand that at night a fresh set of 'bees' go to work."

After following our guide around to some of the most interesting parts of the under-ground mine, we cheerfully return to the perpendicular shaft, where we "climb in" once more, and are soon safely hoisted to

morning at 6:15, at noon at 12:15, in the evening at 6:15, and at 12:15 at midnight.

In the bottom of the mine you notice two stagings. These are directly over two shafts which go deep into the earth, and lead to the under-ground workings. Let us make application to enter. We succeed in securing a pass, since all who enter the mine must have one, and all visitors must also be accompanied by a guide; not alone for the visitor's benefit, however, but also the Company's, as some might be tempted to conceal and carry away one or more of those precious gems, which are quite abundantly found in this mammoth excavation.

Our guide tells us to follow him. Soon we arrive at one of the "diamondiferous receivers." Here we wait



the "beautiful sunlight." Oh, *that* is how to test its beauty!

As it is rather late, we endeavor to "catch the first tub." For the last time we climb in, and have quite an enjoyable trip, no doubt owing to the fact that we are homeward bound. It is certainly something desirable to have the privilege of going down into a diamond mine; but we do not hesitate to assure you that the desire to get *out* of one is much greater than the desire to go in.

With the payment of a few additional shillings, the guide consents to show and explain to us the process of separating the diamonds from the "blue ground."

"Let us commence," says he, "with the 'receiver,' one of the places where the tubs are emptied.

"It is said," continues he, "and truthfully, too, that no tub in which is diamondiferous ground, comes out of the mine without containing one or more diamonds. You notice this 'receiver' has two shoots, which serve to fill those little trucks which you see just now being placed under the shoots. Let us follow this truck load. It is not at all improbable that *that* load contains several fortunes."

The truck, having been pushed by men several rods, is now linked with a number of others, and a horse is made to draw the little train of cars for some distance to an open, level piece of ground, which is inclosed by a wire fence. Here the "blue" is emptied on to the ground. This inclosure is almost covered with the "blue." Hundreds of men are busy at work preparing it for the washing machine. It is done in this wise: At first the "blue" is sprinkled with water, which softens it. Then the large lumps are broken with mauls, and watered again, and lastly rolled with heavy iron rollers, drawn by oxen. Now it is ready to be trucked to the washing machines. Next week we will learn more about this process.

South Africa.

R. S. ANTHONY.

APPRECIATION.

TWICE blest is he whom God endows
With truest gifts of seeing,
Who feels each beauty day by day
Throughout his inmost being;
Who reads the language of the breeze,
The brooklet's rippling laughter,
Who hears the whispers in the trees,
And bird-songs coming after.

—American Magazine.

For the INSTRUCTOR.

ED.

It throws its beams;
On a naughty world.
—Shakespeare.

Mrs. Benson, thrusting his hand into the pocket of his coat, to speak to his sister one day, as he was passing by, "mamma says you may leave the house at we may go with her shop-

and no second invitation, and in a few minutes the two laughing children were rolling along the avenue toward the bustle and traffic of Broadway. They drew up to the curb in front of one of the dry goods' palaces of this famous thoroughfare, and Mrs. Benson left them to go inside.

The children sat idly looking at the throng passing up and down, when they caught sight of a little girl about Ethel's age, with a basket on her arm. She was gazing at the happy children in the coach, in utter forgetfulness of her errand. She had a good face, smoothly braided hair, and her clothes, though patched, were nice-fitting and clean. She was not an ordinary beggar, for her whole appearance showed some careful hand.

"Wouldn't it be a lark to take her for a drive?" said Johnny. "It's awful tiresome doing nothing."

"Why, what would mamma say!" exclaimed Ethel.

"I am going into the store to ask her. Don't let the little girl go away till I come back." And suiting the action to the word, he was out of the carriage and half way across the walk before Ethel had time to remonstrate. But with her, whatever Johnny did was right and brave; so she awaited his return and kept watch of the girl.

Mrs. Benson was a woman of good sense as well as wealth, and she was glad to give her children a chance to know by experience the blessing that attends a good deed. So when she had patiently listened to Johnny's plan and his description of the girl, she consented.

He soon came out of the store, and told the coachman what he proposed to do, and that his mamma had consented.

"All right, Master Johnny," Jem responded; "but it's a queer passenger we'll be having this morning, I'm thinking."

And beckoning to the girl, Ethel said, "My brother and I are going to take you for a short drive if you would like to go."

The little girl's pinched face flushed and paled by turns, as she stammered, "You cannot mean it, Miss; my clothes do not look good enough. I am afraid to get into that beautiful, shiny carriage with these ragged shoes; and I've got the basket, besides."

"Oh, chuck the basket behind a door somewhere till we come back," responded Johnny. "You look clean anyway, and we'll cover you up with the lap-robe." And he hurried her in before the crowd on the walk had begun to notice anything unusual.

The sleek little pug turned up his aristocratic black nose still higher in the air, and moved not an inch to make room for her on the cushion; but the children were so kind that Mary could easily endure his scorn.

What pleasure that drive gave to the little girl! They talked only of pleasant things, and when they returned to the store to meet their mamma, bright red roses glowed on her cheeks for the first time in many a day. For the moment she had forgotten that she was poor and hungry, and laughed almost as joyously as her companions. But the quick tears filled her eyes as she said to Mrs. Benson, "I must hurry; for I have left my mother so long, when I ought to have been gathering cold pieces for their breakfast."

For answer, Mrs. Benson took their number and street, and said, as she gave her some money, "Never mind. This will get you all something for breakfast; and this afternoon I will come to see you, and if you deserve it, you shall be cared for. You wear a good face, and I think must have good parents. Now run home."

When the children reached home, they rushed upstairs to select some toys for Mary and her two little brothers. Ethel packed up one of her dolls and its wardrobe, and Johnny made a package of picture books, tops, and marbles. After luncheon they started with Mrs. Benson on their mission of charity. Through narrow streets and past dirty commons they picked their way, till they came to the number Mary had given. Here they found a tall brick block filled to overflowing with poor families. Inquiring for George Stevens, they were directed to a pair of stairs leading down from the ground floor.

"We're going down into the coal bin!" exclaimed Johnny, under his breath.

But they found themselves in a large, unfloored cellar. One wall extended under the sidewalk, two formed the dividing walls between the houses, while the fourth had a door leading out to the ground, which was dug out into a sort of court. In this corner were two rooms boarded off. One room had a window, and the other was a dark bedroom extending back into the cellar. Its only light came through the door of the larger room. In these two dismal rooms (for I am describing a home I have actually seen) lived five persons,—and one an invalid,—shut out almost entirely from God's fresh air and sunshine. A stove, table, crib, and three chairs filled the room so nearly that there seemed no place to stand, and Johnny felt that somehow his playthings were out of place; for there seemed so much sorrow and want there.

Mary's mother took Mrs. Benson's hand in her own, and in broken tones thanked her for the kindness of the morning. She told her how her husband had lost his employment through long illness, and they had gradually gone down from a comfortable home to the wretched place they now lived in. She had managed to keep starvation from the door by sewing for the shops, until even that had failed; and that morning Mary had been obliged to go out for the first time to beg for food. She had earnestly prayed the Lord to protect her from evil while away, and he had generously answered her prayers.

The children had become busy with the toys, and soon were laughing gleefully; for

"The tear down childhood's cheek that flows
Is like the dewdrop on the rose;
When next the summer's breeze comes by
And waves the bush, the flower is dry."

Mrs. Benson immediately set out to better the condition of the family. They were removed to a healthier location. Work was given Mrs. Stevens, and pay sufficient to support them till her husband regained his strength, when a place was found for him in a factory.

Mary is now a healthy, happy school-girl, with two well-fed and well-clothed brothers; and all these blessed consequences followed from Johnny's one unselfish act of kindness to one less favored than himself. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," says our Saviour.

L. E. ORTON.

For the INSTRUCTOR.

THE CITY OF SIOUX FALLS.

TEN years ago the city of Sioux Falls was a small western hamlet, without any commercial communication whatever with other cities. But so rapidly do towns spring up in the West that there are now four trunk-line railroads passing through the place, making it a central point of travel and traffic for the whole of Dakota Territory. It has rapidly grown from a little frontier village to a city of 11,000 inhabitants. It is situated on the Sioux River, which was named after the Dakotas, or Sioux Indians.

The finest quality of building stone in the United States is found here in large quantities, and the thundering boom of the dynamite blast can be heard several times an hour all day long. A few rods from the present quarry has recently been discovered a very fine quality and color of jasper stone, and a quarry will soon be opened. This stone takes on a very fine polish, and is used for pillars in large buildings.

But we wish to speak more particularly about Sioux River and its falls.

Between two ranges of hills lies a fertile valley, through which the river passes. It is a slow stream, not over ten or twelve rods wide. It flows peacefully along until it strikes a solid bed of rock, that extends across the entire river, portions of which are so elevated as to divide the river into several small streams. These little streams here and there plunge down declivities from six to eight feet high, thus making miniature water-falls, which look clear and beautiful, as they sparkle in the bright sunlight.

The distance from the beginning of the rocky incline, where the stream divides, to its base, where it unites, is said to be three-fourths of a mile, and the entire height one hundred and twenty-five feet. This unbroken bed of rock, over which the river flows, extends some distance beyond either margin of the river, and its depth is unknown. In places it has been blasted down over twenty feet, and still the solid rock appears.

The main falls, near the base of the incline, are about forty feet wide and twenty-five feet high. Near the west side is a shoot of water, that pours through a rock gateway with perpendicular sides, into a rock basin, very much resembling a cistern. There is no visible outlet, and although a perfect torrent of water is continually pouring in, the basin never overflows. Undoubtedly there is some subterranean passage through the rock.

It is a beautiful sight to watch the river sweeping over its rocky bed, dividing into streamlets, shooting hither and thither, dropping here and there down a perpendicular height, until it makes its final plunge over a steep precipice, and, uniting on the plains below, pursues its way over the treeless prairies to the waters of the great Missouri.

It was a delight to leave the dusty, noisy cities of St. Paul and Minneapolis, as we did a few days ago, and journey on over the fresh, green prairies. In all directions stretched the boundless expanse, until the green of the earth and the blue of the sky seemed to meet. Our minds went forward to the time when the vast territory before us would give place to the plains of Eden restored, where houses will be built and vineyards planted, that will not be left for others to enjoy.

E. HILLIARD.

NOT AFRAID.

A VOLUME of annals of old Philadelphia contains an anecdote of Franklin which will, we think, be new.

A few days after he began to publish a newspaper, he commented sharply on the dishonest conduct of certain influential and wealthy town officials. Three or four of his friends, young mechanics like himself, anxious to rise in the world, sharply reproved him for his imprudence, and told him that a poor man could not afford thus to make enemies.

Franklin listened in silence and patience, and when the lecture was over, asked his critics to sup with him. They came, and sat down, expecting a luxurious meal, such as was common in those days among the well-to-do. Before each guest, however, was a bowl of mush and milk, and a pitcher of water. They tried in vain to swallow the coarse fare, watching Franklin as he emptied his bowl with evident relish. When he had ended, he said:—

"That is my usual supper. I have an advantage over you, as you see, for when a man can live on sawdust pudding and water, he needs no patronage."

"The only freeman," says Beuchet, "is he whose simple habits lift him above the desire for wealth."

How many young men among our readers beginning life would be willing to wear the coarse clothes which formed Franklin's dress, or to live on mush and milk, in order that they might express their opinions and live out their own lives without the fear or favor of wealthier men.—*Sel.*

THE SABBATH-SCHOOL WORKER.

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

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

NOTICE.

WE regret to say that Miss Winnie E. Loughborough, who has filled the office of Secretary and Treasurer of the International S. S. Association so long and so well, thinks she must be relieved from the responsibilities of the position. Her resignation was handed in soon after her election, but it was not acted upon until a short time ago. In consultation with other members of the Executive Committee, we have thought best to appoint Sr. E. H. Whitney to act as Secretary and Treasurer for the remainder of the year. Sr. Whitney has kindly consented to take the position, and hereafter all communications to the Secretary and Treasurer of the International S. S. Association should be addressed to Mrs. E. H. Whitney, Battle Creek, Mich. C. H. JONES, Pres.

CORRESPONDING SECRETARY.

At the last session of the International S. S. Association, the Constitution was so amended as to call for a *Corresponding Secretary*, and Sr. Jessie F. Waggoner was accordingly elected to fill the position. The work of this Association is rapidly increasing, and it cannot be expected that the one who acts as Secretary and Treasurer can also attend to all the correspondence. Companies of Sabbath-keepers are constantly being raised up in different parts of the field, outside the jurisdiction of any State Association. These companies should be organized into Sabbath-schools. They need counsel and advice, and it is the special duty of the Corresponding Secretary to look after such companies as these.

Already a good work has been done, and we have encouraging reports from several schools, but we are satisfied that much more might be accomplished if the Secretary could be informed of every new company that commences to keep the Sabbath, outside the bounds of any State Association. We therefore request persons who know of such companies now, or who may learn of them hereafter, to send the address of some one of the number to Mrs. Jessie F. Waggoner, No. 1465 Castro Street, Oakland, Cal. Ministers and other laborers in new fields are especially requested to comply with this request.

A complete outfit of Sabbath-school supplies with letters of instruction have been sent to our brethren on Pitcairn Island, by the hand of Brother Tay, who has just sailed from San Francisco for that island. Supplies have also been sent to the little company in British Guiana, and an interesting correspondence opened up with several companies in the Southern States. Thus we see that the work is onward.

Do not make a mistake. *Quarterly Reports* and everything of a financial character from our State Associations should be sent direct to the Secretary and Treasurer, Mrs. E. H. Whitney, Battle Creek, Mich. The other correspondence above referred to, in regard to new schools, etc., should be addressed to the Corresponding Secretary, Mrs. Jessie F. Waggoner, Oakland, Cal.

C. H. JONES, Pres.

WHAT CONSTITUTES A GOOD TEACHER.

No one specialty can alone give success to the Sabbath-school work. There may at times be local difficulties, that require a remedial specific; but it will not do to rest on such to meet other and paramount necessities. The plans for successful Sabbath-school work need careful thought for development, and should be formed so as to meet every existing want. The lack of a single element needed in the school may prove a serious detriment to its usefulness.

The success of a Sabbath-school does not wholly depend on its superintendent. True, much responsibility falls on him, but if he does not have faithful co-workers, many of his best efforts will prove unavailing. Very much, in fact the greater part, depends on the efficiency of his teachers. If they act their part faithfully and earnestly, in the fear of God, gratifying results are sure to follow. It is true that all are not naturally qualified to teach others, and it may be that in some schools there is a dearth of such material as would be best fitted, from the start, to teach successfully. But for all that, when a selection has been made, it is incumbent on each appointee to fill the place to the best of his ability, and also to improve his talent every week he holds the place of teacher.

This is absolutely necessary, not only for the good of the teacher, but for the prosperity of his class as well. If a particular lack exists on the part of the teacher when first called to manage a class, the effect of it will be seen on his class until that lack has been supplied. And yet no one is at first free from all blemish. It is a part of the teacher's work faithfully to examine himself to find whether he is doing all that he might do for the welfare of those intrusted to his care. It must be conceded that if the teacher fails to correct any oversight that may have attended his earlier work, it cannot fail to affect in some measure his own efficiency, and also the standing of his class.

The first qualification for a teacher, provided he possesses some degree of natural ability, is to know how to secure the help of God in his work. To do this, one must be constant at the throne of grace, and earnest in presenting his petitions. But this is not all. Much prayer will not take the place of study. While it is imperative for one to seek God in faith for his blessing, he cannot expect needed help unless he shall try to co-operate with the Lord.

Every lesson should be studied—not simply looked over. On this particular point many fail. They put off the lesson until there is only time to look hurriedly through it, and think, "Well, I have the advantage of the class in the fact that I have the paper from which to ask the questions; and as I have nothing else to do, I will get along well enough." This is a sad mistake; the one who has the questions to put should understand not only the lesson itself, but those points not marked in the lesson, yet bearing upon it.

When a question arises concerning any point under consideration, without any argument the teacher should be able immediately to propound a series of two or three questions that would, by scriptural answers, furnish the desired information. It is true this will cost labor and study, but it pays in the end. A teacher who does not try to settle any query that arises in his class, but passes it in silence, will soon find himself losing influence with his pupils, and this should be a signal for him to relinquish his charge.

To avoid such a calamity, a teacher must do something to retain his standing before his class. If he is not thoroughly acquainted with the lesson, so that he may act on the foregoing suggestion, or in a brief manner give the explanation sought for, his next resort will be a rambling talk to cover up his lack of knowledge. In other words, he will "preach" to his class. But in such cases the real design of the teacher is so ill-concealed, that the effect on the class is the opposite of a wholesome one, and harm is liable to arise from it.

There are those, however, who suppose they must do more or less "preaching" to their classes, in order to enforce the moral which the lesson is supposed to contain. This is another mistake. If the pupils are not more than ordinarily dull of comprehension, and if they have studied the lesson, they have probably seen the point before. If the lesson did not bring it out, it was something outside of the lesson, and the more these outside matters are discussed, the less impression designed to be made by the lesson will be left on the minds of the pupils. Do not try to make them understand too much at one time. Surely the design of the lessons themselves is to teach morals, or they are seriously defective, and should be remodelled.

Instead of moralizing too freely before a class, it is a great deal better to learn the art of framing questions in a way that will be comprehensive, and will lift into prominence, without any seeming effort, those practical points which lie below the surface of the lesson. Should we be asked for a definite rule whereby this art is attained, we must reply that there is none except diligence in the preparation of the lesson, and a firm reliance on God for his help. Some acquire it by one process, and others by another method. Experience in any line of work is necessary for the attainment of excellence, and this is no exception.

If one does not meet his own ideal of what a teacher should be, there is all the more need for a closer application that he may come up to the mark. To become discouraged does not help the matter in the least, and one must continue actual work if he ever hopes to succeed. Then do not give up the struggle. In time you may be cheered by taking a retrospective view from the heights to which you have patiently toiled. And if you have really struggled for the mastery, it would be for your encouragement to take these backward looks frequently, that you may appreciate the progress made. But above all this, do your work cheerfully, and many of the uneven places will

seem smoother as you come to them in your journey. In this way you will not only bring sunshine to your class, but your experience will fit you to impart courage to any fellow-teacher who feels dissatisfied with his work, and knows not how to provide for the lack he sees.

There is a great work before the faithful teacher, and a corresponding joy awaits him when the crowns of life are bestowed. Courage, then, should be the watchword of all, while they are reaching toward the summit of excellence in their calling. J. O. CORLISS.

DISCIPLINE IN THE SABBATH-SCHOOL.

To maintain good order in his class is one of the important duties of every Sabbath-school teacher. The earnest teacher should be in his place some minutes before the time for the school to begin, and should feel himself responsible for the behavior of his scholars as much before as after the opening of the school. They should be made to feel that nothing short of a quiet deportment is appropriate to the house of God and the Sabbath day. Whispering, laughing, and playing should not under any circumstances be allowed. But if you require this of your pupils, it will not do for you, my dear teacher, to be whispering and laughing, in ever so quiet a way, with your fellow-teacher just ahead of you, or across the aisle. Children are keen observers; and your precept will not be forcible enough to impress what your example contradicts.

It is a good thing for the teacher to engage in a quiet conversation with the members of his class as they come in, upon some profitable theme proper to the day. This will keep the younger ones from getting into mischief, and in older classes will prevent the silly giggling and gossiping which too often occupies any time that may elapse before the opening of the school. There should be quiet and attention in the class during the school, and especially the recitation hour. Whenever this is not the case, the teacher should stop teaching, and give his attention to the matter until order is restored. It is of no use to go on teaching when half the class are inattentive or restless. The teacher should be sure to speak distinctly, and to have every scholar hear what both he and the other members of the class are saying. The scholars should be so arranged that the teacher can easily and at all times see what each is doing. In this way he may know that all are in order, and listening to what is said.

An old superintendent once said that the worst disorder was that which begins with the teacher, and certainly it is the hardest to cure. No teacher should fail to give instant attention to the sound of the bell or the superintendent's voice; and whenever any change takes place in the routine of the school exercises, he should be especially vigilant in suppressing any risings of disorder. If, when the superintendent's bell calls for silence at the opening of the school, a teacher continues to speak to a pupil or to a fellow-teacher, the class understand that the call is not to be heeded, and act accordingly. If, when the opening song is announced, the teacher keeps his seat, the scholars take it that rising or not is a matter of choice. If, when the bell to close the recitation is struck, the teacher continues to talk, the superintendent cannot hope for silence from the school. Let teachers lead their scholars in obedience to rules, if they expect to have good order.

The sooner the members of a class understand that they are to show to their Sabbath-school teacher the same respect and obedience that they are expected to give to their day-school teacher, the better it will be for class, teacher, and school. The idea formerly prevailed to quite an extent that the Sabbath-school teacher, because his labor is unpaid in money values, is to submit to an amount of disobedience and disorder that the teacher of a secular school would not for a moment think of enduring. If the children were unruly, they must not be controlled, but coaxed into decent behavior, by the teacher. This is, however, all a mistaken notion, and happily is losing ground among sensible people. Why should not children behave as well when learning the Bible, as if it were their reading or geography lesson under consideration? Does any one know why the teacher who is paid for his labor is to have more respect than the one who bestows it freely? Those who doubt the propriety of discipline in the Sabbath-school would do well to think a little on the subject. EVA BELL GILES.

It is a privilege to work for God; but he who does best and most for God, is "an unprofitable servant" whom God has honored in spite of his unprofitableness.

A MODEST BEGINNING.

In this day and age of the world it seems the most natural thing to start the children off for Sabbath-school every Sabbath morning. Indeed, the Sabbath-school is now just as much a part of church work as the preaching service or the weekly prayer-meeting. Nearly every church in the land now devotes most earnest thought and study to this branch of the work. "How shall we promote the interests of our Sabbath-school, and increase its attendance?" is a question so often asked that we scarcely heed it. We expect, as a matter of course, that wise heads will be puzzling over so important a question.

But only a little over a hundred years ago there was not a single Sabbath-school in the world. Nobody had thought of such a thing, or if the idea had entered any one's brain, it had been dismissed as impracticable. But the time was fully ripe for something to be done, and Robert Raikes began to do it.

In the year 1781, the attention of Mr. Raikes was first called to the terrible destitution and degradation of the poor of his own town, Gloucester, England. In the neighborhood of Gloucester was a large pin factory. The children of the many workmen were left to their own devices all the week, and on Sunday received a reinforcement of the older children who worked on other days. Nobody's property was secure from the depredations of these children, bred in poverty, and early made acquainted with every vice.

Robert Raikes was a printer and editor, and a man of large means; but notwithstanding his business cares, he found time to attend to religious duties. Religion was with him a principle, and he was possessed with a spirit of philanthropy which aimed to help the most degraded and vicious—the little heathen at home.

So, perceiving that nothing but education could benefit these waifs and outcasts, he secured the help of efficient teachers and pious women, and started a Sunday-school for the children of the poor. Many eminent clergymen soon became interested in this novel experiment, and gave Mr. Raikes very valuable assistance.

Only reading and writing were taught at first, and the Bible was the reading-book. Thus while learning the mysteries of letters, the children were early taught that "old, old-story," which yet was to them so very "new."

But the method adopted can be best told by Mr. Raikes himself. He says: "I went around to remonstrate with numbers of the poor on the melancholy consequences that must ensue from a fatal neglect of their children's morals. I prevailed with some, and others soon followed; and the school began to prosper in numbers. The children were to come soon after ten in the morning and stay till twelve; they were then to go home and return at one, and after reading a lesson, they were to be conducted to church. After church they were to be employed in repeating the catechism till half-past five, and then be dismissed with an injunction to go home without making a noise, and by no means to play on the street. . . . Although without shoes and in a ragged coat, I rejected none on that account; all that I required were clean hands, a clean face, and the hair combed."

"Their manner of going to church he tells as follows:—

"Upon the Sunday afternoon the mistresses take their scholars to church, a place which neither they nor their ancestors ever entered with a view to the glory of God. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers." What a queer procession to enter church! Those ragged, barefooted children marching down the aisles, must have caused many curious heads to turn, unless, indeed, people were more devotional at public service in those days than they are now.

Mr. Raikes further says: "The great principle I inculcate is to be kind and good-natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such plain precepts as all may comprehend." Was not that teaching them to reverence God, and love their neighbors as themselves? And he himself certainly obeyed the Scripture injunction in one respect;—he went out into the "highways and hedges," and bade the "poor, the maimed, and the halt, and the blind" to come.

At this same time, William Fox, of London, was engaged in a philanthropic work, with a very broad and liberal platform—the "universal education of the poor." Mr. Fox heard of the success of the Sunday-school effort, and immediately opened a correspondence with the Gloucester philanthropist. As a result, the "London Sunday-school Society for the establishment and support of Sunday-schools throughout Great Britain," was formed in 1785.

Although Robert Raikes could not foresee the great organizations which were to grow out of such a humble beginning, he lived long enough to know how forcible had been his plans. Indeed, so great an influence for good was exerted by his schools, that the people of an obscure

district where he had started a Sunday-school, often remarked that "the place had become quite a heaven upon Sundays, compared to what it used to be."

The sister of Robert Raikes married a man whose father had also labored for children, but in another way. While Mr. Raikes taught the children to shun sin for its very sinfulness, Mr. Newbery evidently believed that keeping the children amused with simple stories would leave no room for idle hands to find mischief to do. So he sent out to the world those wonderfully interesting childhood fictions, "Giles Gingerbread," "Goody Two Shoes," etc. And Robert Southey says that a collection of those childish tales, which Mr. Newbery gave him when he first learned to read, had undoubtedly been the first stepping-stone to his literary work of later years.

What great things can grow out of small beginnings! Newbery's innocent stories have beguiled so many of childhood's hours—hours which otherwise might have been aimlessly or viciously employed; while the little seed that Robert Raikes planted over in Gloucester, England, has grown into a mighty tree, bearing fruit of such surpassing richness and abundance, that only the great harvest of the Lord can gather it all in. M. B. C.

THE TEACHER BEFORE HIS CLASS.

THE subject is one of great importance, and so comprehensive in its scope, that in an article like this it will be impossible to treat it exhaustively; but we will endeavor to give a few points which may be suggestive to some who are undertaking the responsibility of teaching others. We do not claim anything new for the thoughts we have to present. The principles involved are old as the hills, and have again and again occupied the attention of educators; but they are principles which it is well frequently to consider.

1. ATTITUDE AND Demeanor. The teacher should be before his class. By this we mean that he should so arrange his pupils as to place himself in front of them, in order that he can readily look them all in the face at the same time. This is necessary in order to keep order and hold the attention of the scholars in the class before him. The eye has magic power. It wins, fascinates, guides, rewards, punishes, controls. It is hard enough to gain and hold the attention of scholars when you can look them in the face, without adding to this difficulty by allowing some of them to sit to one side or behind the teacher. We do not put pails behind the pump when we wish to fill them.

Whether standing or sitting, the teacher should preserve a free and easy posture. Do not bend over, lean against the edge of the bench, or get into some other awkward and unbecoming position. An erect, manly bearing commands respect, and is hence a great aid in securing the attention of the class.

In personal appearance the teacher should exercise care to be neat and tidy. A person who is careless in this respect cannot command that esteem from his pupils that is so desirable and necessary in order to teach them successfully. If the teacher cannot attract the pupils to himself, he will find it much more difficult, if not absolutely impossible, to attract them to the lesson.

Be pleasant. The teacher should be early in his place to greet all his pupils with a glad good morning and a cordial shake of the hand. Sunshine promotes growth; character-sunshine develops sympathy and affection.

The voice should be low-toned, yet clear, and the pronunciation distinct and deliberate. Loud-talking and boisterous teachers distract the attention of the scholars, and create an uneasy feeling.

In short, the teacher's behavior should be free and cordial and of such a nature as to command respect and solicit imitation.

2. SUPPLIES. What should the teacher have with him? First of all he should have his own Bible, and so should every pupil. We say his own, because those interested in the study of the Bible generally mark their book in some special way, and insert notes from time to time, which make it peculiarly their own. Such Bibles secure facility in referring to required passages. Again, ownership leads to interest in the thing owned, and every one should have a direct personal interest in the Bible. Every pupil should have a Bible of his own, not only for the above reasons, but that he may study his lessons from it at home.

As to question book or lesson paper, we think the teacher ought to be so familiar with his lesson, and so filled with the subject under consideration, that he can teach it without entire dependence on such helps. His eyes should be on the class, that he may see how to adapt his questions and teaching in the best manner possible to the various wants of the pupils. A slavish attention to notes or a book prevents the exercise of the teacher's personal power to attract and hold the attention of the class.

In most cases, if not all, it is well for the teacher to be provided with some means of illustration. For this purpose the blackboard is best, whenever it can be used advantageously. If this cannot be used, the common scratch

book may be employed by both teachers and pupils to good advantage. Every teacher should learn to illustrate rapidly and profitably. It is not necessary to be able to draw good pictures. There are other illustrations which are more valuable, such as maps, diagrams, outlines, etc. All such help to secure attention and to impress the lesson on the mind.

It is sometimes a good plan to request the pupils to write the answers before giving them orally, as this compels them to give attention to the subject, and gives every one an opportunity to realize the extent of his knowledge concerning the subject under consideration. The scholars may also use scratch books to note down important points and to copy maps or other illustrations given them by the teacher.

3. DUTIES. The duties of the teacher before his class are—

- a. To keep good order.
- b. To win and hold attention.
- c. To teach.
- d. To apply the lesson taught.

The first two of these duties depend to a large extent on a proper and skillful performance of the third and fourth, as well as on a proper regard for personal appearance, a good address, and pleasing manners. We will therefore confine our remarks to—

4. TEACHING AND APPLYING THE LESSON. In teaching a lesson, observe the following important points:—

a. Review briefly the previous lesson in order to prepare for the teaching of the new one by recalling facts or events which are related to it and thus a material aid in developing and explaining it.

b. Repetition is valuable to render impressions more permanent and to present the lesson in new and varied lights, so as to give a clearer and more comprehensive idea of it. Each repetition may present the subject in some new aspect. "The pillars at the porchway to the temple of memory are intense attention and frequent repetition."

c. Make practical application of the truths taught in the lesson. This can be done incidentally, as the lesson proceeds, and by a brief explanation at the close.

d. The teacher should be prepared on the following lesson, so as to give the pupils suggestions and information which will be of help to them in studying it. Work of this kind is frequently productive of very good results, therefore of great importance. One of the chief duties of the teacher is to show his pupils what and how to study.

One all-important requisite to successful teaching is, of course, that the teacher should himself be thoroughly prepared on the lesson. We have seen teachers come before their classes and say to their pupils, "Now we will have to depend on you for correct answers, as we are not prepared on the lesson." Such a course takes away the pupil's confidence in his teacher, and leads to laxity and carelessness in the study of the lesson. If the teacher expects the pupil to have a good lesson, he himself must certainly set a good example in this respect. The teacher must not, however, be so over-confident in his own knowledge, that he risks the giving of a wrong answer to an unexpected question from one of the pupils. If he cannot answer, let him frankly acknowledge his lack of information on that point, and promise to look it up before next Sabbath. No one human being knows all things; and by hazarding a guess which might be wrong, he risks his usefulness as a teacher.

Teach in a way which will call the greatest number of the pupil's faculties into activity, and which will keep his mind constantly busy about the lesson. Excite his curiosity to know. Commend honest effort, and stir up as much of the spirit of emulation as will awaken increased interest and arouse to energetic work. Make use of illustrations which are familiar to the pupils. In order to do this successfully, the teacher should become acquainted with his pupils in regard to their occupations, their daily habits, and characteristic dispositions.

Good teaching depends much on skillful questioning. The pupil should be led to right conclusions by questioning rather than by telling. The chief object of teaching is not so much the communication of facts as it is the training to think. And in order to bring about this result, the pupil must be led to do the thinking and the telling. The teacher who does all the talking himself uses only a small portion of his teaching power. Telling on the part of the teacher may connect the parts of a lesson and supply some of the materials out of which to develop it, but it should never constitute an entire lesson.

"Teaching is not dragging pupils after us up the hill of knowledge, but training them to climb for themselves. The teacher in the garden of knowledge should not pluck the fruit and eat it for his pupils; he should show them the difference between good and bad fruit, and let them pluck the good fruit for themselves. He should not thresh the golden grain from the sheaf of knowledge, but should train his pupils to do so for themselves."

The teacher should use simple words. Teachers are

liable to forget the change that has taken place in their own mental development since they were children. Do not proceed faster than the pupil can grasp and perfectly understand the truths brought out. "He is the best teacher who most clearly remembers the feelings and mental grasp of his boyhood."

Be earnest. By being earnest the teacher shows that he, at least, thinks the lesson worthy of attention; and well-directed earnestness will be communicated to his pupils. With your earnestness couple that enthusiasm which springs from a love for your fellow-beings, a thorough acquaintance with the subjects to be taught, and a deep conviction of their importance in forming the character and promoting the salvation of the pupils in your charge.

A. SWEDBERG.

THE VALUE OF OPPORTUNITY.

It is related that upon a certain occasion an individual twitted Napoleon of having reached his position of eminence in the world by mere force of circumstances, rather than by any merit of his own. "Circumstances!" replied Napoleon, "why, I make circumstances." It is true that we may, to a certain extent, make circumstances, but even in this work we are dependent upon other circumstances that we did not make. It may be stated that, with few exceptions, one's success in life depends upon the use he makes of circumstances. Every circumstance of life may be regarded as an opportunity, small or great. The use made of circumstances depends upon the keenness of one's perceptions, the accuracy of his judgment, the force of his will, and the skill of his execution. The more wide awake and closely observant a person is, the larger the number of circumstances he will discover, and *vice versa*. One reason why some people are always so very busy is that their powers of observation in this respect are keen and active.

But good judgment in selecting circumstances and in deciding what use to make of them, is equally as valuable and important as keenness of perception. Still further, one must needs have a goodly degree of will-power, determination, and perseverance, otherwise comparative failure will ensue, no matter how fully the two conditions previously mentioned are met.

The fourth and last necessary condition is skill in execution. That person will be most successful in life in whom is found, in the most complete state of development, the four conditions that have been named.

In no avocation of life do the principles above mentioned have a wider or more forcible application than in the Sabbath-school work. In the work of preparation, there is a large field that all may occupy to material advantage.

As illustrative of the principles that have been stated, we give herewith an interesting extract from an article found in the May, 1888, number of that excellent magazine, *The Children's Friend and Kindergarten*, published by E. B. Grannis, New York. The article in question is from Miss Jennie B. Merrill. After speaking of the opportunities afforded to the Kindergarten by the seasons, Miss Merrill says:—

"Is there not here a lesson for us as Sabbath-school teachers to learn from the Kindergarten? While it is not our purpose to lead the children simply to observe nature, it should be our aim to point from nature to nature's God.

"This can be done by introducing appropriate passages of Scripture, songs, and exercises, as the seasons come and go. Such exercises are not intended to take the place of usual Sabbath lessons; they need occupy but a few minutes at the beginning of the session, and will give variety to the program. On a fine Sabbath in May, spend a little while in talking of the pleasant spring-time. If possible, draw on the blackboard the green grass, with a few bright flowers here and there; also a tree, and a few curved strokes to represent birds flying in the air. This can be done by one who has very little knowledge of drawing, and will add greatly to the interest. Ask the children whether they will like to learn a verse from the Bible that tells just how pleasant the spring-time is; then read from the open Bible, 'The flowers appear upon the earth; the time of the singing of birds is come.' Song of Solomon 2:12.

"To impress upon the mind the cause of this wondrous change from winter's barrenness, teach, 'He causeth the grass to grow,' etc. Ps. 104:14, or Gen. 1:11. Such a hymn as, 'Praise the Giver of all,' or 'Give, said the violet sweet,' would be very appropriate. If possible, there should be a bunch of violets and other spring flowers on the table.

"As harvest is reached, shall not the little ones be taught to repeat with thankful hearts the promise of Gen. 8:22? 'While the earth remaineth, seed-time and harvest . . . shall not cease.' In the cold winter days, before leading the children to thank their Father in heaven for warm and comfortable clothing, teach from Prov. 27:26—

'The lambs are for thy clothing.' They will then realize more fully that it is his gift.

"After a snow-storm the children will be delighted to sing, 'This is the way the snow comes down,' at the same time showing with their hands how gently it falls. Several texts are suggested by the snow. Who sends the snow? 'He saith to the snow, Be thou on the earth.' Job 37:6. 'He giveth snow like wool.' Ps. 147:16. Notice also the snow prayer of Ps. 51:3, and the snow promise of Isa. 1:18.

"Other opportunities than these already mentioned in connection with the seasons will present themselves for introducing exercises of a special character. . . .

"Sometimes a little one whispers to teacher before the session, 'To-day is my birthday.' The teacher should then be ready with a birthday text which will be indelibly impressed upon at least one child's memory.

"Times of sickness and death should not be allowed to pass without a special lesson. How important that the little ones should learn to turn in times of trouble to the only true source of comfort!"

One additional thought: In all the work of preparation—the acquirement of skill in the use of natural abilities, or the addition of new qualifications—aid from the Holy Spirit should constantly be invoked. If this is lacking, the effort will be put forth only in human weakness, and the results will be comparatively insignificant and valueless.

G. W. MORSE.

THE IMPORTANCE OF S. S. RECORDS.

A most important factor in maintaining order and system in the Sabbath-school is the record work; for, when properly kept, not only is it an embodiment of order and system in itself, but it exerts a powerful influence for good in every department of the Sabbath-school. Those who are inclined to be dilatory as regards punctuality and attendance, and careless in the learning of the lesson, are spurred up to better things by the fact that it "goes on to the book, and looks bad," and by a pardonable pride that their record shall make as good a showing as any one's. The five minutes' tardiness or the half-learned lesson never looks so unseemly to the delinquent as it does when it comes to be set down in black and white, there to remain a mute yet speaking testator to unfaithfulness so long as the ink shall retain its virtue and the paper endure.

The same may be said where an account of the class contributions is kept. Persons who might give freely, but who are slack in this duty,—and this class are generally the ones who are slack,—are ashamed to give less or no more than some other member not so able to give as they, and are also stimulated by a desire to have their class as generous in this matter as any other in the school. We do not favor jealous rivalries, but a little wholesome, friendly emulation does us all good, and may be the impetus to higher results.

TEACHER'S RECORD.

But to reach the result aimed for—perfect records—let us begin at the beginning,—the teacher's record—no, the pupil's record; for in the school each individual scholar makes the record, while the teacher acts only as an agent to draw out and develop, prove and prune, his pupils, and at the end of the recitation to faithfully note down in his class book an accurate statement of the day's work. Could this fact, that each member is individually accountable for the standing of the school as a whole, be impressed upon the mind, what good might not result! As it is, we have heard scholars complain something in this wise: "She only marked me 4, and I was but a little bit late;" or "I should think he might have marked me perfect, as long as all the rest of the class were, and kept the standing up. The lesson was hard, too, and not very important, so I couldn't remember it all." We are glad to say that these remarks were dropped by youthful members; yet as children always tell what they think, the older ones may have had some such thought and been wise enough to keep it to themselves.

But we are sorry to say that many teachers are unwise enough to cater to such ideas, and for fear of displeasing or discouraging some, are not honest in recording their standing. That may seem a hard word, but what else can we call it? God does not keep his record books so, however much we might like to have him. "But it is such a little thing," you say, "and in the Sabbath-school it really does not matter." Here is often the secret of poor records; the teacher thinks it does not matter, and so, of course, the scholar thinks so. As we said before, the keeping of records has an important influence in counteracting tardiness and badly learned lessons, but the careless teacher may destroy it all by looseness in marking; yes, he may more than destroy it; he may make it an influence for evil in blunting the sense of uprightness and justice in other matters. If the teacher wishes a model record, instead of raising the returns like a corrupt politician, let his first effort be to send home to the hearts of his pupils a sense of

their individual responsibility, and the fact that their standing in the Sabbath-school may be duplicated in heaven.

Again, some teachers carry the matter to the other extreme. They think unless the pupil can repeat the lesson,—texts, references, and all,—like a book agent repeating his canvass, that they are not deserving of a perfect marking. They do not have the faculty of interesting and drawing out the pupil, and, worst of all, they do not know it, and thus fail to lay the blame partly where it belongs—on their own selves. We have in mind a class whose record book we often had the opportunity of examining, which so fully represents these two extremes, we note it. A class composed of common, every-day persons, endowed with no particular ability, or disability, neither particular Sabbath-school zeal, and taught by a good sister, was always marked 5 in scholarship. The record never varied, and we often wondered at and admired it, in ignorance of the truth. The teacher was obliged to resign; another lady took the class, when lo! from being the "banner class" it became the very worst one in the school. The scholarship column rarely showed but 2 or 3; 4 represented the highest honor that any one, herself included, was ever allowed to reach. To her the figure 5 was an unattainable number, and only useful in determining a limit. The class remained as much as ever an unsolved mystery, till after a brief time, this teacher was also called away, and one of experience, "tried and true," took her place. The class at once struck a happy medium, and the secret was out. It is needless to remark, or *should* be, that such teachers (?) should not be retained unless this grave error can be corrected. We cannot afford to lose the beneficent influence of class records by either such means.

The teacher will find in the first pages of the class record book all the necessary instruction in keeping the book. A thorough, energetic teacher will not fail to properly fill out each blank in the quarterly averages, at the proper time; yet many neglect this duty, or do it in such a heedless manner that it is of no use whatever, except as a proof of the inefficiency of the teacher. To that end, it serves a purpose that should be immediately heeded.

If it is desired to keep an account of the class donations, an easy way is this: At the bottom of the page, on the first line above the words, "*No. Belonging*," write the word, *Donations*, and each Sabbath place in the attendance and scholarship columns the amount contributed.

SECRETARY'S RECORD.

If the work of the teachers has thus far been accurately done, that of the secretary will be comparatively easy; but if two or three, or half a dozen, (in a large school) are remiss, his task is doubled. He has either to hunt up and assist the negligent ones, or let his record stand incomplete, a thing which, if he is alive to his business, he will never do. From the many class books, he makes up his summary—the weekly statistics of the school; and if only one book is omitted, a link in the chain is missing. Teachers are sometimes careless about getting their books to the secretary in time to complete his records, and sometimes neglect it altogether; and secretaries show a lack of interest in not looking after the matter with such thoroughness that it will rarely be repeated. The secretary's record book, like that of the teacher, contains good and simple rules for accomplishing his work.

It is the duty of the secretary to see that a record of the attendance of every officer of the school is kept. Frequently this is not done, because their names are not enrolled in the class record books, and the secretary neglects it. Officers are important members of the Sabbath school, and should be counted, not *discounted*. Another item, which is not the least; for neatness and system go hand in hand: That the record books may be kept as neatly as possible, the secretary should distribute, at the beginning of the quarter, *blanks*, instead of the class record books, on which the names of the pupils may be enrolled. These he may then copy *in ink*, in a clear hand, in the record books proper. This ought to insure good orthography and penmanship in the class books. Of course the standing may be marked in lead pencil, if pocket pens are not carried. Teachers should enroll additions to the class on the last page of the book—the "memorandum"—to be copied also in ink by the secretary. Causes for and time of removals of pupils may also be jotted down on this page, for the use of the secretary in keeping the complete enrollment of the school. This complete enrollment, space for which will be found in our regular "Secretary's Record," should be made out anew every year. It should be so kept that all removals from the school may be accounted for. To this end, numbers are assigned to each pupil enrolled in the class records, which numbers correspond to those in the secretary's record, and assist him in immediately turning to the record of any pupil. The secretary should assign these numbers, and the teachers should leave the "No." column blank for this purpose; for if they assign them, the numbers in each class are but duplicates of the others, and

so serve no purpose, while the secretary can assign numbers consecutively. It is also the secretary's duty to examine the class record books from time to time, for the purpose of ascertaining if they are being accurately kept, and to report all delinquencies to the superintendent, for him to act upon as he sees fit.

We now come to the secretary's weekly report. This is not designed to furnish a medium for an elaborate display of knowledge, even of the Sabbath-school work, or for moralizings, be they ever so trite; but should be mainly confined to accurately gleaned and preserving such items concerning the growth and progress of the school as will make the secretary's record valuable and interesting as a book of reference. It does not come in the secretary's sphere to administer in his reports indiscriminate advice, censure, or praise. Written advice is apt to be wearisome; public censure is always unseemly, and personal praise, bad taste, if not, as the old saw says, "open disgrace." Neither should the other extreme be taken, and the school be fed on the crusts of dry, hard facts.

If there is one thing more than another that perplexes a secretary in a small school, it is to write up the minutes in such a way that they will not be monotonous—the same Sabbath after Sabbath. If the teachers and superintendents do not help you out by changing the order of exercises, giving map drills or blackboard illustrations, or some one or other of the various methods now in use in our schools, and thus give you something new to write about, use a little tact and ingenuity of your own. You may tell the very same thing in half a dozen different ways, and few would notice the similarity. We will give some short reports, not as models, but as an idea how this suggestion may be carried out.

REPORT OF—SABBATH-SCHOOL HELD JULY 7, 1888.

Promptly at the appointed hour, school was opened by song, and prayer was offered by Bro. —. After the second song, the Superintendent made some remarks to the teachers in reference to their duty respecting pupils who have been absent three consecutive Sabbaths without excuse.

An examination of the class books shows that the records of the Sabbath, in regard to attendance, were as follows: Number of pupils present, 46; absent, 8; tardy, 5. Per cent of attendance, 85. The scholarship column shows that of these 46 pupils, 34 had perfect lessons, leaving 12 pupils imperfect in a greater or less degree. The per cent of scholarship was 92. The contributions amounted to \$1.38. The exercises in the different classes were conducted as usual. Bro. — and Sr. — gave map drills and outline map illustrations in their respective classes.

MINUTES OF—SABBATH-SCHOOL HELD JULY 14, 1888.

The membership of our school was increased by two new pupils last Sabbath, and now numbers 56. The attendance was 51; per cent of attendance, 91; per cent of scholarship, 94; donations, \$1.73.

After the usual opening exercises, the Superintendent spoke of the importance of contributing as liberally as possible to the support of the London Mission. The classes then separated, taking up the lessons for the day, which were as follows: In the senior classes, The Time of the Third Angel's Message; in Book No. 5, Jesus Teaching by the Sea of Galilee; No. 4, Naaman The Syrian; No. 3, The Call of Samuel; No. 2, the Fall of the Manna; No. 1, Eliezer's Journey to seek a Wife for Isaac.

A good interest was manifested in the class and review exercises. The latter were conducted in the primary classes, by Bro. —; in the intermediate, by Sr. —; and in the senior by the Superintendent, after which the school closed with song.

REPORT OF—SABBATH-SCHOOL FOR JULY 21, 1888.

Lately, one of the pleasant features of our school is that nearly all who are in attendance are in their respective places in time to join in the opening exercises. Nothing gives such life to a school as having every member on time, ready to help at the very beginning. The increase in contributions is also encouraging. The donations for the Sabbath was \$2.13, the largest this year.

The Superintendent called special attention to the great benefit which may be derived from the use of blackboard and other illustrations during class recitations, and as a result we saw several blackboards in use; and as some of the teachers had come provided with books containing Bible pictures, the exercises throughout were more than usually interesting.

As the class in Book No. 4 was somewhat crowded, and had recently received additions, it was divided, and the new class thus formed placed in charge of Sr. —. We now have ten classes in our school.

The membership was 55; attendance, 52; per cent of attendance, 95; per cent of scholarship, 94. The Sabbath-school lost one pupil by removal the past week.

At the end of the quarter, the secretary should make out a quarterly summary,—the averages, donations, expenses,

etc.,—similar to the work of the teacher, to be embodied in his report the first Sabbath of the new quarter; and that he may be prepared to fill out the blank sent to the State secretary, at which time he should also send a tithe of the donations.

LIBRARIANS' RECORD.

The duties of the librarian may also properly be included in the record work of the school. It is supposed that every school is provided with something of a library,—commentaries, Bible dictionary, geography, histories, and Sabbath-school helps. These should be properly numbered, and a record kept of the same, and the whereabouts of each book loaned, the borrower being held responsible for the value of the book. The librarian should at any time be able to give an account of each and every book belonging to the school. Singing books may be numbered, and kept track of in the same way. It should be made a rule that commentaries and dictionaries are not to be taken from the school, as on Sabbath-days they are sometimes needed. Other books may be retained a week.

J. W. MINER.

PROCEEDINGS OF THE IOWA S. S. ASSOCIATION.

THE eleventh annual session of this Association was held in connection with the camp-meeting at Des Moines, Iowa, May 29 to June 5, 1888.

FIRST MEETING, MAY 27, AT 11 A. M. After the usual opening exercises, encouraging remarks were made by the President concerning the work in this State. All, especially the parents, were urged to greater diligence in behalf of the youth and children. More enthusiasm and a deeper realization of the sacredness of this work is needed.

On motion, the Chair appointed the usual committees. In response to invitations from the President, remarks were made by Capt. Eldridge, R. C. Porter, W. H. Wakeham, and L. T. Nicola, who said that considering, as we do, the Sabbath-school work of as much importance as other branches of the work, it is quite necessary that the best methods be studied and employed. The chief requisites to success in this work are enthusiasm, courage, energy, and the love of God in the heart.

SECOND MEETING, MAY 28, AT 4 P. M. After the reading of the minutes of the last meeting, the committee on resolutions presented the following partial report:—

Whereas, The International Sabbath-school Association, at its last session, requested that each State conference employ some one of the officers of the Sabbath-school association within its bounds to devote the greater part or the whole of his time to the building up of the interest of the Sabbath-school; therefore,

Resolved, That we heartily indorse the object of that request, and that we also request our State conference to appoint such an officer or other person to the discharge of that work.

After being freely discussed by Elds. McCoy, Morrison, Johnson, and others, this resolution was adopted.

THIRD MEETING, MAY 29, AT 2:30 P. M. The committee on resolutions submitted the following additional report:—

Resolved, That we urge the parents to take a greater interest in helping their children to learn the Sabbath-school lessons, and to co-operate more heartily with the teachers and superintendents in the Sabbath-school work.

Resolved, That we still encourage the holding of teachers' meetings in all schools wherever practicable.

Resolved, That we in substance adopt the 6th and 7th resolutions passed at the late session of the International Sabbath-school Association, which read as follows:—

"Resolved, That we recommend that our State associations hold Sabbath-school Normals in connection with general meetings and camp-meetings, especially local camp-meetings, for the instruction of officers and teachers in the various branches of Sabbath-school work; and further—

"Resolved, That we request our conference officers to provide opportunity and procure the necessary help for such conventions."

On motion, this report was adopted by considering each resolution separately, the discussion being participated in by those most interested in the work.

FOURTH MEETING, MAY 30, AT 11 A. M. Following the reading of the minutes of the last meeting, a Yearly Summary was read. We find 21 more schools reporting at the close of this year, than have ever before reported; increase in membership, 362.

The financial report of the past year was given, showing the total resources of the association to have been \$888.76; total expenditures, \$663.90; leaving a balance in the treasury of \$225.86.

The President gave an address on the rise, history, and growth of the Sabbath-school work, giving comparative statistics of membership and donations.

FIFTH MEETING, JUNE 1, AT 11 A. M. After the usual devotional exercises, and the reading of the secretary's re-

port, the committee on nominations presented the following report, which was accepted without change: *Executive Committee*, W. H. Wakeham, *President*, Sheldon, Iowa; J. H. Morrison, R. C. Porter, Knoxville; Mrs. L. T. Nicola, *Secretary*, 603 E. 12th St., Des Moines, Iowa.

Adjourned, *sine die*.

Mrs. P. A. HOLLY, *Pres.*

Mrs. L. T. NICOLA, *Sec.*

WISCONSIN S. S. ASSOCIATION PROCEEDINGS.

THE Wisconsin S. S. Association held its tenth annual session in connection with the camp-meeting at Neenah, Wis., June 12-19, 1888.

FIRST MEETING, JUNE 14, AT 6 P. M. The President, W. W. Sharp, in the chair. The Secretary being absent, Mary T. Westphal was chosen secretary *pro tem*.

Voted to waive the reading of the minutes of the last session.

Remarks were made by the President on the importance of the work and its progress in the State during the past year. He spoke of the interest every parent should take in this branch of the work, as it is an important means for the salvation of our children.

On motion, the Chair was empowered to appoint the usual committees.

SECOND MEETING, JUNE 18, AT 10 P. M. The committee on nominations reported as follows: For *President*, W. W. Sharp, Madison, Wis.; *Vice-President*, B. M. Shull, Beldenville, Wis.; *Secretary and Treasurer*, Mary T. Westphal, Hancock, Wis.; *Executive Committee*, W. W. Sharp, B. M. Shull, Mary T. Westphal, W. H. Thurston, and B. J. Cady.

The report was adopted.

The committee on resolutions made the following report:—

Whereas, Experience has shown that where earnest personal labor has been devoted to the Sabbath-school work by some practical Sabbath-school worker, the interest has greatly increased; therefore—

Resolved, That this association request the State conference to instruct the President of this association to devote a portion of his time particularly to the Sabbath-school work.

Whereas, The Kindergarten work has been successfully introduced in some Sabbath-schools; therefore,

Resolved, That we recommend the organization of Kindergarten classes, wherever competent teachers can be obtained.

Resolved, That we recommend our Sabbath-schools to procure necessary helps, such as bells, maps, blackboards, etc.

Resolved, That we request the parents, teachers, and others, to assist the children in getting perfect lessons and in being regular in attending the Sabbath-school.

The resolutions were unanimously adopted.

On motion, the meeting adjourned *sine die*.

W. W. SHARP, *Pres.*

MARY T. WESTPHAL, *Sec. pro tem.*

THE KANSAS S. S. ASSOCIATION.

THIS Association held its eleventh annual session in connection with the camp-meeting at "Soden's Grove," Emporia.

FIRST MEETING, MAY 23, AT 5:30 P. M. Meeting was called to order by the President. The Secretary being absent, Lucy M. Olds was appointed secretary *pro tem*. Minutes of the previous session read and approved.

On motion, the President appointed the usual committees, on nominations, resolutions, and auditing.

SECOND MEETING, MAY 25, AT 9:30 A. M. The committee on auditing submitted the following report:—

"We, your auditing committee, have examined the treasurer's accounts and find them correctly kept.

"(Signed,) CHAS. E. KNIGHT,

"H. EDSON ROGERS."

The President then gave a short talk on Sabbath-school work, its objects, how accomplished, and the spirit which should characterize teachers who would see results of their labor in the kingdom of heaven.

At the third meeting, held May 25, 5 P. M., the committee on nominations submitted the following: For *President*, Eld. L. J. Rousseau; *Vice-Presidents*, C. H. Parsons and Levi Turney; *Secretary and Treasurer*, Lucy M. Olds.

The report was accepted, and the nominees duly elected.

Meeting adjourned *sine die*.

The camp-meeting Sabbath-school, held on the morning of May 26, was of unusual interest. The class recitations were marked with life and animation, as the lessons had been well prepared. The reviews which followed were of much interest. The school numbered 467, and was divided into 63 classes, of which 4 were German. The donations amounted to \$25.63.

JAMES A. MORROW, *Pres.*

LUCY M. OLDS, *Sec. pro tem.*

The Sabbath-School.

THIRD SABBATH IN AUGUST.

AUGUST 18.

THE THIRD ANGEL'S MESSAGE.

LESSON 7.—THE DEVELOPMENT OF THE BEAST. (Concluded.)

1. WHAT did we find in the preceding lesson was the determination of the bishops of the fourth century? *Ans.*—To make use of the power of the State for the furtherance of their own aims.

2. What was one of the principal aims of the Western bishops, especially the bishop of Rome? *Ans.*—The exaltation of Sunday.

3. What did they secure from Constantine? *Ans.*—An edict, in A. D. 321, in favor of Sunday—the first Sunday law that ever was.

4. What was this law? *Ans.*—"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."—*History of the Sabbath, chap. 19.*

5. Who convened the Council of Nice? *Ans.*—Constantine, A. D. 325.

6. What was one of the two principal decisions rendered by that council? *Ans.*—That Easter should always and everywhere be celebrated on Sunday.

7. Under what authority were its decrees published? *Ans.*—"The decrees of these synods were published under the imperial authority, and thus obtained a political importance."—*Neander, Vol. II, p. 133.*

8. Who was bishop of Rome during twenty-one years and eleven months of Constantine's reign? *Ans.*—Sylvester, January 31, 314, to December 31, 335.

9. What did he do by his "apostolic authority," shortly after the Council of Nice? *Ans.*—He decreed that Sunday should be called the Lord's day.—*History of the Sabbath, p. 350.*

10. What was commanded by the council of Laodicea, A. D. 363 or 364? *Ans.*—"That if Christians should rest on the Sabbath, 'let them be accursed from Christ;' and that they should rest on Sunday."

11. Did Constantine's Sunday law apply to all classes? *Ans.*—No.

12. Were other laws demanded by the bishops, which should be more general? *Ans.*—"By a law of the year 386, those older changes effected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."—*Neander, Vol. II, p. 300.*

13. What petition was made to the emperor by a church convention in A. D. 401? *Ans.*—"That the public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week."—*Id.*

14. What was the object of all these State laws? *Ans.*—"That the day might be devoted with less interruption to the purposes of devotion." "That the devotion of the faithful might be free from all disturbance."—*Id., pp. 297, 301.*

15. What was it that so much hindered the devotion of the "faithful" of those times? *Ans.*—"Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hinderance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart."—*Id., p. 300.*

16. How was their "devotion" disturbed? *Ans.*—"Church teachers . . . were, in truth, often forced to complain that in such competitions the theater was vastly more frequented than the church."—*Id.*

17. What does Neander say of all this? *Ans.*—"In this way, the church received help from the State for the furtherance of her ends. . . . But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere outward conversions thus brought about, she would have needed no such help."—*Id., p. 301.*

18. When the church had received the help of the State to this extent, did she stop there? *Ans.*—No, she demanded that the civil power should be exerted to compel men to serve God as the church should dictate.

19. Which of the fathers of the church was father to this theory? *Ans.*—Augustine, who lived from A. D. 354 to 430.

20. What did he teach? *Ans.*—"It is indeed better

that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."—*Schaff's Church History, sec. 27; Augustine Epistle 185 ad Bonifacium, sec. 21, 24.*

21. What does Neander say of this? *Ans.*—"It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition."—*Church History, Vol. II, p. 217.*

Thus was formed the union of Church and State out of which grew the Papacy. Thus was developed "the beast," which made war with the saints of God, and wore out the saints of the Most High.

Our Scrap-Book.

OUT-OF-DOOR ARITHMETIC.

ADD bright buds, and sun, and flowers,
New green leaves, and fitful showers
To a bare world, and the sun
Of the whole to "Spring" will come.

Multiply these leaves by more,
And the flowers by a score;
The result—if found aright—
Will be "Summer," long and bright.

Then divide the flowers and sun
By gray clouds and storms begun,
And the quotient found will be
"Autumn," over land and sea.

From this then subtract the red
Of the leaves up overhead,
Also every flower in sight,
And you've "Winter," cold and white.

—Selected.

COMMUNICATION IN EARLIER TIMES.

DURING the recent great snow-blockade of the eastern cities and the Atlantic coast, telegraphic as well as railway communication was for a few days greatly disturbed. On the 13th and 14th days of March dispatches between New York and Boston could only be sent by the Atlantic cables by way of Liverpool, England, the messages thus passing twice under the ocean, over a distance of six thousand miles, instead of over the short and direct lines between the two cities. The fact is only one of many which illustrate the wonderful triumphs of modern science and invention.

At so recent a period as 1825, on the completion of the Erie Canal from Albany to Buffalo, and the passage of the first vessel from the latter city to Albany, the news of the arrival was telegraphed to New York, and also back again to Buffalo, not by means of the electric wire, but by the firing of cannon placed within hearing distance of each other along the entire line. The time required for communicating the message was fifty-eight minutes, indicating very quick work for that period.—*Sel.*

WAITING ON THE SUN.

EVERYBODY knows with what glee the birds in the morning hail the coming of the day. It is not so generally known that they watch with silent sadness the departure of the sun at night. Their quiet ways at that time are not calculated to attract notice. A recent English writer, Mr. St. John, touches upon this point:—

"The blackcocks, like other birds, are very fond of catching the last evening rays of a winter's sun, and are always to be found in the afternoon on banks facing the west, or swinging, if there is no wind, on the topmost branch of the small fir-trees.

"On the mountains, too, all birds, as the sun gets low, take to the slopes which face the west; whilst in the morning they betake themselves to the eastern banks and slopes to meet his rays. No bird nor animal is to be found in the shade during winter, unless it has flown there for shelter from some imminent danger.

"This is very remarkable in the case of the golden plovers, who in the evening ascend from slope to slope, as each becomes shaded by intervening heights, until the birds are all collected on the very last ridge which the sun shines upon. When this is no longer illuminated, and the sun is quite below the horizon, they betake themselves to their feeding-places near the seashore or elsewhere. Goats have the same habit."—*Companion.*

VENTRILOQUISM IN NATURE.

WHILE pioneering in South Brazil, Mr Withers was struck by the low and plaintive cry of some creature calling in the night. He was at first impressed with the idea that it was the cry of a child, but the tones soon convinced him that this could not be the case. He says:—

"I had never heard a more pure and liquid musical sound than this was. The pleasing effect upon the ear was but little diminished on learning by what animal it was produced. The vocalist was a frog,—and soon another from a more distant spot took up the strain, and the two sang together, now in solos, now in chorus. Curious to see this musical frog, I took a torch from the fire, and went to look for him. I arrived at the spot whence the sound was proceeding, but, as I stooped to search the grass, the music seemed to float away to another place some yards distant. I followed, and still the sound moved, and nowhere could I discover whence it came. I searched for nearly a quarter of an hour, without being able to fix the spot, and then I gave up in despair. The fact is, this frog is recognized to be a ventriloquist of no common order. I have many a time since heard him crying in broad daylight; and the power of ventriloquism is no doubt given him as a protection against the numerous cranes and other frog-enemies that would otherwise be guided by the sound, and soon render the species extinct."—*Exchange.*

A CURIOSITY IN TELEGRAPHY.

WHEN Professor Morse was trying to secure an appropriation from Congress to build the first telegraph line, he met with considerable opposition from skeptical members, who did not know anything about electricity, and thought that Professor Morse was either a charlatan or a lunatic and his invention simply a clever fraud. He was finally successful, as all the world knows, and telegraph wires now cover the earth, while the daily receipts run up into the millions. Yet it was only forty-three years ago, in 1845, that the first office was opened in Washington, and the receipts from April 1 to 4, inclusive, were one cent. On April 5 the receipts rose to 12½ cents, and on the 6th and 7th fell off to nothing. April 8 the office took in \$1.32, and April 9, \$1.04. What a curiosity these figures are nowadays!—*Sel.*

MEXICAN POST-OFFICES.

THE Mexicans have the worst-managed post-offices of any civilized country. Go anywhere and ask, in English, for a letter, and the obliging postmaster will toss out the whole stock addressed to foreign names, whether a peck or a bushel, and allow you to select for yourself, quite indifferent as to whether you confine yourself to your own or other peoples' mail. This is hardly agreeable to American notions of the fitness of things, and, to make it more aggravating, the letters of the natives are not treated so, being served from pigeon-holes alphabetically arranged. The laws against opening other peoples' letters are very severe, but they are enforced only among those of Mexican birth. While the Mexicans feel that the Americans despise them, the Americans need not expect redress for wrongs of any kind from them.—*Exchange.*

SOMETHING WORTH KNOWING.

A BANK cashier says the best way to tell counterfeit money is by sound and feeling:—

"Take a bill firmly between the thumb and index finger of your left hand, and pull it quickly through your fingers, like this. Now listen to the sound it makes. It is not just like rubbing silk, and neither does it resemble a paper sound closely. It is a noise that is too peculiar to admit of description.

"Now listen to the sound made by this counterfeit twenty-dollar bill. You see, that's a sleek noise, something like pulling glazed or oiled paper through the fingers. A child could tell the difference between that bill and a genuine one. But look at it, and you would think it would pass muster for twenty dollars' worth of groceries."—*Ex.*

GLASS MADE FROM PAPER.

PAPER window-glass is now said to be an assured fact. A window pane is made of white paper, manufactured from cotton or linen, and modified by chemical action. Afterward the paper is dipped into a preparation of camphor and alcohol, which makes it like parchment. From this point it can be molded and cut into remarkably tough sheets, entirely transparent, and it can be dyed with almost any of the aniline colors, the result being a transparent sheet, showing far more vivid hues than the best glass exhibits.—*Sel.*

IMPORTANCE OF PUNCTUATION.

SOME years ago a merchant in the West telegraphed to another in an Eastern city: "Am offered 10,000 bushels of wheat on your account at \$1. Shall I buy, or is it too high?" The reply came: "No price too high," when he intended to say, "No. Price too high." The omission of the period cost the Western merchant \$1,000.—*Ex.*

CLEANING HORSES BY STEAM.

IN the Palmer House stables, Chicago, they clean horses with brushes worked by steam. The brush revolves many hundred times a minute, and two cleaners will accomplish more in one minute than four men with the old fashioned brush and curry comb could in twenty. In two hours' time a hundred and fifty horses are cleaned.—*North western Live Stock Journal.*

For Our Little Ones.

A CHILD'S IDEA.

THE pet of the household had overslept,
While breakfast was waiting below;
And his auntie was chiding the little boy
That he was dressing so slow.

A shoe-string was missing, a button was off,
And everything seemed out of place,
And clouds of discouragement gathered around
The dear little fellow's face.

At length his toilet was all complete,
But the little boy still delayed,
And cried, "Dear auntie, I can not go down
Till my morning prayer I've said."

"Wait till breakfast is over," his
auntie cried,
"For once it will not be wrong."
The little boy, startled and grieved,
replied,
"What, keep God waiting so long?"
—The Congregationalist.

A CAT HOSPITAL.

STUTTGART is a large city
in Germany. Many travel-
ers go there. A really true
letter came to me from a little
lassie who spent several months
there. This is what she said:—

"DEAR AUNTIE,—We took a
beautiful ride to-day to a little
village a few miles out of the
city. We went to a place where
a man keeps dozens of cats and
kittens to sell. I never knew how
many different kinds there were
before.

"How I wish you could have
seen them! Black cats, white
cats, grey cats, yellow cats,
streaked and spotted cats, and
such darling little kits rolling
and tumbling about! Uncle Tom
told me to choose one for myself.

"There was a lovely Persian
cat, that I wanted very badly.
She had long white hair, 'like
a baby Polar bear,' Uncle Tom
said. Her eyes were as blue as
the forget-me-nots we used to
find down by the old mill. Her
tail puffed out like a fox's.

"But she was quite deaf. All
the Persian cats are. Just think
of a kitten that couldn't hear
you call Kittie, Kittie, Kittie,
when you wanted her to jump up
into your lap to be petted, or
when you had a saucer of milk
for her.

"We all laughed at the Manx
cats. They are from the Isle of
Man. They have stumpy tails, and their hind legs
are the longest. They make you fancy they are think-
ing of turning a somersault. But they are too ugly
to make pets of.

"At last I chose a cunning, frisky kitten. Uncle
Tom paid quite a handful of silver pieces for her. We
squeezed her into an old willow bird-cage for the
journey home.

"She was full of fun and frolic, and soon grew fond
of me. Aunt Laura gave me some scraps of flannel,
and I made her a blanket, in stripes of red and white,
with a dab of blue in one corner, like the American
flag.

"I only had her about ten days when she began to
mope about. I'm afraid I fed her with too many
good things. She got worse, and then somebody told
us about the hospital where they take care of sick
animals. Horses, and dogs, and cats, and monkeys,
and birds, and other creatures are sent there. They
take good care of them, and a good many are cured.

"I wrapped my kitty in her blanket, and we took
her to the hospital. We gave her to a young man,
who promised to be very kind to her.

"But, oh, dear me! In three days a grand-looking
servant, with a great many gilt buttons, came to tell
me kitty was dead. I paid eighteen cents. They
charge six cents a day for cats.

"I wrapped her in her flag and buried her in the
garden.

"I am your loving little Grace."
—Sydney Dayre, in *Our Little Ones*.

For the INSTRUCTOR.

A CHAT WITH THE CHILDREN.

It is some time since we have had a talk with you,
but we do not forget you, nor cease to pray for you;
and with real interest we read of your joys and sor-
rows, your losses and crosses, your trials and victo-
ries; of your efforts to be helpful in the family, in the
school room, and with your mates. And very often
we wonder how many of you will really and truly see
the "inside of the City."

It is one thing to want a thing, and quite another
to take the right way to get it. Wishing alone don't
help one. If ever we would live with the angels in
heaven, we must have clean hearts,—hearts that have
had all the wicked gotten out of them.

Do you know why this is so?—It is because sin
costs so much. You know it entered heaven once,



and it cost the life of God's own son to pay for it.
Then don't you think the Lord will be very particular
not to have any one in heaven the second time who
has any root or seed of sin in his heart?

Who of us are now without sin? Not one of us can
hold the heart before God's mirror, or examine it by
his law, without finding much that will not be al-
lowed in heaven. A clean heart is the only passport
that will let us into the New Jerusalem.

We need not think God will excuse sin in us if only
we try to do right, so long as we love sin so well as to
keep thinking and doing wicked things. We must
hate sin, and keep up a continual warfare against it.
On the other hand, we must seek for that love that
will keep us from sinning.

Even you little people must learn to love the Lord
so well that you will be obedient. Don't wait till you
are older; for you are not certain of any time only
the present time.

Would any of you miss having a home in heaven?
None of you mean to do this; then will you not be
diligent now to make God your true friend by loving
obedience? If you do, he will wash away all your
sins in the blood of the Lamb, and that will give you
a pass into the city of the saved, and make you an
heir to the wealth of heaven. Do you know any
greater pleasure to live for than this? Who will be
truly wise?
M. J. C.

To think kindly of each other is good; to speak
kindly of each other is better; but to act kindly to-
wards another is best of all.

Letter Budget.

You are wondering whose letters are printed this
time. Well, let us see. The first is from—

EDNA MAY REED, of Placer Co., Cal., who writes: "I
am a little girl ten years old. I have been reading the
children's letters in the INSTRUCTOR. They are nice.
I thought I would write one for the Budget also. I
live with my auntie. She is an Adventist. I have a
little sister five years old. We all attend Sabbath-
school. My father and mother do not keep the Sab-
bath. My mother is a music teacher, and my father
is a railroad man. Pray for them, that they may
have the light on the Sabbath. I want to be a good
girl, and try to do God's commandments."

Here are letters from ROSA and CALVIN STARR, who
live in Shelby Co., Iowa. Rosa
says: "This is the first time I
have written to the Budget, but
I do want a place with the IN-
STRUCTOR family. We have taken
the INSTRUCTOR ever since I can
remember, and I do love it. My
two younger brothers and I keep
the Sabbath at home. I have
two brothers and one sister keep-
ing it who are not at home. Fa-
ther and mother do not keep it.
I hope you will pray that they
may do so soon. I am trying to
set a good example before them
and my neighbors, that they may
see I am trying to keep the com-
mandments of God. I am trying
to be a good girl, and with you
want to be saved in that beauti-
ful city."

Calvin writes: "I am twelve
years old. I go to Sabbath-school
and study in Book No. 3. I have
five brothers and three sisters.
One of my sisters is secretary of
the Sabbath-school. I want to
be a good boy, that I may be
saved in the kingdom of God."

CLARA and ALMA MEILIKE send
letters from Jackson Co., Minn.
Clara writes: "I am a little girl
thirteen years old. I have two
brothers older than I am, and
one younger. I have two sisters,
and both are younger than I am.
One of them is nearly as large
as I am, and the other is a sweet
little baby seven months old.
We shall have eighteen milch cows
this summer, and we already have
five little calves. We have six
working horses and two colts.
It has been very cold here this
winter, and we have had a good
deal of snow. I can wash dishes,
sweep the floor, tend the baby,
and help mamma in many other
things. Sometimes we have Sab-
bath-school at our house, and at
other times at a neighbor's, be-
cause we have no church. Some
of the Sabbath-keepers live eleven
miles away, so we can meet only
every other Sabbath. I am try-
ing to be a good girl."

Alma writes: "I am eleven years old. We go to
Sabbath-school as often as we can. There are twenty-
eight members in our school, but only three in our
class. Mamma is our teacher. When our day school
closed, we received some quite nice cards. We had a
very good teacher. Every Sunday evening when the
weather was good, we had singing school. I like to
read the INSTRUCTOR, and am very much interested in
the Budget. I am trying to be a good girl, so I can
be saved."

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