

Youth's Instructor

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THE LAST FEATHER.

"It could not mean *one* feather, auntie, dear!"
Said little May, and lifts her eyes so near
That I can see, beneath their depths of blue,
A challenge that I prove the proverb true.
"O auntie," she persists, "a whole big sack
Of feathers could not break the camel's back."
"T was the *last* feather, child, that did the harm,"
I whispered, ere the voice of tender charm
Had left the lovely curving lips of red;
And, as surprise grew on the face, I
said;—
"Though camels have large, homely
backs, and strong,
And carry burdens through the years so
long,
"A fateful hour these desert creatures
share,
With all the swifter beasts that burdens
bear.
There comes a time when men may pile
their backs,
And bid them rise and bear, with cruel
whacks;
But the poor camel, past the working
hour,
Has lost, to bear a feather's weight, the
power.
"This proverb holds a lesson, little one:
The many burden-bearers 'neath the sun
With willing hearts will do and suffer
long;
Perhaps, upon life's journey, pass with
song;
For loving service makes a load seem
light,
And hope will make a weary way all
bright.
"We, thoughtless, lay our burdens one by
one,
Till the long way of life is almost done,
Upon our loved ones, bearing all the
years
And telling naught of secret pain and
tears.
At last, from out our selfish ease, we
start—
A feather's weight—the *last*—has brok'n
the heart."

—Well-Spring.

For the INSTRUCTOR,
TIMOTHY.

Far away over the ocean, in an old town, and in an old house, there once stood a little lad at his mother's knee, reading with reverent face from a curious book. It was made of one long strip of parchment, written over with strange characters; and when the daily task was ended, instead of clapping the covers of his book together joyfully, the lad carefully rolled it up on the rollers fastened to either end. And this care was necessary; for years of busy labor were needed to produce another copy. It was a wonderful book from which he read,—wonderful in context, and wonderful in that, instead of falling into disuse and obscurity, as even the best of books are liable to do in time, its copies have been multiplied by thousands and hundreds of thousands, and it is loved and read everywhere. In this old book the lad read, "Blessed is the man that walketh not in the counsel of the ungodly," and "The fear of the Lord is the beginning of wisdom;" and the words of the book made him "wise unto salvation."

This boy's father was a Greek. His mother was a

Jewess; and not only that, but a good Christian. So while little Timothy was carefully trained in the doctrines and usages of the Jews, he learned also of the coming of the Just One, who gave redemption to mankind. And love for this dear Saviour, coupled with the "excellent spirit" that was his by inheritance from his mother Eunice and his grandmother Lois, constrained him to devote his life to spreading the doctrine of a crucified and risen Lord. With the

And "study," he said, "to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Timothy must have paid good heed to the advice given him; for he was well reported of by the people that were at Lystra and Iconium. But all people did not love him for telling them the truth. They were angry at him, and shut him up for a long time in a cold, dark prison. But he was released at last, and preached to the people again about the Christ who had died for all.

And now I wonder how many of the INSTRUCTOR boys and girls will do as Timothy did,—search the Scriptures from childhood, that they may become wise unto salvation? and give themselves wholly to things good and pure and true, meditating on them to such effect that it will change their lives, and thus their "profiting may appear to all"? If they do this, they will, as St. Paul wrote to Timothy, "lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

W. E. L.

THE LORD'S PRAYER AS A PASSPORT.

In the third decade of this century, the Argentine Republic in South America was under the absolute dictatorship of President Rosas. Crafty and cruel, he had risen to this position from the lowest ranks; and while occupying it, he put to death more than six hundred men. From motives of policy he invited European immigration and protected industry and commerce; but no foreigner was permitted to enter public employ or hold a command in the army. During this period a young man from the interior of the country applied to the German consul from Bremen for a certificate of his birth of German parents; without this he would be forced to enter the army—which was no trifling matter under the rule of Rosas. The young man spoke Spanish fluently, and the conversation which followed took

place in that language.

"Well, my friend," said the consul, "where is your original certificate of parentage?"

"I have none."

"And have you no other certificate?"

"No, sir."

"Well, bring your parents here."

"They are both dead, not long ago."

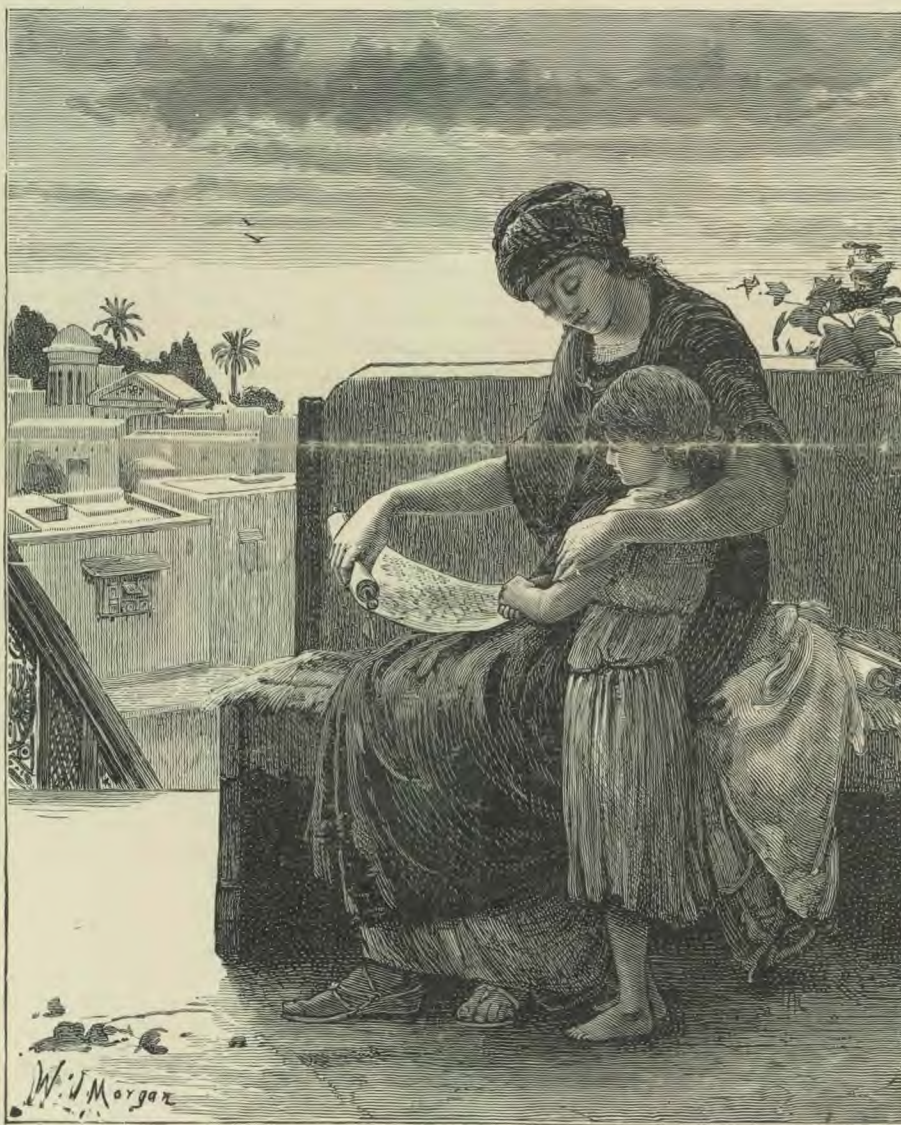
"But you can speak German, can't you—a few words at any rate?"

The young man was silent.

"It is a difficult case. How can I give you a certificate of German parentage unless you furnish the evidence?"

"As truly as God lives, it is certain that I am a German; both my parents came from Germany, and I was born there. I am not telling a lie."

The consul walked to and fro, considering. The young man had an honest look, and spoke openly



great apostle he traveled among the early churches, strengthening and confirming those new in the faith, and exhorting them to steadfastness, sobriety, and a consistent Christian life. The apostle Paul found great comfort in the companionship of this young disciple; and when separated from him by the persecutions that befell the early church, he wrote him two letters which really contain the most we know about Timothy. These letters are full of loving counsel and encouragement, and it would do us good to read them often, as I have no doubt Timothy did.

He exhorted him to hold fast the "faith and a good conscience" that he "might war a good warfare;" to be an "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Meditate," he said, "upon these things; give thyself wholly to them; that thy profiting may appear to all." "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

and frankly; and yet— Suddenly an idea occurred to the consul; he stopped before the applicant and said,—

"My friend, don't you remember something of your childhood—some hymn or prayer which your mother taught you?"

The eyes of the young man brightened. "Yes, sir!" he exclaimed; and folding his hands like a child, he repeated the Lord's Prayer in German accurately and without hesitation; and as he concluded, tears stood in his eyes at the remembrance of the mother at whose knees he had learned this prayer. Twenty years had blotted from his memory everything that could prove his German birth except this first prayer.

The spontaneousness and naturalness of this evidence stamped it as genuine, together with the reverent air of the young man, his emotion at the thought of his mother, and the sacredness of the words he called to mind—for it was almost like calling God to witness, and such artless appeals have great convincing power with men, even without the formality of an oath.

The consul himself was much moved. "Well, my young fellow-countryman," said he, "now I can safely give you the certificate you desire; for only a German mother can have taught you the Lord's Prayer in your mother-tongue."

Blessed are those parents who succeed in engraving the Lord's Prayer and his other teachings on the hearts as well as the memories of their children. The hour will come when the one thing we most need will be some sure evidence to certify that we are children of God. No certificate of birth from pious parents will then avail; but happy shall we be if the Searcher of hearts finds the Saviour enthroned there.—*The Child's Paper.*

For the INSTRUCTOR.

ICE TRANSPORT AT THE NORTH.

ONE Monday night in early spring we left Switzerland to go north into Denmark and Sweden. The weather was warm. Rain was falling. The snow had nearly left the beautiful valleys; but up on the mountains on the right and left, Nature still wore the white cap with which she protects the delicate plant-life at that high altitude from biting winds and cold. We started with little expectation of meeting snow and ice on our journey to Christiana. But as we passed up the Rhine, through mountains and valleys, a material change took place in the atmosphere, and by the time we reached Hamburg, a little snow had fallen. As we stepped out to change cars for Kiel, we were told that it was doubtful if we would be able to cross the Baltic, and we were refused tickets farther than the shore on the south.

However, we pushed on as far as we could go, hoping that we might cross, but found that the sea was frozen over. The curse that fell on the world at the building of Babel was never more forcibly impressed on our minds than when trying to gain some information in regard to crossing the sea. The good-hearted Germans tried with all candor and earnestness to explain the situation; but it seemed only so much foolishness to our unaccustomed ears.

In the night, the ice closed in the boat with a firmer grasp, and we were obliged to seek some other place to cross. After vexing delays of nearly two days, caused by the deep snow, we succeeded in reaching Frederichsfort, distant but seventy-five miles. Here we crossed the Little Belt, but were told that it was doubtful if the Great Belt could be crossed, as passengers had been out all day upon the ice, and had been obliged to return nearly perishing with cold. But the ice boats were to make another trial trip at six o'clock in the morning.

When we went down to the shore in the morning, nothing could be seen but broken blocks of ice piled up by the bleak north winds; with here and there a blue stretch of salt-water that had not been congealed. It was by no means a pleasing prospect, yet we decided to pull for the other shore. The company numbered two hundred and fifty. Our baggage was put into the ice-boat; and at least half the company were harnessed to the boats, and shod with iron corks to enable them to draw the ice-boats across to mid-sea, where we hoped to meet the vessel. It was hard traveling. The morning was bitter cold; but the expedition was a novel one for an American.

With interest we watched the prospect ahead. Soon a Danish vender began an unintelligible jargon, at the same time holding up a pair of straw shoes, whose use he explained with as good grace as though I understood all he said. Some pulled a kroner out of their pockets and exchanged it for the straw shoes, saying that they were necessary to keep one's feet from freezing in the ice and water. So I bought a pair, pulling them on over my American Arctic over-shoes.

It was amusing to see each man in harness, taking firm hold of the ice with his iron-shod boots, and pressing the heavy burden forward. These ice-boats are somewhat like our canoes except that they are larger and heavier, and have a runner on either side of the keel, so as to keep the boat from falling over in case the men lose their balance. There are two men at each side, and two in front to steer the boat between the blocks of ice that are driven up in piles by the fierce winds of the north.

After walking behind the boat six miles, and pushing as hard as we could, we reached the ship that was waiting for us in mid-sea. We took our baggage out of the little ice-boats and put it on the vessel, walking up to the ship on solid ice.

We were no more than seated in the vessel, when we learned that another train had arrived from the south, and wanted to cross the belt. A communication was held between the captain and the railroad by means of balls of different colors. The good captain raised the ball to indicate that he would hold the boat for their arrival; and we sat amidst the ice till they reached us. Then the engineer turned on the steam, and we could hear the powerful stroke of the engine and the grinding of the wheels as the vessel slowly broke through the ice that surrounded her, leaving behind a path of cold blue salt-water. In a few hours we arrived on the other shore at Korsor. Next time we will tell you how we passed the night in this old town.

R. A. HART.

Christiana, Norway.

RAMABAI.

THE Pundita Ramabai, who came from Hindoo-land to this country in 1886 to plead the cause of Hindoo women, will sail for her native home sometime during the present month. The following brief sketch of her life, as furnished to the *St. Nicholas* by Mary L. B. Branch, will give you some insight into her character and mission:—

"You are used, girls and boys, to your school-rooms and blackboards, to your satchels and books, your slates and pencils. May be you think it hard, sometimes, that you have problems to solve, boundaries to learn, and sentences to parse. But how would it seem to you to be awakened from a sound sleep, every morning before daylight, to learn a lesson in Sanskrit, that ancient and most difficult language, familiar to but few, and those, usually, eminent scholars? To learn Sanskrit is a greater task than to learn Greek, and a much greater task than to learn Latin.

"This is what a little Hindoo girl named Ramabai had to do. She was awakened every morning before the day dawned, for her Sanskrit lesson; this being the only time her mother could spare from household cares to teach her little daughter.

"Their dwelling was on the mountains, in a forest clearing, and there were wild animals in the jungles all about them. The first night that Ramabai's young mother spent in that solitude, before they had any house at all, she lay upon the ground, wrapped in a cotton quilt, trembling with terror; meanwhile her husband watched until daybreak, keeping off a great tiger which prowled about them, uttering hideous cries. After their home was built, the husband, who was a Brahman priest, and also a very wise and good man, taught his young wife Sanskrit, because he loved the poems written in that language, and wished her to enjoy them with him. So, when Ramabai was six or seven years of age, her mother, in turn, taught her little daughter Sanskrit, from her own lips, without any book. We are told that 'The little maiden, heavy with sleep, was tenderly lifted from her bed upon the earth, and aroused with many endearments and sweet mother-words; and then, while the birds in the forest about them were chirping their morning songs, the lessons were repeated.'

"The father's dwelling-place in the mountains came to be regarded as sacred by the people, and students and pilgrims sought out the learned priest. His hospitality and religious duties involved him in debt; and by the time Ramabai was nine years old, his poverty was so diminished that the family were obliged to give up their home, and to wander about from one locality to another, as pilgrims themselves. So we have to think of Ramabai, not only as the child student of Sanskrit, but as a little pilgrim girl, roaming up and down the earth, from the time she was nine until she was sixteen—homeless and often in want.

"Ramabai afterward became known as a Sanskrit scholar and lecturer. She married a graduate of the Calcutta University, but in less than two years was a widow with a little daughter of her own, named Manorama, meaning Heart's Joy.

"Her love of education was so great that she then went to England and entered the college at Cheltenham, where she became Professor of Sanskrit, and at the same time studied mathematics, natural science, and English literature. In 1883, she came to our own country, in pursuance of her object, and at the time of this writing, she is still here.

"She has a lofty purpose. It is that Hindoo girls shall be educated—fully, amply educated; and that with their studies they shall also learn to be teachers, governesses, nurses, and housekeepers. The girls of India have lived under a cloud of ignorance, and in bonds of caste and custom which, it has seemed, no hand could break. But Ramabai, who learned her lessons in the forest among the singing birds, has found her way into light and liberty, and will never rest content until she has thrown open the doors so that her Hindoo sisters may follow her."

Another writer, in *Illustrated Pacific States*, makes the statement that "there were in India, by the census of 1881, 21,000,000 widows, of whom about 80,000 were under nine years of age, over 200,000 under fourteen, and nearly 400,000 under nineteen;" and that Pundita, in conversation with a friend the other day, said: "Widowhood throughout India is regarded as the punishment for horrible crimes committed by the woman in her former existence upon the earth. If the widow be the mother of sons, she is not usually such a pitiable object as otherwise, although she is certainly looked upon as a sinner.

"The widowed mother of girls is treated indifferently, and sometimes with special hatred. But it is the child-widow upon whom, in an especial manner, fall the abuse and hatred of the community as the greatest criminal upon whom Heaven's judgment has been pronounced. The widow must wear a single coarse garment. She must eat only one meal during the twenty-four hours of a day, and must never take part in family feasts. A man or woman thinks it unlucky to behold a widow's face before seeing any other object in the morning. The relatives and neighbors of the young widow's husband are always ready to call her bad names, and there is scarcely a day of her life on which she is not cursed by these people as the cause of their beloved relative's and friend's death."

The *States* further remarks: "With such an appalling showing as this, it can be realized what an educational undertaking the Pundita has entered upon, and what a triumph hers will be if but even an infinitesimal part of complete success be achieved."

ALCOHOL AND HEART-BEATS.

I WAS recently able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The scholar was singing the praises of the "ruddy bumper," and saying he could not get through the day without it, when I said:—

"Will you be kind enough to feel my pulse while I stand here?" He did so.

"Count it carefully. What does it say?"

"Seventy-four."

"I will now sit down in a chair, and ask you to count it again." He did so, and said:—

"Your pulse has gone down to seventy."

I then lay down on the lounge, and said:—

"Will you take it again?" He replied:—


"Why, it is only sixty-four! What an extraordinary thing!"

I then said: "When you lie down at night, that is the way nature gives your heart rest. You know nothing of it, but that beating organ is resting to that extent; and if you reckon it up, it is a great deal of rest, because, in lying down, the heart is doing ten strokes less in a minute. Multiply that by sixty, and it is six hundred; multiply it by eight hours, and within a fraction there are five thousand strokes difference; and as the heart is throwing out six ounces of blood at every stroke, it makes a difference of just thirty-six thousand ounces of lifting during the night. When I lie down at night without any alcohol, that is the rest my heart gets. But when you take your wine or grog, you do not allow the rest, for the influence of alcohol is to increase the number of strokes, and then, instead of getting this rest, you put on something like fifteen thousand extra strokes, and the result is, you rise up very seedy and unfit for the next day's work until you have taken a little more of the 'ruddy bumper,' which you think is the life of man."—*Dr. Richardson.*

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When a man gets to love work, his life is a happy one.

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*.

HOW TO OBTAIN SPIRITUAL RESULTS OF SABBATH-SCHOOL LABOR.

In the great field of Christian endeavor the Sabbath-school has now become a permanent factor. Every instrumentality that God has been pleased to adopt to contribute to the accomplishment of his work in the earth is designed to be a potent means to a specific end. It is evident that the end to be attained in the Sabbath-school is to afford its members such a knowledge of Bible truth as will lead them to experience its converting and saving power. In short, to make intelligent Christians is the only legitimate outcome of all Sabbath-school effort. If, then, this branch of the Master's work is not constantly maturing this precious fruit, it signally fails to carry out its high and holy mission.

Let us seriously consider what our Sabbath-schools are actually accomplishing. Is the fruitage what God designs it should be? How many can conscientiously give an affirmative answer? I verily believe not one. If it is not, why not? To the discovery of this *why* we will now address ourselves.

In the first place it is evident that the generality of laborers in the Sabbath-school have altogether too low an ideal of its nature and purpose; we have no adequate notion of the exalted character of the work, and consequently are too prone to regard the Sabbath-school institution as one of secondary importance. We seem to think that it exists as the result of precedent or custom, and as being therefore merely subsidiary to other branches of Christian labor; and the necessary result is that we fail to give the work our highest and best efforts. An absolute prerequisite to the achievement of the highest success in any department of human activity is that the actor possess a high ideal conception of the dignity and import of his work; for it is impossible to attain to greater excellence in any thing, than that which characterizes the ideal model for the realization of which we labor.

"As a man thinketh in his heart so is he," says Inspiration; and hence those who *think* that the Sabbath-school work is of but *ordinary* importance must be but ordinary factors in its make-up—altogether too ordinary to constitute an active and responsible element in an institution so sacred. God grant that our spiritual discernment may be quickened so that we shall be enabled to know and appreciate the momentous and eternal consequences with which this work is fraught. Would that we could keenly sense the weight of responsibility which the nature of the service imposes! How happy would it be for us to have so much of the spirit of Christ that we could know and feel the grandeur, glory, and dignity of this work as he does! Can we not get into this condition of mind and heart? Yea, *must* we not, if we would expect the fruit of our labor to endure, or, in other words, if we would render acceptable service for the Master? We assert, then, that no one who does not have that purity and elevation of mind necessary to enable him to adequately appreciate the high and sacred calling of the Sabbath-school laborer, is qualified to serve in any of its several capacities. But in order that this condition of mind and heart may be attained, it is necessary that we be partakers of the divine nature; that we be born of the Spirit; in short, that through genuine conversion we become imbued with the spirit of Christ, which will beget in us an ardent love for him, and a burning zeal for the promotion of his cause in the earth.

This brings us to the vital point of our theme. Spiritual fruits can result only from the labors of the spiritually minded. This is a necessary truth, inasmuch as it is impossible for an evil tree to bring forth good fruit. And as the one ultimate object of all Christian endeavor is to effect spiritual results, the Sabbath-school, just as far as it fails to realize such results, is a failure, and therefore reproaches rather than honors the cause of Him in whose name it professedly exists. This being true, we must conclude that the first requisite condition to successful Sabbath-school labor is a converted teaching force; and this can be secured only through the individual godliness, consecration, and devotion of those who comprise such force. It is therefore morally incumbent upon every one who assumes any responsibility in connection with this work to examine his spiritual condition with the utmost scrutiny. Let no one *dare* to presume in this matter. It is the sheerest hypocrisy for any one to attempt to present to others the

claims of God's truth who has not himself accepted its claims and experienced its converting power. No one has a right to undertake such work unless his credentials bear the seal of God, and that seal is the mark of a regenerated and sanctified heart. Does any right-minded man doubt the necessity of a converted ministry? Certainly not. Is the work of the Sabbath-school teacher any less critical and sacred than that of the minister? Are they not both laboring to the attainment of identical results? And if purity of heart and consecration of powers are an indispensable condition of success to the minister, are they not equally so with the teacher who labors to the same end? Both are ambassadors for Christ, and as such their distinctive work is to carry forward his mission upon earth, which is "to call sinners to repentance." We naturally shudder at the idea of placing an unconsecrated person in the pulpit, but would not such an one be equally out of place if put in charge of a Sabbath-school class? Certainly. Dear teachers, do we appreciate the fact that our work is identical with the work of the great Teacher while on earth,—a work of such vast magnitude and importance as to constrain him to lay aside his royal glory and splendor in heaven to become a despised wanderer and the victim of his great enemy's malice upon earth? How can we then expect to succeed in a work so sacred unless we are fully imbued with the spirit of its Author? We are teachers either true or false—*true* if in Christ, *false* if not. Can any one bear the thought of standing in the light of a false shepherd? "Unto the wicked God saith, What hast thou to do to declare my statutes?" Ps. 50:16. Nothing, emphatically nothing.

"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." This is a clear, express declaration not to be misunderstood. Now let every Sabbath-school teacher seriously ask himself the questions: Am I virtually connected with the true Vine? Is it the love of Christ that constrains me to engage in the work? Do I regard such service as the most exalted, most responsible in which it is possible for man to engage? Do I esteem it a Heaven-bought privilege to labor in the Sabbath-school? or is it a task? Do I daily plead with God for the conversion of the individual members of my class? and would I be willing to sacrifice my dearest earthly interests, if need be, to secure such a result? Am I constantly learning lessons of humility, trust, patience, forbearance, tenderness, and love at the feet of Jesus? Am I doing all I can to build up the interests and promote the general efficiency of our school?

The ability to answer these questions affirmatively will be evidence that Christ is enshrined in the heart, and that the requisite spiritual qualifications are possessed. The teacher who is thus qualified will not be long in acquiring all the other elements of successful teaching. That a faculty for hard work, strong sympathies, tact, perseverance, and a cheerful, happy, yet earnest disposition of mind are essential elements of teaching power, no one can doubt. But is it possible to conceive of an individual abiding in Christ and thus constantly partaking of his nature who does not daily cultivate these higher graces of head and heart?

The term "lazy Christian," which we sometimes hear, is a misnomer; for the existence of such a being is not possible. A Christian is one who lives in Christ, the very source and personation of all life, energy, and power, and must necessarily therefore be imbued with the same spirit, at least in kind, if not in degree. A converted teacher is an industrious teacher—one who toils, thinks, plans, devises, hopes, prays, and, if need be, suffers, for the success of his work. His Master's business is *the* business of his life, and like Him all his powers are devoted to its prosecution. Such a teacher insensibly sheds a heavenly benediction upon his pupils, and the spirit of Christ through him captivates their hearts and inspires them with noble and heavenly aspirations. His yearning, loving, tender heart begets a like condition in their hearts, and thus silently but forcibly draws them to Jesus. The power and influence of such a teacher for good cannot be estimated; gold cannot measure it; it is above rubies.

The majority of Sabbath-school scholars are children and youth in the formative period of life; and hence their plastic minds will receive lasting imprint of the teacher's mental and moral cast. It must therefore be a moral necessity that teachers bear the divine mold. If they do not, they not only drink unto themselves condemnation, but their adverse moral influence is likely to affect the eternal destiny of their pupils. Is it any wonder then that Jehovah himself should decree that the unwashed should have nothing to do in declaring (teaching) his

statutes? In the face of all this how can any one accept the sacred trust of a Sabbath-school teacher without first giving himself unreservedly to Christ? Otherwise he does injustice to himself, commits a gross offense against his class, and offers insult to Heaven. There is great room for improvement in our Sabbath-schools, but I am convinced that the first step necessary to such improvement is thorough conversion and complete consecration on the part of teachers and officers. Fervent piety and godliness make the one necessary antecedent condition to all other features of reform and improvement. This once secured, the inevitable result will be that God's blessing will rest upon our Sabbath-schools in such richness and power as will conquer sinners and rejoice the hearts of saints.

GEORGE W. RINE.

EARLY BIBLE WORKERS.

In these days of religious freedom and plenty of Bibles, when the poorest may own the word of God and study it when he pleases, we are apt to forget that there was once a time when all was different. And perhaps nothing can so thoroughly demonstrate the half-heartedness and indifference of some of the Bible workers of to-day, as a story of the cruel trials borne by those who loved, studied, and taught God's word in the past.

Seven hundred and eight years ago, there lived a man named Pierre Waldo, a prosperous merchant of the city of Lyons, in sunny France. This Lyonesse merchant was a good Catholic, and went regularly to confess his sins to an old priest, Father John of Lugio. Although most of the people of that time went to confessional because it was required of them, Pierre Waldo confessed his sins for conscience' sake.

About this time a Latin Evangelistary fell into Pierre's hands. Away back in that early time, the Romance languages spoken in the European States were not so much changed from the original Latin that Pierre could not read the most of it by himself. When any difficulty arose in the translation, he went to his father confessor, and together they read from the precious Word. Pierre Waldo became infatuated with the Scriptures; but it was only the beauty of the language that took hold of his fancy so strongly. As yet the time had not come for his mind to take in all the great truths of the gospel.

But finally an awakening came; and after that, Pierre Waldo read his Latin copy of the Gospels with a new interest, and an intense longing for the bread of life. Every scrap of the Bible that he could obtain he read, and had copied for his companions. He spent his time in helping the poor, and soon many of his friends joined with him in endeavoring to get the Bible before the people of Lyons. Finally, Pierre Waldo publicly announced his intention of giving all his substance to feed the poor, and then he began to devote his life to their interests. And now he and his companions were first called the "Poor men of Lyons."

There were four that figured conspicuously in this novel revival of the twelfth century. Pierre Waldo, who gave his time and money in searching all over Europe for the Scriptures, was, according to the best authority, the man who gave to his humble co-laborers the name by which they are now known, and will be known to all time,—*Waldenses*. Stephen of Empsa translated all these portions of the Bible from the original Latin into the language of the common people. John of Lugio, the humble priest, compared Stephen's translations with others. Bernard of Ydros transcribed the text which the priest decided was correct.

At the time when these men began to be known as the "Poor Men," Lyons was under the rule of an ecclesiastical body called the "Chapter of St. John," and at the head was John of Belesmains, a man bearing the title of archbishop, but holding the power of a prince. As soon as the workings of this remarkable body of men became known to him, he ordered their property to be confiscated, and they themselves were excommunicated from the Catholic Church. The brave Pierre Waldo traveled all the way to Rome to see the pope and gain his aid and interest in the work of helping the poor, and the pope not only lent to the story a listening ear, but gave the little company his blessing. All his good will was, however, afterward reversed through the influence of the archbishop and chapter.

It appears from history that John of Belesmains had but lately bought the right to control Lyons; and as he was not a man who could appreciate the unselfishness that Pierre and his followers displayed, he determined to make

an example of them. Besides, the convents attended to the wants of the needy.

So the "Poor Men of Lyons" witnessed the seizure of their homes and property, and they themselves were driven from their native city out into the mountains, to any place where a safe asylum seemed offered by the desolate and inaccessible caves, and the unknown mountain and valley gorges.

About the time of their ejection, Richard Cœur de Lion, king of England, Philip Augustus, of France, and Frederick Barbarossa, emperor of Germany, imposed upon Christendom a tax called Saladin's tithe; and with the money thus wrung from the poor, they started on the third and last great crusade against the Turks and Saracens, for the recovery of the Holy Land. During this notable war, the "Poor Men of Lyons," as they were still called, were comparatively free from molestation in their exiled homes. Popish persecution was now centered upon the Mohammedans of Palestine, and had but little time or thought to give the heretics at home, notwithstanding the pope had afterwards sanctioned the excommunication made by the archbishop and chapter.

Only two of the four who had so much to do with the translation and distribution of the Scriptures, held to their faith when persecution came,—Pierre Waldo and Father John. Tradition says nothing of the two faint-hearted, except that Stephen of Empsa met his death by falling from the flat roof of a new mansion which he was building for his own use. Those men who were too weak to face ignominy, too anxious for earthly glory, have long been forgotten, dropped out of the world in which they longed for glory and fame; but Pierre Waldo will never be forgotten. Although John of Lugio did so much for the poor of his time, his priestly office giving him influence with the people, his life is now virtually unknown. It is said that "John of Lugio is one of the men who did the world service well-nigh inestimable in his day, and who is to-day, by the world at large, forgotten. When one reads, in the Epistle to the Hebrews, of men who had trial of mockings and scourgings, of bonds and imprisonments; who were destitute, afflicted, tormented; who wandered in deserts and mountains and dens and caves of the earth,—'of whom the world was not worthy,'—one ought to remember that he probably owes it to a few groups of such men, one of whom was this forgotten John of Lugio, that he is able to read those words at all, or is indeed permitted to do so."

These "Poor Men of Lyons" were really the first to raise aloft to the world the feeble torch of light. Wycliffe fanned the flickering beacon into a fuller flame; Huss sealed his faith amid the fires of superstition; but his sacrifice, instead of extinguishing the light of truth, only gave to the growing flame an increase of fuel. Thus the movement first begun in Lyons, carried by the persecuted Waldenses into the hills of Vaud, sent out into the world by their faithful missionaries, grew and expanded, until the first dim spark had augmented into a great conflagration, the Reformation,—a blazing fire which defied the superstition of ages, and which could not be extinguished by all the inhuman tortures of the Inquisition.

No one can tell the sufferings endured by the patient exiles of the Vaudois hills. God alone can know all; but to that faithful handful of missionaries, going, two and two all over the land, disguised as merchants, but distributing portions of the Bible when opportunity offered, and speaking to poor, darkened minds, of the light of truth,—to them perhaps even the Reformation owes its rise. Martin Luther could never have accomplished what he did without forerunners, and the Waldenses were the ones who paved the way for that greatest reformer of the Middle Ages.

The only pass-words which these faithful early missionaries possessed were the whispered words, "In his name," and, "For the love of Christ." Strangers thus might find themselves united by the bond of brotherly love, and enemies would scarcely recognize an exiled wanderer if one of the talismanic phrases were cleverly fitted into an appropriate sentence. Their only sign was the Maltese cross; and this emblem, cut in the air by a flourish of the sword, or rudely drawn on all their letters, was equivalent to the use of one of their pass-words.

Fearlessly, from city to city they passed, pressed by enemies, but never swerving from their self-imposed tasks. Surely, the words of the apostle could not have been truer of the heroes of faith in past ages than they are of these men, when he speaks of wander-

ers "in dens and caves of the earth," men "of whom the world was not worthy."

Should our missionaries and Bible workers manifest a like zeal and courage, and show the same devotion which these humble workers of the twelfth century possessed, would not the world soon be awakened from its dream of peace and safety? One is apt to feel a pity not unmixed with contempt for the weak and cowardly ones who fled from their own convictions back to the safety of the mother church; yet how much more excuse can be found for a wavering, faint-hearted course in those days of religious intolerance than now! In these times of Bibles, Bible literature, and religious freedom, why should not all our missionaries and Bible teachers evince the faith and courage and perseverance manifested by the persecuted "Poor Men of Lyons"?

M. B. C.

PROCEEDINGS OF THE PENN. S. S. ASSOCIATION.

THE tenth annual session of this Association was held in connection with the camp-meeting at Williamsport, Pa.

FIRST MEETING, JUNE 7, 1888, AT 5 P. M. Meeting opened with the usual devotional exercises and the report of the last yearly session. Following this, a call was made for reports from schools organized within the last year. Response was made by eight new schools, which are now in a flourishing condition.

The President then gave out the following topics to be presented at the next meeting: 1. Teaching, by Eld. U. Smith; 2. Punctuality, by Eld. J. G. Saunders; 3. Order and System, by Eld. J. S. Shrock; 4. Singing, by Eld. J. E. Robinson.

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

SECOND MEETING, JUNE 8. Meeting opened with a consideration of the topics announced at the last meeting, with the exception of the first, which was by request postponed. Good suggestions were offered on the remaining topics.

The Question Box was opened, and the discussion of the many important questions which it contained added much to the interest of the meeting.

The committee on resolutions submitted the following report:—

Whereas, The Sabbath-school, under the blessing of God, serves as a nursery to the church; and—

Whereas, Parents especially are responsible to God for the proper instruction of their children; therefore—

Resolved, That we as parents pledge ourselves to be more vigilant in this branch of the Lord's work.

Whereas, We esteem it a duty for our schools to pay a tithe of all donations to the State association; and—

Whereas, Some of our schools have in the past neglected to attend to this; therefore—

Resolved, That we reassert our convictions on this point, and pledge ourselves to carry out these principles hereafter.

Whereas, It is essential that all schools report promptly,

in order to make a full report of our Sabbath-school work; therefore—

Resolved, That we as secretaries of the various schools pledge ourselves to attend promptly to this part of the sacred duties intrusted to our charge.

Resolved, That in order to reach all concerned in these matters, and that these resolutions may be more effectual, we recommend that the State Secretary send a copy of these resolutions, accompanied by an appropriate personal letter, to the different schools in the association.

It was voted to adopt the report by considering the resolutions separately. Pending action on the motion, meeting adjourned to call of Chair.

THIRD MEETING, JUNE 11. The resolutions presented at the last meeting were first considered, and after appropriate remarks, adopted unanimously.

Two Sunday-schools were mentioned that have been organized the past year, and conducted in the same manner as our Sabbath-schools.

The committee on nominations presented the following report: *Executive Committee*, Eld. J. S. Shrock, *President*; Eld. F. Peabody, *Vice-President*; Mary E. Simkin, *Secretary and Treasurer*; J. G. Saunders, and L. A. Wing.

The report was approved, and the nominees duly elected. Meeting adjourned *sine die*.

L. C. CHADWICK, *Pres.*

MARY E. SIMKIN, *Sec.*

A DIRECTORY FOR STATE SECRETARIES.

THERE has recently been prepared for the use of State Secretaries a blank book intended to be used as a directory and a cash memorandum. It is ruled to last two years, and contains blanks for the name and address of both the superintendent and the secretary of every school in your Association each quarter of the two years, together with the membership of each school, the amount of contributions received in the school, the amount donated to the missions, and the tithe paid to the State Association each quarter. Under the present plan of contributing to missions, this book is an invaluable aid in enabling the treasurer to turn at any moment to his cash memorandum of any school for any quarter. No State secretary should be without one of these books. They are ruled on good ledger paper, and substantially bound in cloth, with leather back and corners. Send to the Secretary of the International S. S. Association, Mrs. E. H. Whitney, 277 West Main Street, Battle Creek, Mich., for the books and the price.

☞ We regret that the report of the Ohio Association reached us too late to appear in this number. The sum totals are, however, given in the General Summary.

☞ Let all schools follow the commendable example set by those in Michigan; every school known to the Secretary has reported.

GENERAL SUMMARY OF S. S. REPORTS

For Quarter Ending June 30, 1888.

NAMES OF STATES.	NAMES OF STATE SECRETARIES.	No. Schools reported.	Memberships.	Average Attendance.	New Members Enrolled.	Dropped from Record.	Scholars Church Members.	Number of Classes.	Number of Members in Senior Division.	Lesson Book No. One.	Number Two.	Number Three.	Number Four.	Number Five.	Number Six.	Number Seven.	Number of INSTRUCTORS Taken.	Contributions Received.	Missions.	Amount Sent State Association.	Amount State Sent Inter. Association.	
Arkansas.	Helissa T. Elmore.	14	307	232	43	31	135	39	136	70	22	19	9	11			105	\$ 21.74	\$ 2.23	\$ 2.17	\$ 20	
Brit. Mis'n.	Mrs. J. H. Durland.	9	230	183	36	18	87	30	108	46	21	25	1	5			113	36.80	6.44			
California.	Jessie F. Waggoner.	65	2351	1927	439	392	805	399	1101	331	248	150	89	33			1732	772.10	314.07	83.74	8.35	
Colorado.	Mrs. Cora M. Jones.	12	385	282	95	66	176	57	203	74	41	32	10	25			201	81.72	33.34	10.64	1.06	
Canada.	Mrs. Emma Dingman.	6	110	68	10	9	39	20	65	18	11	4	6	2			34	10.79	10.00	1.24	1.0	
Dakota.	Isa L. Ransom.	20	577	431	60	47	287	79	300	62	57	37	12	27			7	183	68.56	87.15	5.50	5.5
Geo. & Fla.	Mrs. Chas. F. Curtis.	11	164	141	4	20	61	32	79	34	17	5	4	5			85	15.43	85	1.26		
Indiana.	Allie M. Lewis.	45	1184	841	133	64	623	176	488	162	151	100	50	10			4	593	126.29	36.77	11.64	1.36
Illinois.	Mrs. A. B. Tait.	42	989	762	195	113	425	160	416	171	71	67	10	35			5	416	217.88	121.69	21.90	2.37
Iowa.	Mrs. L. T. Nicola.	72	1811	1300	198	122	909	256	951	184	192	93	66	24			30	411	241.63	173.20	21.03	2.14
Kansas.	Lucy M. Olds.	59	1704	1232	192	233	928	301	780	222	114	123	47	22			527	203.53	102.87	21.23	2.12	
Kentucky.	S. M. Bradford.	5	94	84	37	11	28	11	42	55							32	6.25	2.25			
Michigan.	Vesta D. Miller.	146	4835	3599	658	544	2101	779	2456	675	389	295	206	103			43	2371	857.78	406.20	72.98	7.30
Missouri.	Vita Morrow.	26	790	557	148	47	363	105	402	130	97	58	24	19			5	327	103.64	23.83	10.84	1.09
Maine.	Jennie R. Bates.	19	302	220	15	17	128	47	179	27	56	7	10				141	27.00	11.35	3.06	3.0	
Minnesota.	Rosa C. Mead.	67	1940	1323	322	276	697	256	920	338	211	128	87	57			9	598	269.31	132.98	27.25	1.20
New York.	Mrs. Mary W. Keim.	27	637	366	56	66	262	109	332	56	42	25	15	13			4	256	87.72	57.49	7.57	7.6
N. England.	Ella M. Graham.	29	636	518	97	134	390	96	383	89	18	11	12	28			14	491	221.50	121.35	22.46	2.25
N. Pacific.	Luella H. Ward.	24	465	369	92	116	211	97	155	73	55	21	14	4			30	233	107.29	57.59	10.96	1.23
Nebraska.	W. D. Chapman.	28	879	616	148	67	333	117	310	160	118	46	44	21			2	259	106.11	25.09	8.88	8.8
Ohio.	Nellie Boettcher.	50	1114	756	102	130	570	160	568	178	89	59	40	36			14	619	169.80	94.38	14.13	1.41
Penn.	Mary E. Simkin.	50	1000	685	71	64	343	188	413	201	103	31	24	18			4	417	140.56	96.87	12.69	1.41
Switzerland.																						
Texas.	Mrs. Mamie Cruzan.	11	297	214	19	9	126	42	125	62	32	18	20	11			7	62	6.81	3.40	70	
Tennessee.	W. D. Dortch.																					
Vermont.	Mrs. F. S. Porter.	20	422	265	33	33	229	60	245	39	38	46	5	15			3	145	62.77	41.90	5.57	5.0
Virginia.	Amy A. Neff.	5	130	78	4	52	18	45	34	14	15	5					30	6.00	4.19	44	0.8	
West Va.	Nelia M. Stone.	7	183	130	50	42	74	24	71	58	14	4	6				75	13.53	8.74	56		
Wisconsin.	Mary T. Westphal.	70	1667	1224	193	154	816	263	777	281	155	145	76	69			10	677	227.02	170.36	24.19	
U. Columbia.	Mrs. M. A. Kerr.	13	370	277	61	51	212	47	152	76	40	22	24	8			156	53.53	82.16	4.56	8.34	
Isolated.		3	87	63	25	15	25	12	30	16	10	5					51	28.23				
Totals.		955	25560	18743	3536	2591	11395	3980	12233	3922	2427	1586	887	617	423	131	11170	4291.32	2228.04	407.14	44.95	

MRS. E. H. WHITNEY, *Secretary International S. S. Association.*

SABBATH-SCHOOL REPORTS.

For Quarter Ending June 30, 1888.

WISCONSIN.

NAMES OF SCHOOLS.	Membership.	Aver. Attendance.	No. of Classes.	Amt. Contributions Received.	Donations to Missions.
*Almond,	26	22	6	\$1.49	\$1.00
*Adams Center,	24	16	4	0.04	
*Alma Center,	10	8	1	1.88	1.85
*Burnside,	12	9	2	80	78
*Beldenville,	32	28	5	2.44	2.08
*Belmont,	13	13	3	48	10
*Bellefontaine,	6	6	3	1.00	1.00
*Cumberland,	5	4	2	50	
*Cushing,	27	14	3	15	
*Clintonville,	13	11	2	1.21	1.00
*Debello,	23	18	3	30	27
*Deer Creek,	18	14	3	1.40	50
*Darlington,	11	7	1	4.75	4.50
*Elroy,	17	15	4	1.29	80
*Eureka,	22	19	5	1.42	
*Fort Howard,	43	32	6	8.90	4.00
*Fish Creek,	38	15	5	6.41	4.00
*Flintville,	21	14	3	1.49	50
*Grand Rapids,	9	6	2	1.20	1.06
*Glendale,	10	18	2	1.43	50
*Hebron,	16	11	5	2.20	1.00
*Hund, Mile Grove,	30	32	4	5.07	3.32
*Humbird,	25	16	4	2.70	1.00
*Hudson,	6	6	3	60	32
*Knapp,	4	4	1	1.65	
*Kickapoo,	20	12	3	1.54	
*Loyal,	36	35	6	11.42	10.95
*Leon,	20	14	2	1.63	93
*Lucas,	24	19	4	1.20	50
*Little Prairie,	19	13	4	3.36	2.08
*Lindsey Brook,	11	11	3	1.21	1.16
*Lime Ridge,	17	13	2	3.00	
*Maple Works,	35	27	5	4.17	3.75
*Monroe,	18	13	3	3.90	
*Mauston,	20	15	3	2.34	1.62
*Mt Sterling,	16	9	1	50	
*Madison,	17	9	3	5.85	5.26
*Milwaukee,	79	77	15	28.35	19.91
*Mukwa,	16	16	4	1.42	1.03
*Mackford,	16	10	2	5.57	5.01
*New London,	28	24	5	7.00	5.00
*Neenah,	27	24	5	2.15	1.20
*Neillsville,	13	12	4	1.06	1.00
*North Lake,	22	18	3	6.21	2.20
*Oakland,	36	25	6	8.79	7.92
*Ogdensburg,	25	20	3	60	
*Omro,	10	7	2		
*Poy Sippi,	93	56	13	9.16	6.82
*Plainfield,	61	59	8	5.06	
*Pittsville,	18	8	3	9.64	6.29
*Richford,	21	16	4	73	
*Raymond,	30	17	3	2.81	2.45
*Racine,	19	15	2	3.97	3.50
*River Falls,	23	14	3	2.93	1.00
*Rolling,	29	22	4	2.39	2.00
*Royalton,	35	28	4	1.47	
*Sand Prairie,	34	25	3	2.21	2.08
*Sturgeon Bay,	24	16	3	4.70	1.00
*Stevens Point,	17	7	3	1.51	
*Salona,	13	11	4	1.08	
*Saxville,	34	16	5		5.00
*Sextonville,	35	23	7	8.45	5.00
*Sparta,	15	11	2	4.00	3.60
*Scott,	34	20	2	2.92	
*Summit C'ntr,	10	10	2	68	
*Shawano,	39	30	5	4.00	3.60
*Trade Lake,	11	7	1	3.21	
*Victory,	36	25	7	2.38	2.13
*Waterloo,	42	29	4	1.16	85
*Westfield,	8	8	2	1.04	90

No. reported, 70 1667 1224 263 227 02 180 82

Schools that failed to report:—
Antigo, Baraboo, Belle Plaine, Byron, Burke, Belle Vue, Dupont, Hutchins, Ellsworth, Chetek, Ox Bow, Milton Junc., Valley, Oak Dale, Trippville.
MARY T. WESTPHAL, Sec.

MAINE.

*S. Nor'gewick,	28	18	4	\$4.00	\$3.60
*Portland,	16	11	3	2.75	
*Crook Island,	20	16	2	1.97	50
*E. Washburn,	18	11	4	1.28	
*Bangor,	22	20	2	2.23	
*N. Windham,	17	15	2	1.23	1.00
*Danforth,	10	9	3	58	
*Houlton,	6	6	1	1.69	1.52
*Clinton,	15	12	2		
*S. Woodstock,	20	10	4	14	12
*East Fryburg,	4	4	1	25	23
*Richmond,	9	7	3	2.54	
*South Paris,	13	13	3	1.97	
*Brunswick,	17	7	2		
*Carey,	18	12	3	1.26	
*Milton,	9	6	1	60	1.00
*Presque Isle,	19	13	3	1.42	
*Harland,	22	17	2	1.49	1.00
*Somerset,					
Mills,	19	13	2	1.60	2.38

No. report'd 12 302 230 47 27 00 11 35

Schools that failed to report:—
Blaine, Oakfield.
JENNIE R. BATES, Sec.

BRITISH MISSION.

*Birkenhead,	6	6	1	\$3.35	\$3.35
*Hull,	15	15	3		
*Grimsby,	17	11	2	6.82	68
*Kettering,	29	26	3	2.80	
*Kensham,	15	14	2		
*London,	58	35	7	13.79	1.40
*Southampton,	24	22	4	2.13	30
*Ulceby,	34	24	4		
*Wellingbo'gh,	32	30	4	7.91	81

No. Schools, 9 230 183 30 36 80 6 44

East Cowes, Sway, and Clones (Ireland) failed to report.
Mrs. J. H. DURLAND, Sec.

KANSAS.

NAMES OF SCHOOLS.	Membership.	Aver. Attendance.	No. of Classes.	Amt. Contributions Received.	Donations to Missions.
*Alton,	48	42	8	\$2.76	
*Altoona,	31	25	4	6.27	
*Amboy,	28	26	5	1.38	\$4.00
*Atchison,	13	9	2	1.40	
*Busby,	23	20	3	78	
*Beloit,	30	22	0	3.09	
*Clyde,	11	10	2	5.15	2.25
*Caney,	40	20	3	4.96	
*Concordia,	19	16	4	2.09	81
*Chanute,	14	10	3	1.44	
*Canton,	24	18	3	3.47	
*Chase,	11	10	2	77	
*Centerville,	20	16	3	05	
*Canvassing Co., No. 1,	9	9	1	5.00	4.50
*Canvassing Co., No. 2,	7	6	2		
*Canvassing Co., No. 4,	4	4	1	50	
*Devizes,	27	18	4	70	
*Deer Creek,	31	22	4	3.21	
*Dennis,	27	23	4	6.22	5.60
*Eureka,	13	12	2	1.20	98
*Emporia,	47	35	7	4.50	
*Fellsburg,	24	15	3	3.67	
*Fort Scott,	20	15	3	3.34	1.00
*Goguc,	26	12	3	3.52	
*Greenleaf,				5.00	4.50
*Geneseo,	28	19	3		
*Hallowell,	24	21	3	5.05	3.45
*Hillsboro,	56	53	6	7.65	6.89
*Laken Center,	25	16	3	3.84	
*Lillie Dale,	51	44	6	4.00	
*Lowe,	19	19	3	2.23	
*Lehigh,	143	120	19	30	5.97
*Louisville,	27	17	4	3.39	
*Mound City,	30	21	3	1.19	
*Milan,	22	19	3	2.82	
*Moline,	38	27	4	3.75	3.35
*Melvern,	17	10	4	67	
*Newton,	31	22	5	2.60	
*Neosho'pids,	11	8	2	1.00	
*Osborne,	26	18	3	6.70	3.90
*Osawkee,	41	39	5	4.68	4.21
*Ottawa,	26	22	4	4.56	2.67
*Parsons,	27	20	4	3.15	2.80
*Palermo,	31	22	5	9.40	8.10
*Portis,	25	18	5	1.80	1.37
*Rotary,	50	39	7	2.92	2.00
*Reece,	25	22	3	3.31	1.39
*Richland,				7.63	6.87
*Springside,	10	8	4	62	51
*Severy,	27	19	3	1.78	1.00
*Stover,	45	43	4		
*Topeka,	88	73	18	16.60	15.00
*Troy,					2.20
*South Cottonwood,	84	53	64	5.18	4.05
*Valeda,	38	30	5	1.40	1.00
*Valley Center,	30	10	4	2.16	
*Ward,	16	14	7	2.53	1.00
*Wichita,	51	41	8	11.52	1.00
*Huron,					1.00

No. reported, 59 1704 1232 301 203 53 102 87

Schools that failed to report:—
Kingston, Pittsburg, Washington, Winfield, West Buffalo, McPherson, Grenola, El Dorado, Bremer, Shawnee.

Will the Secretaries of schools not named in this report please send me their addresses, so that I may send blanks to them?
Lucy M. Olds, Sec.
851 West 5th St., Topeka, Kansas.

VERMONT.

*Bordoville,	62	43	8	\$5.69	\$5.00
*Brownington,	37	17	4	6.00	2.94
*Burlington,	26	17	5	6.01	2.50
*Burke,	14	9	4	1.61	75
*Bristol,	10	5	1	5.28	5.00
*Bolton & Jericho,	20	9	2	3.32	2.30
*Braintree,	5	5	3	50	45
*Corinth,	18	13	3	1.72	76
*E. Middlebury,	9	9	1	2.33	1.00
*E. Richford,	29	22	3	4.26	3.00
*Jamaica,	43	30	7	4.28	3.70
*Northfield,	27	8	3	4.17	3.26
*N. Hyde Park,	41	25	3	1.93	1.74
*Rochester,	10	6	1	1.66	1.15
*Rutland,	15	12	2	5.62	
*South Hero,	8	6	2	4.73	3.50
*Troy,	26	18	3	1.30	1.15
*Waitsfield,	12	6	4	36	
*Weston,	10	5	1	2.00	2.00
*Saxtons River,					1.00

No. reported, 20 422 265 60 62 77 41 20

Schools that failed to report:—
Barre, Holland, Wolcott.
Mrs. F. S. PORTER, Sec.

COLORADO.

*Boulder,	50	34	7	\$8.80	
*Berthoud,	36	22	4	6.38	
*Clear Fork,	23	16	3	1.60	
*Denver,	68	54	12	26.25	15.66
*Ft. Collins,	35	20	5	4.83	4.75
*Greeley,	4	4	1	20	
*Hillsboro,	37	23	4	3.70	4.64
*Longmont,	53	39	8	15.00	5.00
*Surface Creek,	14	12	4	60	54
*Silver Cliff,	42	40	6	6.79	
*Saguache,	13	11	2	2.57	75
*San Luis,	10	8	1	5.00	2.00

No report'd 12 285 282 57 81 72 33 34

Pleasant Valley failed to report.
Mrs. CORA M. JONES, Sec.

MICHIGAN.

NAMES OF SCHOOLS.					
	Membership.	Aver. Attendance.	No. of Classes.	Amt. Contributions Received.	Donations to Missions.
*Allendale,	27	15	5	\$1.66	\$ 75
*Alaiedon,	50	30	9	3.24	91
*Arbela,	23	20	4	2.94	2.64
*Almira,	31	20	3	2.33	2.05
*Almena,	25	16	2	2.76	1.00
*Alaska,	9	4	2	1.25	
*Ainger,	9	6	2	67	70
*Alamo,	8	6	2	1.10	
*Armada,	16	12	2	1.67	67
*Ann Arbor,	16	11	1	1.86	1.62
*Allegan,	50	44	9	6.24	4.38

MINNESOTA.						PENNSYLVANIA.						NEBRASKA.						DAKOTA.						WEST VIRGINIA.										
NAMES OF SCHOOLS.		Members.	Aver. Attendance.	No. of Classes.	Amt. Contributions Received.	Donations to Missions.	NAMES OF SCHOOLS.		Members.	Aver. Attendance.	No. of Classes.	Amt. Contributions Received.	Donations to Missions.	NAMES OF SCHOOLS.		Members.	Aver. Attendance.	No. of Classes.	Amt. Contributions Received.	Donations to Missions.	NAMES OF SCHOOLS.		Members.	Aver. Attendance.	No. of Classes.	Amt. Contributions Received.	Donations to Missions.	NAMES OF SCHOOLS.		Members.	Aver. Attendance.	No. of Classes.	Amt. Contributions Received.	Donations to Missions.
*Alden, 22 13 3 82 89						00	*Alba, 8 7 1 82 89						58	*Albion, 19 4 3 1 86							*Bridgewater, 37 25 5 22 45						60	*Berea, 55 37 6 83 43						80
*Alexandria, 12 10 3 3 16							*Albion, 19 4 3 1 86							*Blue Valley, 17 15 3 2 66						1 40	*Bloomington, 7 6 2 45 10							*Amos, 26 21 4 3 11						
*Amor, 29 19 4 2 19						44	*Allentown, 31 22 5 3 34						1 34	*Blair (County), 31 16 5 2 00						1 80	*Brookings, 18 10 3 1 28						40	*Kanawha, 34 20 3 1 01						
*Amboy, 23 16 4 6 58						5 96	*Almond, 10 6 2 79 72							*Bloomington, 29 24 3 5 19							*Colman, 5 4 1 1 17							*Walker, 20 15 3 3 73						
*Anoka, 7 6 1 1 60						69	*Bear Lake, 10 8 4 1 70						1 53	*Cedar Rapids, 14 12 3 2 14						1 92	*Creshead, 29 20 3 3 76						1 17	*Barrackville, 20 15 3 1 59						
*Bonniwell's Mills, 7 5 1 61 26							*Belmont, 6 6 2 60 54							*Dunbar, 34 24 5 6 75						3 00	*Ellsworth, 20 14 3 2 59							*Parkersburg, 15 10 2 3 29						37
*Brush Creek, 14 8 2 63 56							*Blockville, 16 10 2 1 82							*Ft. Calhoun, 28 24 4 1 00							*Helmick, 12 8 2 27							*Freepport, 13 12 3 3 37						
*Brookville, 47 17 4 7 43						6 41	*Bradford, 11 9 2 48 27							*Fremont, 41 31 6 6 26							*Hemlock, 57 40 7 3 92						1 95	No. reported, 7 183 130 24 13 59 1 23						
*Brainerd, 12 10 3 1 70							*Chalfont, 12 12 2 68 27						27	*Grand Island, 60 44 7 15 10							*Jackson, 20 11 4 1 87						1 05	NELIA M. STONE, Sec.						
*Canby, 16 15 1 1 00						90	*Clinton, 12 12 2 1 28						1 00	*Halifax, 11 11 3 81							*Lakeside, 13 10 2 1 00						59							
*Clarissa, 33 22 5 1 02							*Clymer, 7 7 4 4 38							*Jackson, 20 11 4 1 87							*Madison, 42 36 6 4 03						3 00							
*Crow Wing, 22 13 3 2 49						1 50	*Corydon, 18 16 4 5 26						4 38	*Lutes, 27 12 2 2 22							*Milltown, 32 20 5 1 05						1 05							
*Dassel, 31 25 5 2 08							*Darlington, 15 12 3 3 49							*Otis, 33 32 3 1 36						1 36	*Parker, 32 20 5 1 05						80							
*Decoria, 24 16 5 2 14						1 02	*Duke Center, 4 4 2 1 75						1 58	*Omaha, 35 19 6 10 86							*St. Lawrence, 18 13 3 6 44						2 28							
*Dodge Centre, 46 39 5 5 51						2 20	*East Otto, 10 9 2 1 49						2 49	*South Omaha, 35 25 4 5 27							*Spring Lake, 19 15 2 86						2 85							
*Duluth, 49 27 6 8 21						2 73	*East Otto, 10 9 2 1 49						90	*Petersburg, 26 19 2 4 23							*Swan Lake, 59 37 9 3 05						2 85							
*Dundas, 12 9 3 85 60							*Fleetwood, 19 16 3 2 76							*Bushville, 33 20 3 5 07						1 11	*Sunny Side, 40 28 6 4 22						9 20							
*Eagle Lake, 32 36 8 8 91						1 61	*Genesee Fk, 55 29 4 2 76						39	*Red Cloud, 22 18 3 26							*Union Falls, 48 40 7 5 10						3 23							
*Eaton, 33 18 4 2 89							*Great Valley, 15 10 3 89							*Seward, 57 45 6 5 56						4 55	*Vilas, 21 18 3 4 06													
*E. Hutchinson, 36 20 5 1 05							*Jamestown, 25 19 3 8 93						2 19	*Sett, 20 15 4 82							*Watertown, 19 13 2 2 74													
*Eunice, 11 10 3 3 92							*Knox City, 15 10 2 2 28							*Shelton, 26 18 4 3 96																				
*Fair Haven, 35 23 4 3 92							*Lowville, 17 8 4 1 22						40	*Schnyler, 11 11 3 81																				
*Fargo, Dak., 31 19 3 9 71						2 28	*Mexico, 5 5 1 50							*Silver Creek, 47 25 5 62																				
*Faribault, 26 19 4 5 03						1 50	*Mill Village, 13 9 3 83 30						30	*Trunk Butte, 52 35 6 4 08																				
*Frazee City, 36 20 5 4 57						65	*Mines, 38 20 4 2 87							*Waco, 20 17 3 6 14						3 49														
*Fort Ripley, 18 13 3 1 11							*Newtown, 47 28 5 3 02						4 40	*Young, 45 13 2 1 52																				
*Garden City, 88 28 5 4 57							*North Warren, 13 9 2 4 92							*Blair (City), 25 23 4 5 72						3 90														
*Good Thunder, 81 48 9 9 65						8 69	*Olean, 7 5 1 1 37						1 23																					
*Golden Gate, 36 20 3 1 86						1 00	*Philadelphia, 32 19 5 12 23						21 24																					
*Gresham, 16 15 3 40 24							*Pittsburg, 17 16 9 6 56						4 08																					
*Grove Lake, 35 23 5 4 91						3 94	*Portville, 7 6 1 2 85						3 22																					
*Hartland, 47 42 5 9 74						5 84	*Prosperity, 5 5 2 2 85																											
*Hatchinson, 44 30 7 4 66							*Rand. T. N. Y., 14 10 2 2 70						2 30																					
*Irving, 15 9 2 2 34							*Randolph, Pa., 18 13 3 1 73						2 41																					
*Kasota, 23 20 5 2 34							*Randolph, Pa., 18 13 3 1 73						2 41																					
*Lake City, 16 12 3 3 11							*Rising Brch, 25 20 9 7 23						6 75																					
*Lake Johanna, 5 5 2 2 34							*Russell, 18 12 2 3 00						20																					
*Litchfield, 18 14 3 3 11							*Salemville, 28 12 3 84						10																					
*Lisbon, D. T., 20 16 2 4 48						2 00	*Saxton, 5 5 2 25 10																											
*Lund, Wis., 18 14 3 3 32						2 82	*Seventy-six, 14 10 4 25																											
*Luce, 12 9 2 1 60						65	*Shingle Ho'se, 20 10 3 4 06						2 46																					
*Lyle, 31 23 4 4 64							*Shunk, 32 23 5 1 16						80																					
*Mankato, 47 31 7 6 97						5 00	*Sinclairville, 7 5 2 2 62						2 36																					
*Medford, 38 25 5 1 25							*Spring Mills, 11 8 2 1 09						25																					
*Minneapolis, 131 77 18 29 63						22 90	*State Line, 16 14 4 1 40																											
*Minneapolis, 131 77 18 29 63						22 90	*Steamburg, 16 14 4 1 40																											
[Scand.] 13 10 3 3 45						4 05	*Sullivan, 36 21 5 70																											
*Mount N. Lake, 23 18 3 3 45						3 00	*Sunderlinville, 9 8 2 2 15						2 78																					
*Monticello, 27 16 4 1 56							*Susquehanna, 14 5 3 3 00						1 35																					
*New Auburn, 34 17 5 1 56							*Tuna Creek, 14 5 3 3 00						1 35																					
*New Hartford, 4 3 1 1 56							*Tunawana, 14 5 3 3 00						1 35																					
*Otranto St. on, 16 12 3 3 70						3 33	*Union Hill, 24 18 3 2 39																											
*Owatonna, 39 24 4 9 08							*Waterford, 2 2 1 1 57																											
*Pine Island, 27 19 4 1 85						1 11	*Wellsville, 15 12 3 2 08						1 57																					
*Pl'snt Grove, 48 40 6 4 09						3 61	*Willow Crk., 4 4 2 4 00						3 60																					
*Redwood Fl's, 12 11 2 3 32						2 56	*West Pike, 28 13 4 3 04						2 73																					
*Riceland, 10 7 2 1 30						1 15	*West Valley, 23 19 5 7 20						6 48																					
*Round Prairie, 23 16 3 1 83						1 10	*Wheeler, 15 9 2 1 39						1 26																					
*Sauk Center, 31 20 4 9 86						4 00	*Williamsport, 39 25 5 8 73						1 03																					
*St. Cloud, 17 9 2 4 74						2 50	*Wrights, 9 9 2 31 03																											
*St. Paul, 85 55 9 19 73							*Youngsville, 13 9 5 7 44						6 60																					
*St. Paul, 85 55 9 19 73																																		
*Stowe Prairie, 23 19 4 1 81						1 63																												
*Tonahasen, 29 16 5 10 61						9 00																												
*Vermilion, 12 10 2 1 45																																		
*Villard, 20 16 4 2 00																																		
*Wadena, 17 14 3 3 00						1 35																												
*West Union, 31 25 5 4 31						3 88																												
*Winona, 40 34 4 3 78																																		
No. report'd, 67 1940 1323 256 239 3																																		

Our Scrap-Book.

SABBATH-DAY HOUSES.

EVERY one went to church in the colonial days of New England. Families living at a distance from the meeting-house came prepared to spend the intermission between the morning and afternoon services in the "Sabbath-day houses." These houses, according to a description published in Sanford's "History of Connecticut," were small log structures, twenty-five feet long, ten broad, and one story high. A chimney in the middle divided the whole space into two rooms, for the use of the two families who united in building the house. The furniture consisted of a few chairs, a table, plates, dishes, and some utensils for warming cooked food. On a shelf were a Bible and two or three religious books.

In winter, on Sunday morning, before starting for church, the mother of the family put up food for dinner, not forgetting a jug of cider. The family rode in a large two-horse sleigh, stopped at the "Sabbath house," kindled a fire, and then went into the cold meeting-house, where the minister preached in an overcoat, with a muffler about his neck, and mittens on his hands. The women carried heated stones in their muffs, and the men drew bags over their feet. No chronicler informs us how the boys and girls managed to keep warm during the long service.

At the conclusion of the morning service, the family hurried back to the warm room of the "Sabbath house," where they took their dinner, and drank their cider from a pewter mug. Thanks were then returned, and the review of the sermon began. If the sermon failed to furnish sufficient matter to occupy the hour, a chapter in the Bible was read, or a few pages from a religious book.

Singing and prayer sent them to the afternoon service in a devotional frame of mind, at the conclusion of which they returned to the "Sabbath-day house," extinguished the fire, locked the door, and started for home.—*Companion*.

SOME OF THE PIONEERS OF SCIENCE.

DR. BENJAMIN FRANKLIN, in 1752, was the first man to draw lightning from the sky, carry it home in a bottle, prove its identity with frictional electricity, and invent lightning conductors for the protection of ships and houses.

In 1774, Maskelyne, Astronomer Royal of England, was the first man to weigh the earth. The weight is estimated in *Encyclopædia Britannica* (9th ed.), Vol. II., page 793, to be 6,000,000,000,000,000,000,000 tons.

Dr. Thomas Young, of England, was the first to discover and explain the interference of light, and to explain the colors of a soap-bubble, in 1801.

Sir John Herschel first found heat rays below the red of the solar spectrum, and Ritter first found chemical-rays above the violet, about the year 1801. On the latter depend the wonders of photography.

Ampère, of France, was the first to make soft iron magnetic by passing an electric current around it, and thus he made the first electro-magnet.

Michael Faraday was the first to produce an electric current by means of a magnet.

Thales, about 600 years B. C., first called attention to the attractive power of rubbed amber for light substances, and thus is considered the first experimenter in electricity.

Dr. Gilbert, of England, about 1600 A. D., first found that many substances besides amber had attractive influences when rubbed, and hence he is called the founder of the science of electricity.

Otto Guericke, of Magdeburg, made the first electrical machine about the year 1647.

Galileo first found the principle of the pendulum and of falling bodies about the year 1590. He was the first to make a telescope for astronomical purposes, and the first to see the moons of Jupiter. He first made a thermometer.

Torricelli, in 1643, was the first to make a barometer, and demonstrate the reason for the rise of water in the common pump.

Isaac Newton was the first to generalize and explain the laws of motion, experimentally established by Galileo; to calculate the relative specific gravity of the planets; to propose the present theory of the tides; to prove theoretically the spheroidal form of the earth; to explain fully the procession of the equinoxes; to show why Kepler's laws must be true; and the decomposition and dispersion of light by the prism.—*Christian Weekly*.

ABOUT WATER.

HARD water, as commonly understood, in distinction from soft or rain water, is of two kinds. One kind is temporarily, and the other permanently, hard. The common and very correct test of hardness of water is its power to curdle a solution of soap.

One kind of hardness, due to carbonic acid which keeps mineral matter in solution, may be removed by boiling the water and expelling the gas, when the mineral matter is deposited as "scale" or "fur," as is often seen in tea-kettles and boilers. Lime and magnesia are the most common causes of hardness in water.

Permanently hard water has to be made soft by distillation or evaporating it away from the mineral matter. Common salt is one of the causes of such

hard water, which is commonly called brackish. In one case the cause of the hardness is removed from the water, and in the other the water is removed from the cause of the hardness.

Hard water caused by saline substances is liable to cause derangement of the digestive organs, and that due to lime and magnesia may cause deposits of such mineral substances as calculi, or stone in the kidneys or bladder. Most of the famous mineral springs send forth hard water of some kind.

The relative hardness of limestone and magnesian waters is estimated in degrees. When ten thousand gallons of water contain one pound of carbonate of lime or its equivalent in other hardening salts, it is said to have one degree of hardness. Every additional pound of carbonate of lime in ten thousand gallons, adds one degree.

The hardness of the Thames water supply to London is 14 degrees, which means that ten thousand gallons contain 14 pounds of carbonate of lime, or its mineral equivalent. This would correspond to about ten grains in a gallon. Every degree of hardness caused by carbonate of lime means about seven-tenths of a grain in a gallon.

The total solid residue in the Thames water is about twenty grains in a gallon. In the Croton water supplied to New York City, the solid residue is between six and seven grains per gallon. In the Schuylkill water, Philadelphia, the solid matter is four and a quarter, and in the Cochituate water, Boston, it is one and a quarter grains per gallon.

Generally in rivers carbonate of lime forms about one half of the entire solid residue. It has been estimated that the quantity of carbonate of lime carried to the sea by the Rhine every year, is sufficient for the formation of the shells of more than three hundred and thirty thousand millions of oysters.

A common way to test the hardness of water, is to see if it will make a lather with soap. Hard water will curdle the soap and make no lather until a large quantity of the soap has been added.

Hard water is not so useful in cooking as soft water, and it causes an enormous waste of soap in washing and cleaning. The bad economy of using hard water for laundry purposes is not confined to waste of soap, but appears in useless labor and injury to the clothing washed.

In parts of the country where limestone abounds, and in well-water generally, the water is so hard that rain-water is collected for washing purposes. The necessity for soft water for domestic purposes has led to many devices to render hard water soft, some of which we may notice another time.—*Prof. N. B. Webster*.

THE WONDERS OF THE HUMAN EAR.

Such scientists as Helmholtz and Conte and De Blainville and Rank and Buck have attempted to walk the Appian Way of the human ear, but the mysterious pathway has never been fully trodden but by two feet—the foot of sound and the foot of God. Three ears on each side of the head—the external ear, the middle ear, the internal ear, but all connected by most wonderful telegraphy.

While the outer ear may be adorned by human art, the middle and the internal ear are adorned and garnished only by the hand of the Lord Almighty. The stroke of a key on this organ sets the air vibrating, and the external ear catches the undulating sound, and passes it on through the bonelets of the middle ear to the internal ear, and the 3,000 fibers of the human brain take up the vibration and roll the sounds on into the soul.

The hidden machinery of the ear, is by physiologists called by the names of things familiar to us, like the hammer, something to strike—like the anvil, something to be smitten—like the stirrup of the saddle with which we mount the steed—like the drum, beaten in the march—like the harp-strings, to be swept with music; or, coiled like a "snail-shell," by which one of the innermost passages of the ear is actually called—like a stair-way, the sound to ascend—like a bent tube of a heating apparatus, taking that which enters round and round and round—like a labyrinth with wonderful passages into which the thought enters only to be lost in bewilderment; a muscle contracting when the noise is too loud, just as the pupil of the eye contracts when the light is too glaring. The external ear is defended by wax, which, with its bitterness, discourages insectile invasion. The internal ear, embedded in what is by far the hardest bone of the human system, is a very rock of strength and defiance.

The ear is so strange a contrivance that by the estimate of one scientist it can catch the sound of 73,700 vibrations in a second, the outer ear taking in all kinds of sound, whether the crash of an avalanche or a hum of a bee. The sound passing to the inner door of the outside ear halts until another mechanism, divine mechanism, passes it on by the bonelets of the middle ear, and coming to the inner door of that second ear, the sound has no power to come further until another divine mechanism passes it on through into the inner ear, and then the sound comes to the rail-track of the brain branchlet, and rolls on and on until it comes to sensation, and there the curtain drops, and a hundred gates shut, and the voice of God seems to say to all human inspection: "Thus far and no further."

In this vestibule of the palace of the soul, how many kings of thought, of medicine, of physiology, have done penance of lifelong study and got no further than the vestibule. Mysterious home of reverberation and echo! Grand central depot of sound!

Headquarters to which there come quick dispatches, part the way by cartilage, part the way by air, part the way by bone, part the way by nerve—the slowest dispatch plunging into the ear at the speed of 1,090 feet a second!—*Dr. Talmage, in Frank Leslie's Sunday Magazine for November*.

HOW TO KEEP AFLOAT.

NUMEROUS drowning accidents occur every summer through lack of knowledge that every boy or girl should acquire as the first part of their education. It is no great art to keep the body afloat, or so much as is necessary to keep above the surface. In the excitement of a sudden submersion, the victim strikes out wildly for help. Generally he or she throws hands or arms above water, and, of course, down goes the head. All that need be kept above the surface is the nose and mouth. Quiet, regular breathing, and the slightest motion of the hands under the water, will keep mouth and nose above the surface. If this were oftener thought of, few need drown.—*Illustrated Pacific States*.

The Sabbath-School.

FOURTH SABBATH IN SEPTEMBER.

SEPTEMBER 22.

THE THIRD ANGEL'S MESSAGE.

LESSON 12.—THE LAST MESSAGE OF MERCY.

1. How great will be the pressure to compel all to keep Sunday in this nation? Rev. 13:15-17.

2. But what says the word of God against it? Rev. 14:9, 10.

3. In what form is it said this wine will be poured out? *Ans.*—"Without mixture."

4. Is there a cup now in the hand of the Lord from which he pours out? Ps. 75:8.

5. What is said of this cup? *Ans.*—"It is full of mixture."

6. While it is thus full of mixture, what is it to those who accept God's mercy? Ps. 116:13.

7. After salvation has been poured out of this cup, what time is referred to when the wine is "poured out without mixture"? *Ans.*—The time when there will be no salvation for sinners.

8. If men will not drink of the cup of salvation, of what will they be compelled to drink? Jer. 25:15, 28; Ps. 75:8, last part.

9. What is this wine of the wrath of God? Rev. 15:1, 7.

10. What are these seven plagues called? *Ans.*—The seven last plagues.

11. Will there be any service in the heavenly temple while these plagues are being poured out? Rev. 15:8.

12. What does this show? *Ans.*—That then there will be no intercessor, and no salvation for sinners.

13. Who will suffer these plagues? Rev. 14:9, 10.

14. How extensive will be the worship of the beast? Rev. 13:8.

15. What does God do to try to save men from this awful doom? *Ans.*—He sends them the third angel's message.

16. Then what does this show the third angel's message to be? *Ans.*—The last message of mercy to the world.

17. What follows close upon it? Rev. 14:14.

18. What is said to him, and what is done by him, who sits upon the cloud? Verses 15, 16.

19. What is the harvest? Matt. 13:39.

20. Then what follows close upon the third angel's message?

21. Then what again does this show this message to be? *Ans.*—The last message of mercy to the world.

22. Then is not this message the most important thing in the world?

DOING DUTY FOR THE LOVE OF IT.

DUTY ought to be a man's standard; but duty ought not to be a man's impulse. A man ought to do only that which is duty, but he ought not to do it only because it is duty. It is often said that a man ought not to live to eat, but that he ought to eat to live. Yet if a man eats only because it is his duty to eat as a means of preserving his life, his eating does not do him the good it ought to do him. When it is his duty to eat, a man ought not only to love to eat, but he ought just then to live to eat. And so it is in every sphere of duty-doing. A man ought to love to do what it is his duty to do; and he ought to do it as though he loved to do it. For the time being, that which is one's duty ought to be one's pleasure, and he ought to find real pleasure in doing his plain duty. In this sense it is that whether we eat, or drink, or rest, or recreate, or exercise, or whatsoever we do, we can do all to the glory of God, and in that spirit of love for God, and for all that God would have us do, which is the fulfilling of God's law.—*Sunday-School Times*.

For Our Little Ones.

DUCK AND DUCKLINGS.

ONE little black duck,
One little gray,
Six little white ducks,
Running out to play;
One white lady-duck, motherly and trim,
Eight little baby-ducks, bound for a swim.

One little white duck,
Running from the water
One very fat duck—
Pretty little daughter;
One very grave duck, swimming off alone,
One little white duck, standing on a stone.

One little white duck,
Holding up its wings,
One little bobbing duck,
Making water-rings;
One little black duck, turning
round its head,
One big black duck—see, he's gone
to bed.

One little white duck,
Walking by its mother;
Look among the water-
reeds,
May be there's another.
Not another anywhere? surely
you are blind;
Push away the grass, dear, ducks
are hard to find.

Bright little brown eyes
O'er the picture linger;
Point me all the ducks out,
Chubby little finger;
Make the picture musical, merry
little shout!
Now where's that other duck?
What is he about?

I think the other duck
Is the nicest duck of all,
He hasn't any feathers,
And his mouth is sweet
and small;
He runs with a light step and
jumps upon my knee,
And though he cannot swim, he is
very dear to me.

One little lady duck, motherly
and trim,
Eight little baby-ducks, bound
for a swim;
One lazy black duck, taking
quite a nap;
One precious little duck, here on
mother's lap.

JACK AND THE JAPS.

THIS Jack was a jolly good boy. He was jolly because he liked fun; he was good because he liked to make others happy. Once a month Jack worked like a beaver in his father's wood-shed, splitting wood to earn five cents to take to the meeting of the "Cheerful Workers." He felt quite proud of his five cents. The Cheerful Workers were raising money to educate a boy in Japan, and Jack thought a good deal about the Japs. One day Jack started off on his new bicycle—at least it was as good as new, though it was a second-hand one that its former owner had outgrown. He had been saving his money for a whole year, and it cost him just five dollars.

I cannot tell you what they did at the meeting, but that night Jack had a fearful dream.

He thought his bicycle got started and took him straight across America to California. When he came to the Pacific Ocean, a long, narrow bridge stretched across it, and over it whizzed his bicycle; and the first thing Jack knew, he was making a triumphant entry into Japan.

The Japs seemed glad to see him. They crowded around him, and chatted and laughed and danced with delight at him and his bicycle. Finally one boy asked, "Do you belong to the Cheerful Workers?" "Yes, I do," said Jack proudly. "How much did you give for us Japs?" said another. "Five cents," meekly answered Jack, wondering what was coming next. "Oh, ho!" said all the boys. "What did you pay for your bicycle?" asked another boy. "Five

dollars," said Jack; "good, ain't it?" "Oh, ho!" answered all the boys again. "Mighty mean boy," said the first Jap; "gives five cents for us and five dollars for himself."

All of a sudden the air grew full of sticks and mud. Poor Jack! what should he do? Everywhere these Japanese boys were coming after him like an army of giant grasshoppers, their shoes clattering, their hair flying, and every boy was yelling, "Oh, ho! oh, ho! Five cents for the Japs and five dollars for Jack! Mighty mean boy!"

But somehow the bicycle started off, and Jack started for the shore; but, alas! no bridge was to be seen, and the first thing Jack knew he went down, plunged head first, bicycle and all, into the Pacific Ocean. He was just thinking how cold the water



was, and whether his mother would feel bad when she knew that her Jack was drowned, when his eyes flew open, and lo! he and the water-pitcher and the towel-rack were a pile of ruins on the floor. His mother was standing in the doorway, rubbing her eyes and holding a candle in her hand. "Why, Jack," said she, "what are you doing?" "O mother! the Japs!" gasped Jack.

Next morning Jack had to account for his conduct. His father said, "My son, there's a lesson in your dream. The Bible says, 'Thou shalt love thy neighbor as thyself.'"—*Gospel in All Lands.*

LOVING WAYS.

EVERY gentle drop of dew
Cheers some thirsting flower;
Every rough and chilling breeze
Makes each blossom cover.

Every loving look of mine
Falls dew-like on some heart;
Every hard, ungentle tone
Makes it grieve apart.

Let me then with sweetness touch
Every one I meet,
Till a gardenful of flowers
Smiles around my feet.

—Child's Paper.

Better Budget.

HERE is a letter from Medina Co., Ohio, written by EDITH MYERS. She says: "I am eleven years old, and have a little brother nine years old. We go to school every day, and keep the Sabbath with mamma. My own papa is dead, but I have a step-papa who is very kind to me. We went to Sabbath-school at Spencer; but now we live here, so far away, we can not go so often. I am going to have some missionary chickens this summer. I want to be a good girl, and a bright jewel to shine in the Saviour's crown."

EMMA J. VAN ORMAN and FLORA M. SMITH write from Showano Co., Wis. They say: "We are two girls, aged respectively eleven and fifteen years. As we had never seen a letter from this place, we thought

we would write. Last fall Eld. P. H. Cady came to this city with his tent. We live some two miles out, but we went to his meetings quite often. After laboring here six weeks, he went to Milwaukee to take charge of the city mission, leaving his son, B. J. Cady, to continue the meetings in our school house. We have a Sabbath-school of fifty-one members. Next Sabbath we expect Elds. A. J. Breed and P. H. Cady here to organize a church and tract and missionary society. We are trying to be good girls, and hope to meet all the INSTRUCTOR boys and girls in the earth made new."

Here is a letter from Steele Co., Minn., written by MARTIE CHRISTIAN. She says: "I am a little girl nine years old. I have four brothers and one sister. We all keep the Sabbath. We go to Sabbath-school as often as we can, but cannot go every week, for we live eleven miles from church. I study in Book No. 3. I like my teacher very much. Last year ma gave me a missionary hen and twelve eggs. She hatched eight chickens, and we sold them all for one dollar, which I gave to the Scandinavian Mission. Mamma promised me another one next year. This is the first time I have written to the Budget. I want to be a good girl and meet you all in heaven."

MARY SIMPSON sends a letter from Winnebago Co., Wis. She says: "I am a little girl eleven years old. I go to Sabbath-school, and take the INSTRUCTOR, which I like very much. I have two birds and a kitten. I had some Sabbath-keeping friends living near me, but they moved to California, and I feel lonely now. I have a free-will offering box, and am going to save my pennies for the African Mission. I am trying to be a good girl. I want to meet

you all in the new earth."

JAMES E. JAY, of Richie Co., W. Va., writes: "I live on a farm, and enjoy farm life very well. I am going to attend Sabbath-school at the Flat Woods this summer. My age is fourteen years. I have one brother, but no sister. My parents are church members. I love to go to church. My aunt sends me the INSTRUCTOR once a week, and I love to read it. My uncle and aunt keep the Sabbath, and I believe I will. I love to read the letters in the Budget."

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