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THE QUEST.

There once was a restless boy,
Who dwelt in a home by the sea,
Where the water danced for joy,
And the wind was glad and free.
But he said, "Good mother, oh! let me go;
For the dullest place in the world, I know,
Is this little brown house,
This old brown house,
Under the apple-tree.

"I will travel east and west;
The loveliest homes I'll see;
And when I have found the best,
Dear mother, I'll come for thee.

I'll come for thee in a year and a day

And joyfully then we'll
haste away
From this little brown
house,
This old brown house,
Under the apple-tree."

So he traveled here and
there,
But never content was
he,
Though he saw in lands
most fair
The costliest homes
there be.

He something missed from
the sea or sky,
Till he turned again, with
a wistful sigh,
To the little brown
house,
The old brown house,
Under the apple-tree.

Then the mother saw
and smiled,
While her heart grew
glad and free.
"Hast thou chosen a
home, my child?
Ah, where shall we
dwell?" quoth she.

And he said, "Sweet mother, from east to west,
The loveliest home, and the dearest and best,
Is a little brown house,
An old brown house,
Under an apple-tree."

—St. Nicholas.

For the INSTRUCTOR.

ALLAHABAD.

In the month Magh of the Hindu year, which corresponds to the latter part of January and the first part of February, a great concourse of people may be seen wending their way from all parts of India to the city of Allahabad; for at this season a festival is kept, and often as many as two million people come hither to observe it.

It is a motley crowd that congregates,—rich and poor, high and low,—to bathe in the river flowing by the city. The sacred waters of the Jumna here unite with the Ganges; and as if to make the spot more holy in the eyes of all devout Hindus, the priests teach that a third river, invisible at its juncture to mortal eyes, descends direct from heaven down the slopes of the Himalayas, and unites at Allahabad with the other two. In a subterranean temple a little water trickling from the rocky walls is pointed out to the credulous as the divine stream; however, this river, the Saraswati, after descending the snow-capped Himalayas, really loses itself in the desert sands four hundred miles northwest of Allahabad.

In describing the festival a writer says: "There were pilgrims of all degrees, poor men and women who

had begged their subsistence along the road, and rich men who came in grand state with trains of elephants and camels, and with gorgeous tents spread for their occupation. There were many *fakirs*, some holding their withered hands high in the air, where they had kept them for years. Others with the skin worn from their knees in consequence of dragging their bodies along the road, and others covered with dust and ashes, in accordance with their vows. It is a peculiar principle of the Hindu religion, that its holiest men are the dirtiest; and if one wishes to get up a reputation for sanctity, his first duty is to become as repulsive as possible by never washing himself, covering his body with rags, allowing his hair to go quite untouched by comb or scissors, to perform some act of

"The priests who have charge of this festival make a great deal of money, as the pilgrims are required to pay according to their means for the services of the barbers and the privilege of bathing. Several times it has been proposed to make an end of this idolatrous worship by closing the place altogether, and giving a cash allowance to the owners to replace their revenues. But the government is unwilling to interfere in the religion of the people, and so the festival is kept up."

"Allahabad means 'city of God.' The name was given to it by the great Moslem emperor, Akbar, who conquered it from the Hindus and built a fort, which is now occupied by the English garrison. . . . There is not a great deal to be seen at Allahabad besides

the festival at the junction of the rivers, as the fort contains nothing remarkable, and there are no public buildings of consequence.

"The population of Allahabad is a mixed one of Moslems and Hindus, the former descended from the conquerors of three hundred years ago, and the latter from the more ancient inhabitants." W. E. L.



OUR OWN DEAR MOTHER.

"MOTHER," said Sallie one night as she was getting ready for bed, "Mrs. Brooks says she wishes I was her little girl."
"Does she?"
"Yes, and I wish so, too!"

"Indeed!"

"Can't I pack my trunk, and go to-morrow?"

"Shall you take all your clothing?" asked mamma, much amused.

"I don't know," answered Sallie, hesitatingly. "She'll make my clothes, I s'pose, and mine will keep for Susie."

"Well," said mamma, "we'll talk it over to-morrow. I'll see what father says."

And they did "talk it over," and, strange to say, papa said "Yes." This was not the first time that restless little Sallie had sighed for a change of abode, and it was considered best to gratify her.

"Let her go and try it," said papa; "she'll want to come home before bed-time, I'll warrant."

Mamma wasn't quite so sure, but nevertheless, thought it might be a good plan. So in the morning Sallie started off with her best dress and two pairs of stockings. Papa thought best to leave the trunk at home; she was considerably disappointed, but the size of the bundle was a compensation; so she trudged off quite happily, and precisely as the clock struck nine, she stood at Mrs. Brook's front door.

"Is Mrs. Brooks upstairs?" she inquired with great dignity, of the girl who opened the door.

"No, child," answered good-natured Katy; "she's in the kitchen, doing plums."

Sallie's countenance fell a little. She knew what "doing plums" meant at home. A day long enough for three, it seemed to her, when her mother stayed in the kitchen, and she had to take care of her own

bodily torture, and then sit by the roadside, and beg for food. The fakirs are even exempt from the injunction to bathe in the holy rivers, possibly through fear that the accumulated dirt, which is the seal of their profession, might be washed away. But they come in great numbers to all the sacred places, and probably the chance of picking up a liberal allowance from the charitable may have something to do with their coming.

"Formerly there were great cruelties practiced by these fakirs on themselves in the name of religion, but they are no longer allowed. . . . There were several of these fakirs whose hands had been so long held upright that they were fixed in that position, and others whose finger nails had been allowed to grow until they were turned like the claws of birds, and pierced the palms of the hands. One man had his feet and hands bound together, and was rolling along like a cart-wheel, and he had doubtless come hundreds of miles in this way.

"At the junction of the rivers the crowd was more dense than elsewhere, and hundreds of persons were clinging to rafts anchored for the safety of those who could not swim. Before a pilgrim enters the water, he sits on the bank and submits himself to a barber, who removes his hair and beard, and throws them into the river. He is told that for every hair he thus gives to the gods, he will have a million years in paradise. After the shaving is over, he bathes; the next day he goes through a ceremony in honor of his ancestors, and is then ready to depart for home. . . .

restless little body, besides looking after Susie. However, she said nothing, but followed Katy to the scene of action.

"Good morning, Sallie," said Mrs. Brooks, who was standing over a kettle of plums.

"Good morning," answered Sallie. "I've come to be your little girl. Here's my best dress."

Mrs. Brooks was rather surprised, for though she had often told Sallie that she wished she was her little girl, she hadn't really thought much about it. But she was a kind-hearted lady, and loved Sallie dearly, so she stooped down and gave her a kiss, told her to take off her things and put them upstairs, then go into the sitting-room and amuse herself until she finished her preserves.

One hour, two hours, three hours by the clock, and still the little girl sat alone; she had left her doll at home for Susie, trusting to Mrs. Brooks's generosity for playthings in the future; so there was nothing to do but to look at the pictures, stroke the cat, and look out at the windows. From one of them she could just see the top of her father's chimneys. She wondered what her mother was doing. How she wished Susie would just poke her head out of one of the chimney tops! Then she laughed heartily at the idea; and just then Mrs. Brooks came in.

"Well, how's my little daughter?" said she, taking Sallie up into her lap.

"Little daughter!" It was what her mother had so often called her, and somehow it didn't seem exactly right coming from Mrs. Brooks, though Sallie could n't have told why.

"She's pretty well," she answered soberly; "but could I go and visit Susie for a little while?"

"Certainly," replied Mrs. Brooks, smiling a little to herself. "Will you come back to dinner?"

"Oh, yes, indeed!"

So, to mamma's surprise, about five minutes after, the door opened, and Sallie's little face peeped in. She played awhile with Susie, but when dinner was ready, put on her hat and made for the door, though casting longing looks at the dish of smoking cakes upon the table, of which she was very fond.

"Won't you stop and take dinner with us?" asked mamma.

"No, I thank you," answered Sallie: "I promised Mrs. Brooks—I mean Mamma Brooks—I'd be back to dinner."

"Very well—always keep your promises;" and Sallie started off.

In the afternoon Mrs. Brooks took her to ride, and they had such a lovely time that Sallie began to think that she had really made a very pleasant exchange—for her own papa didn't keep a carriage, and horse-car riding was just nothing at all. In the evening she and Mrs. Brooks played dominoes, and she tried hard to persuade herself that it was an agreeable substitute for her nightly romp with the baby. Eight o'clock was her bed-time. Mrs. Brooks went up with her, heard her prayers, and gave her a good-night kiss, telling her, as she left, to shut up her peepers, and travel off at railroad speed to the land of Nod.

But did she? I guess not, else how happened it that about ten o'clock Mrs. Brooks was sure she heard the sound of suppressed sobbing?

"It's that blessed child," said she. "She's homesick. I've been expecting this;" and upstairs she went as fast as her two friendly feet would carry her.

Ah, yes, it was Sallie, who lay curled up in one corner of the bed, crying as if her little heart would break.

"I—did n't—kiss—the baby—and—"

"Would you like to go home, dear?" asked Mrs. Brooks, giving her a motherly hug in her sympathy. Sallie opened her eyes wide, and the tears stopped. "Could I go to-night?" she asked, in astonishment.

"Certainly; just slip on your clothes, and Mr. Brooks will carry you over."

"He need n't harness Billy,"—mistaking her meaning—"I can walk—I could walk a mile just as easy."

"And so you don't want to be my little girl any longer?" asked the lady.

"I like you ever so much," replied Sallie, eagerly, "but you see I b'long to my own mother, and—I think—I'll live with her forever now."

Never was there a happier child than Sallie, when, snugly tucked up in her own little bed, with her own mother's loving arms around her, she did travel off to the land of Nod.

Boys and girls, love your mothers; not only because they are good and kind to you, but because they are your own. "They b'long to you—you b'long to them." Never think you could find a happier home

somewhere else—for, ten chances to one, if you tried the experiment, you'd be more homesick even than poor little Sallie.—*Boston Recorder.*

A LITTLE SIN.

JUST this once," said a little Sin,
Knocking at a pure young heart;
The monitor on guard within
Bade it at once "Depart."
"Just this once," it pleading stood
Beside the portal fair;
The heart was melted at its mood,
And let it enter there.
But, like the seed dropped by the way,
A seemingly weak thing,
It grew in strength from day to day,
And bore the nettle's sting.

WHAT IT MIGHT HAVE BEEN.

THE city of Rio de Janeiro, the capital of the Brazilian empire, is the largest city in South America, and claims to be older than any city in the United States. It is not built, like most northern cities, upon an even surface, with compact walls and dingy roofs; but the site of the city in every direction is diversified by picturesque hills, up the sides of which, and upon the flat spaces between, are buildings with whitened walls, red-tiled, chimneyless roofs, which contrast with the green of the hills, giving it a very attractive appearance. Its population of 300,000 covers a territory of some four miles each way from the center, occupying more ground than do most cities with the same number of inhabitants.

It is in this city that the nobility of the nation either live or spend a greater part of the year; but the fact that it was the home of Dom Pedro II. was the most distinctive and happy feature with the natives.

The object in calling your attention to Rio de Janeiro at the present time is to notice the fact that it was the first city in the western hemisphere to have the reformed religion introduced into it. One Nicholas Durand de Villegagnon, a Frenchman, and a knight of Malta, established a colony in the New World. To do this, he pretended to be a Protestant, and cunningly managed to get the assistance of the great and good Admiral Coligny, "whose persevering attempt to plant the reformed religion in both North and South America was a leading feature in his life up to the time when St. Bartholomew's eve was written in characters of blood." Villegagnon's manner of conducting his scheme, with the consequent results, we will give in the language of another, as follows:—

"Villegagnon proposed to found an asylum for the persecuted Huguenots. Admiral Coligny's influence secured to him a respectable number of colonists. The French court was disposed to view with no small satisfaction the plan of founding a colony after the example of the Portuguese and Spanish. In 1555 Henry II. of France, furnished three small vessels, of which Villegagnon took the command and sailed from Havre de Grace. After a long and perilous voyage, he entered the bay of Rio de Janeiro [by the Indians called Nitherohy, meaning "Hidden Water"], and began fortifying a small island near the entrance, now called Lage, and occupied by a fort. His fortress being of wood, could not resist the action of the water at flood-tide, and he was obliged to remove farther upward, to the island now called Villegagnon, where he built a fort. The expedition was well-planned, and the place for a colony fitly chosen. The French were welcomed by the natives, who disliked the Portuguese.

"It was upon this island that they erected their rude plan of worship, and here these French Puritans offered their prayers and sang their hymns of praise nearly threescore and ten years before a pilgrim placed his foot on Plymouth Rock, and more than half a century before the 'Book of Common Prayer' was borne to the bank of the James River.

"Many colonists from Europe were disposed to join this honorable band of pioneers, and many ministers and students were appointed to go to the new colony. Had their leader been true, a noble and free State might soon have arisen in South America. But Villegagnon was a traitor—a papist in disguise. As soon as he dared, he avowed his real opinions, and began to persecute the truth. Those who had come to the other side of the globe to enjoy liberty of conscience, found persecution where they had hoped for freedom.

"Many colonists returned, and on their homeward voyage, ill provided with stores, they were reduced to the greatest misery. For want of food they not only devoured all the leather, even to the covering of their trunks, but in their despair they attempted to chew the hard, dry Brazil wood which happened to be in the vessel. Several died of hunger. They arrived in

Europe just in time to undeceive others, among whom were about 10,000 Frenchmen who would have emigrated if Coligny's object in founding the colony had not been thus wickedly betrayed. Had it not been for Villegagnon's treachery to the party to which he pretended to belong, Rio de Janeiro would probably have been at this day the capital of a French Protestant colony, or of an independent State free from the curse of popery." M. J. C.

CHAT WITH THE GIRLS.

"WHY Alice! Do you think it will keep you pretty to sit indoors and do fancy work and such as that, so that your hands are not hardened or your face browned?"

Alice replied, "One must not do rough work to keep pretty;" and the lady who asked the question remarked, "But work develops."

Now, girls, let me chat with you a little while this bright afternoon on the trite subject suggested by the above fragment of a recent conversation.

Yes, "work develops." It may not keep the complexion fair, or the face free from wrinkles. On the other hand, we admit that hard, rough labor, such as many refined ladies are brought to by reverse of circumstances, ruins the complexion and ploughs furrows in the once fair, smooth brow. To the thoughtless, such persons perhaps have lost their beauty; but to those capable of appreciation, the darkened complexion is but the work of the great Artist, and every wrinkle is but another stroke of the divine Delineator. Take two old ladies for an example. The one has lived the life of ease and selfishness. In her old age she resorts to the modern processes of keeping up the artificial appearance of youth. The other has spent a life of self-sacrifice, and now that she is old, she tries to deceive no one; but every wrinkle is as a record of her life, of her good works.

Which do you think you could love best? When you see the sweet countenances of those who have endured trials, and lived lives of sacrifice, do you stop to think them ugly?—No. Tanned complexion and wrinkles are becoming to those who have gotten them in the field of honest and laudable labor, for in that case they show to the world the manner of soul beneath the furrowed brow; but a complexion ruined by cosmetics or carelessness, and wrinkles gained by frowns and an ungoverned temper, make their own repulsive. Even little children know by intuition whose face bespeaks goodness and whose does not.

But beware, lest in shunning hard, wrinkle-making work, you do not slip on the other side. Idle people are sure to become discontented, and discontented people generally frown and find fault, and the muscles contracting day after day make creases in the skin; and when the plumpness of youth is gone, the skin fits very loosely over the brow and cheeks, and the creases deepen and deepen each year until at last, behold the face!

Do not fear to work, therefore, dear girls. Anything your mothers are obliged to do is not degrading for you, and it is your duty to help them all you can in order to lighten their labors and to make their lives last longer. Remember there is no disgrace in labor; and old age will come to you some day if you live, and with it will come some wrinkles, but it will not be honest labor that makes you ugly. The true God-like spirit can light up the countenance of the old, and make it beam until it is exceeding fair and altogether lovely.—*Mattie H. Howard.*

CAN YOU UNDO?

THE effect of little acts and words is often momentous beyond calculation. There is a double influence which every moral action exerts—on others and on ourselves. A gentleman found a dying man in a hospital; he was in great distress and sorrow. The friend bent over, and asked tenderly:—

"Can I do anything for you?"

"Oh, sir! can you undo?" cried the poor man. "Can you undo?" Then came the bitter story amid the broken pauses of weeping.

"There was a boy in my tent that used to pray. I loved the boy, and yet I swore in his ear until he stopped praying and learned to swear. I saw him shot down in battle by my side with one of the oaths on his lips which he had learned from me; he went to God with that oath trembling on his tongue. Oh, sir! can you undo that?" There was no comfort, for there is no power in this world which can undo.

A KIND word gladdens the sorrowing, and begets love in the stricken heart for you. Why not speak kind words, then?

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*.

A WORKER'S OUTFIT.

I. THE SOLILOQUY.

I'VE heard God's voice! As, long ago, he spake
To Moses from the burning bush, and laid
On him the burden of a mighty work for God,
So now he calls me by my name in tones
That thrill my soul with memories of all
He bore on Calvary. He bids me share
In work for which he died. I hear, but doubt.
I feel I have no fitness for the work;
I shrink aghast, like Moses, and like him
I cry, "My Lord, I am not eloquent!
Who am I that I should share such honor,
And dare to speak thy messages to men?
They will not hearken to my voice. I need
A firmer faith; a staff on which to lean; a light
To show the way; sight, clear and strong and true;
Feet, swift and sure to run thine errands;
Patience and tact and zeal; and, more than all,
Thy promise sure to stay my fainting soul.
And yet I dare not disobey thy voice.
Thy love stills every rising fear. Lord, send
By whom thou wilt, and if thou dost choose me,
Then fit me for the work, and go with me."

II. THE OUTFIT.

1. COMPASS.—BIBLE.

Fear not; thy prayer is heard. No laborer
Whom God sends forth, need go alone, unaided;
A heavenly armor waits for all who seek.
Faithful and true is he who sends this guide.
Unerringly the compass points the way.
Thou lackest faith. To this sure word of God
Thou mayest cling, though tempests rage, assured
The work to which God calls thee must prevail;
One jot of his tried word can never fail.

2. STRONG STAFF.—PRAYER.

I bring to thee this strong, stout staff, called Prayer!
On this thou mayest lean when all else fails;
Though weak, with this thou art all-powerful;
Prayer moves the Arm that moves the world;—then pray.

3. LANTERN.—KNOWLEDGE.

The path thou hast to tread is all unknown
To thee; dark and untried. Thou art afraid
To walk therein; but this good gift I bring
To dissipate the darkness, and banish
Every fear. "Knowledge is power;" its rays,
Steady and clear, shall light the way through storm
And night, if thou wilt keep it trimmed and burning.
Guard it with care.

4. PAIR OF GLASSES.—POWER TO SEE THE RIGHT.

Sometimes the mists of prejudice may dim
Thy sight; or clouds of unbelief hang thick
Around thy way; or error bind its scales
About thine eyes. Use then this gift to aid
Thy sight; and mists, clouds, scales, will vanish,
And thou wilt have the power to see the right.

5. PAIR OF STOUT SHOES.—ENERGY, PERSEVERANCE.

When, faint and "travel-stained and worn," thy feet
Are weak to meet and "trample down" the foe,
Remembering the path the Master trod,
The thorns that pierced his feet, put on these shoes,—
The one called Energy, and Perseverance this,—
That swift and sure his errands thou may'st run.
Sandalized with these, thy strength thou shalt renew,
To follow in the path he trod before.

6. SLING AND SMALL STONES.—FACTS, ARGUMENTS.

This work thou art to do for God; like him
Seek various ways to touch the hearts of men.
Some will be won by gentle words of love;
Others will doubt and question; these will need
The hard, smooth stones of fact and argument,
And these I bring; this sling will send them home.

7. A GOOD TIME-PIECE.—PATIENCE.

At morn or noon, at eve or midnight hour,
Be ready still to drop the seed, to watch
The growing grain, or gather in the sheaves.
Whatever work awaits thee, serve with joy.
Fret not because success comes not at once
To crown thy labors, but with patience wait,—
"A thousand years with God are but one day."

8. FRAGRANT OINTMENT, SPICES.—TACT, ENTHUSIASM.

I bring a fragrant ointment—tact—to heal
All wounds and smooth away all obstacles,

And give thee favor in the sight of men.
These spices, too, will flavor all thy toil
With gladness and enthusiastic zeal.
A cheerful service pleases God and man.

9. A FEW KINDLINGS.—PROMISES.

These promises will make thy gifts complete;
Each one of them was spoken by thy Lord.
Kindled by these, the fires of knowledge, faith,
And zeal will glow with clearer, purer light.
One touch will strengthen sight; give wings to prayer;
Lift weights from weary feet; arm facts with power;
While patience, watching for the dawn,
Renews her courage with "Thus saith the Lord,"
And calmly waits his will.

10. SOLILOQUY.

Again I hear God's voice. I doubt no more.
These pledges he has sent assure my heart
And give me courage. I take this compass
For my guide; this staff shall be my stay;
The light of knowledge and the gift of sight
Shall show the way wherein my feet must tread,
Made tireless by energy and zeal.
The sling I'll carry in my hand, the stones
And kindlings in this girdle round my waist,
Ready for use in every time of need.
This time-piece shall be worn close to my heart,
The spices and ointment here in my bosom,
That they may shed their fragrance everywhere;
And thus equipped for service, I look up
With joy, and cry, "Lord, here am I; send me!"

—The Helping Hand.

"SEEKING AND FOLLOWING."

THE beloved German teacher, Tholuck, who won such numbers of his students to Christ, when asked the secret of his success, replied simply, "Seeking and following." And in this terse answer are volumes of meaning.

Years ago a young girl was asked to take a class of boys in a certain Sunday-school. She was very young, and had never taught, and therefore shrank from the work; but at the urgent request of the superintendent, she consented to take the class, though she entered upon her duties with much hesitation. There were ten boys in the class, and they lived in a town of some four or five thousand inhabitants—and it boasted of forty drinking saloons! The boys were not the good sort of boys at all; and few of them had any religious influence at home—some quite the opposite.

The young teacher's task was no easy one; but once chosen, she entered upon it with earnestness. She was not satisfied with giving the boys good teaching on Sunday. She called on them at their homes; she arranged class-meetings, at which she not only presented the lesson, with everything she had been able to learn which might throw new light upon it, or serve to interest some careless one, but where she also held up before these boys ideals of true and noble manhood, both by precept and anecdote. She interested and informed herself in regard to the things that they were interested in; she sympathized with them in their plans and hopes, and became the hearty, sympathetic adviser and personal friend of each. She encouraged them to stand together, and she stood among them; and—she did not forget to pray for them. Every day she bore them, one and all, to the throne of grace, pleading that they might be kept from the evil around them.

Wise little woman! She was laying the foundations deep and strong, for well she knew that by and by the floods would rise, and the winds would blow, and beat upon those precious human houses intrusted to her care. And the trial days did not delay to come. The boys were growing tall and manly. Some of them were learning to smoke, and to taste beer; and what was more natural than that they should conclude they were "too large to go to Sunday-school"? How many a teacher would have given them up, and concluded that they were beyond her control, and, at least, that they needed a man teacher!

"I had a hard time with those boys for four years," said the faithful teacher, years afterward; "but I could not, and I would not, let them go."

"But how could you keep them?" asked the friend with whom she was talking of her experience; "boys at that age are pretty stubborn and self-willed."

"Well, I followed them. As soon as any boy absented himself from Sunday-school, I went after him. I had their confidence, and they would tell me even when they had done pretty bad things, which, of course, was a great help. I never lectured them for their doings, no matter how grieved or shocked I was. They were wide-awake, active

boys, and wanted to try about every new thing, and they did; but I tried to keep along with them. At one time they formed themselves into a club, rented a room, and grew old very fast. I used to tremble in those days, and I had reason to; but I did not give them up, and I worked, and I prayed."

"It must have taken a good deal of time to follow them up."

"Well, yes, it did," replied she; "there used to be weeks together when I was out every evening looking after my boys. But I thought it would pay, and I think it has. They are men now, and have become much scattered since the old days; but I hear of them all. I have taken pains to keep a knowledge of their whereabouts. All but two are Christians, some of them wielding a large influence for good in the communities where they live. Two are ministers of the gospel. The two who are not professors of religion are steady, and seem to be well established in principle, I am told."

She who told me this story of her own early experience, had long borne the cross of suffering, and since that time, has entered upon her rest.

"But she had time to give to her class," some one says.

Listen: during all those years she was a hard-working school-teacher, with but a slender stock of health and strength to draw upon. Yes, she had time to give to her class, but where do you think she found it? Possibly some of the adornments and enjoyments of girlhood had to be given up. But I do not think she ever regretted any little sacrifices thus made. She had her reward even in this life, and we cannot doubt that she will by and by wear a starry crown. Not always, nor perhaps in the majority of cases, is the result of work done for scholars so apparent; but just what is the sum of our labor we may never know till the day of final reckoning. But probably no worthy effort put forth in the right spirit has been or ever will be lost, though it may often appear thus to the doer.

A line from one of the old poets runs:—

"There is no service like his that serves because he loves."

And sure it is that when we love our work as we should—when we are actuated by the high and holy enthusiasm for which the nobility of our work calls—we shall not realize that it involves the hardships of which others may complain; we shall not know that it is a "sacrifice" to give time, and to forego some of the little pleasures of life, that we may devote ourselves more fully to our work as Sabbath-school teachers. We shall find it no disagreeable task to seek and to follow those whom God has committed to our care, and for whom Christ gave even his life.

EVA BELL GILES.

THE USE OF SIMPLE LANGUAGE IN TEACHING.

It is only a little while since our workers generally became aroused to the needs of the "wee ones" in our ranks; or at least if they were conscious of these needs all along, it has been but recently that plans have been quite fully developed to meet them. Children's meetings are now as much a part of our camp-meeting programs as are the preaching services, and but very few of our successful laborers in the field close a series of meetings without making a distinct effort for the conversion of the children. The Sabbath-school has caught the good spirit, and now the question among us everywhere is, "What can we do more to interest and instruct the children?"

Wherever practicable, the introduction of the kindergarten work has successfully solved this query; but the vast majority of our schools do not have, and some of necessity cannot have, this advantage. But cannot they draw some useful suggestions from the experience of more favored schools, that they may in a measure attain to the same results?

Why is it that children's meetings and kindergarten work are more successful than the old, old method of instructing children on the same basis with their parents, and with mental food of the same strength? Because the "new process" brings the lessons to be taught within their comprehension and capacity. They are not deluged with an unintelligible flood of tersest wisdom, but are given a limited quantity of the simplest kind. Of course, where the lesson is taught with objects, its retention in the memory is usually assured; but the first step in fixing an idea in the mind must be, whether or not objects are employed in teaching, getting the idea *in* the mind, and this can be done without the use of objects if the idea is only brought within the child's grasp. This involves the teacher's ability to express *his* ideas in simple language.

Practically, the teacher should be an apt translator, ca-

pable of taking the unwieldy, cumbersome bulk of our English, written and spoken, and resolving it into simple, delightful form, it may be even into nursery prattle; for to the average small child the greater part of what is said from the pulpit or in the Sabbath-school, or what is printed in our papers, is about as intelligible as a foreign language.

The secret of success in teaching children lies in simplicity. And this, we might say, has also been the secret of the success that has crowned the labors of our most eminent teachers of children of a larger growth. If one will but stop to analyze the sermons of Talmage, Moody, or Beecher, he will be surprised to find how exceedingly simple their language, and how homely, sometimes even to coarseness, their illustrations. And still the world has yet to produce men who can better than they hold an audience, no matter of what class. Our fathers and grandfathers will tell us the same of Lorenzo Dow, William Miller, and others of the old-time zeal. We can go back even to the time of the apostles, and learn the same secret from their work as recorded in the New Testament,—back to life and labors of our Saviour, and learn it from his lips as spoken to the waiting people from the mount, by the sea, in the cities, before rulers, and always in the simplest language, made still more plain by the use of parables and the most commonplace illustrations; yes, we may go back further still, and read in the psalms of David what richness in thought and depth of feeling the simplest words can express. And what can equal in beauty or simplicity Moses' account of creation, "In the beginning God created the heaven and the earth"?

It is an open secret; the Bible is full of it. And if it was God's will that the Holy Scriptures should be written in such plain, direct language that "he may run that readeth it," and that "whoso readeth, let him understand," is it not much more his will that the simplicity of his word should not suffer at the hands of its professed teachers? It may be with some that the more ambiguous they can render certain passages, the better; but surely we have a truth that shines brighter the plainer it is put. We can afford to drop flowery embellishments of speech and blind circumlocutions. One of our most successful ministers said recently that he received a lesson on this subject a few years ago that he had never forgotten, and which had been of much profit to him; for to it he owes much of his later success. He had been holding a series of meetings in one of our churches, and had been invited to make a special effort to bring the truth to the acceptance of the young. It was a new field to him, but he decided that for the best results he must make the truth just as plain, and put it in as simple language, as possible. He made this his study, and it was remarkable what an interest was excited, even among the old church members. When the series ended, one good old brother came to him expressly to thank him for the benefit he had derived from the children's meetings; "for," said he, "I now understand things I never understood before," and many expressed the same feeling. Said the minister, "My sermons now are all children's sermons, in the use of simple terms at least, and this I think is the reason that nearly all my converts are rooted and grounded in the faith."

"Let your communication be yea, yea, and nay, nay," may have an application even in this sense; and if in one place more than another simple language is appropriate, it is in the Sabbath-school, where the simplest of all books is taught—the Bible. We would not presume to say that the senior class should be taught with the same degree of simplicity as the infant class; but let the language of each teacher be adapted to the grade of his pupils. If one finds primary teaching tedious and unsatisfactory, and the children dull and listless, it is generally because he has not the ability, or if he has, does not properly use it, to make himself a child with the children, and the lesson intelligible to them. Sometimes teachers complain of little children that they cannot understand half they say, because they do not speak plainly. I wonder if children do not many times have more ground for complaint for the same reason? Teachers do not speak so plainly that their pupils can understand all their say, and they have not so valid an excuse to offer. If there would be more plain, straightforward English spoken, there would be less twisting of it in this namby-pamby "baby talk" so distressing to hear. People will find that if they will use simple words, there will be no need of framing the nonsensical terms that are so often used in addressing children, and which children so readily pick up.

If teachers will but convey the ideas embodied in the lessons in language comprehensible to the children, they will find that they have gained a goodly share of the advantages of the kindergarten system now so popular; and they will be surprised to find the children they once thought dull and sleepy-eyed, as keen and wide-awake as they could wish, while the restless, intractable ones can be much more easily governed, all because they can now understand, and thus are interested in, the lesson.

Everything said in the Sabbath-school that is meant for children's ears as well as for others', should be couched in simple language. Often the superintendent's remarks are intended as much for the little ones as for the rest; but they do not catch one word of it; it all flies over their heads, because he does not speak in words the meaning of which they can comprehend. The superintendent often wonders why the children cannot sit still and give him their attention even while he makes a few remarks. Let him frame his thoughts in easy speech, directed to *them*, as if he considered them also a part of the school, and note the result. He need never fear the older ones will not listen because his talk is too simple. Ofttimes he will find both classes more attracted. It may not sound quite so elegant "to ask for money to get books and papers and to help the foreign mission work," as it is "to plead for funds to procure supplies and to assist in foreign missionary enterprises;" but when the contributions are handed in, a great many more pennies will be found in the envelopes, just because some of the little children's hearts were reached, and coveted treasures freely bestowed because they knew all about it, and so wanted to help.

If we cannot have all the new appliances in our schools, let us do the best with what we have. Every one has books with Bible pictures, and with the help of these, or a blackboard outline, the lesson can be made so delightfully simple and interesting that Sabbath-school will be a thing to be looked forward to with pleasure all through the week.

SARAH ISADORE MINER.

ORDER IN SABBATH-SCHOOL WORK.

WHILE methodical work cannot take the place of zeal and power, these last may be expended in vain unless used in connection with well-balanced plans. Steady work, well directed, will accomplish far more than spasmodic effort, though attended with fiery zeal. Indeed sometimes too much zeal overdoes a well-meant attempt, because it is so rarely accompanied with that matured thought which insures success. Like the cyclone that destroys the equilibrium of everything in its path, the stormy power of an independent teacher may become a disturbing element to be avoided rather than sought after.

On the other hand, it is not well to depend so much on system, as to lack the essential element of power. This is needed to aid one in keeping out of the dull, mechanical rut of tediousness,—an enemy which has choked out the life of so many Sabbath-schools. "Let everything be done decently and in order," is a motto that, if carried out in the Sabbath-school, cannot fail to add to the efficiency of its work.

There are some who do not think it essential to plan to meet emergencies in their class work, but expect, in any case, to act upon the impulse of the moment. Yet those who practice this course would not be so indiscreet as to plead its utility before their classes. Indeed, they would not like to have their pupils suppose for a moment that they had not thoroughly mastered the details of the lesson; for they well know that when such an impression obtains in the class, their influence as teacher has begun to wane. And this but precludes loss of interest on the part of the pupils, and the speedy disintegration of the class.

Thus it may be seen that one who does not make the needed preparation for class work, jeopardizes his reputation and influence as teacher every time he neglects such duty. It is absolutely necessary to good Sabbath-school work that the teacher should retain the confidence of the class in his ability to teach them. And when this can be no longer done, it would be better that another assume the part of teacher in his stead.

There is more power in example than is generally supposed. The words of the man who lectures his son upon the evils of tobacco-using, and persists in the habit himself, can have little effect, because it can be readily seen that the father has either misrepresented the habit, and overdrawn his description of its evils, or else he means to deliberately indulge himself in that which is wrong. It is just the same with the teacher. He who would have his class master the lesson, must show them, by the thoroughness with which he himself has entered into it, that such a thing can be done. Otherwise it is useless to exhort the class to a better preparation of the lesson.

Another necessary factor in Sabbath-school work is united effort. That is, every teacher should work in harmony with the plans of the officers. Right here it is expected that some may ask, Must this be done when it is manifest that my way is better than that of the superintendent? Under all circumstances it is better for teachers to carry out the general plans of the superintendent. A moment's thought will show this to be so. If one teacher should show contempt for the judgment of the leading officer by taking a contrary course to that marked out for the school, he not only discourages that officer in his work, and tempts him to relax his efforts in behalf of the school,

but an example has been set for others to follow, and so place the school where no other person could hope to succeed in doing good work as the leader of the school.

Not only this, but such a course on the part of a teacher is quite sure to recoil on his own head. He does not move out in this way and keep still about it; he lets his pupils and others know how much better he thinks his own plan than the general one laid down for the government of the school, and by so doing, he sows, perhaps unconsciously, the seeds of disunion, that ripen into discord in his own class, causing him perplexity, and consequent abandonment of his charge. If it is plain to one that the general plans of the school do not work to the best advantage, the quickest way to show it to all, is by carrying that plan out in its minutest detail; its injurious effects cannot fail to be seen, and a call for a change would be unanimous. To do good work in the Sabbath-school, there must be union of effort.

J. O. C.

MAKE IT REAL.

WHEN a child, in his study of the Bible, comprehends the harmony existing between known facts and its narrations—discovers that the mention therein of the direction taken, points passed, and time occupied in the performance of any journey, corresponds to the geography of the land, his mind is strongly, though perhaps unconsciously, fortified against future skepticism; for there is nothing more powerful to confirm one's faith than consistency.

But a child's ideas of Bible localities are often as mythical as the popular conception of heaven,—a place "beyond the bounds of time and space." We have found scholars who were astonished at a proposal to locate Palestine on the maps in their school atlas. They had not the faintest idea of its whereabouts; and some have even declared that they didn't suppose there was any such place in the world now—they thought it was simply something the Bible told about, but that no one knew at all where it had been. The fact that people of our acquaintance have been there, sailed on its seas, and climbed its mountains; that letters pass through our mails addressed to English-speaking people in Jerusalem; that plans have been agitated for building a railroad in the Holy Land; that different nations are contending for the possession of that small but once densely-populated country—all these things are a revelation to many of our brightest Sabbath-school scholars.

The mere abstract statement of distances and directions fails to impress a child's mind. It is quite desirable that all numbers should be brought within his comprehension by comparison. The statement that the Dead Sea is thirteen hundred feet deep, leaves but a vague impression. Better to call the depth a quarter of a mile, and, to make it even more definitely understood, calculate how many times greater that would be than the deepest well or shaft down which the pupil has ever looked. The distance between various points may be represented by the distance the scholars have to come to Sabbath-school, or that they have traveled in going to camp-meeting, or on any other occasion. The height of mountains can be understood by estimating how many houses, stacked one above the other, would be equal to that elevation; and that of the cliffs about the Dead Sea, by supposing a big farm tipped up to a perpendicular. When large numbers of people are spoken of, we may calculate how many churches the size of ours would seat them, or what town near by contains about that number of inhabitants.

Certain facilities, as maps, blackboards, pictures, etc., have justly come to be considered requisite to the intelligent study of the Scriptures; but the mere possession of, or reference to, these aids, is of small avail, and their unwise employment may even obscure the ideas they are designed to make more plain. Equally needful with the facilities is the faculty of using them, and that tact and judgment which will devise methods of illustration by the employment of the simplest means—discover facilities where none were supposed to exist.

A young teacher, called upon to teach a class in a small school unprovided with maps, tablets, or other teachers' helps, found that the geographical names which had been diligently taught to the children, lay as a futile mass upon their minds; whereat, in lieu of better means, she assumed that the room which they occupied was the Holy Land; the east wall, the river Jordan; the adjacent room on the west, the Mediterranean Sea; the one south of that, Egypt. And thus the travels of Jacob's sons were depicted so clearly before the class, that they "besought that these words might be" taught "to them the next Sabbath."

On our maps of Palestine, in order to economize space, but a small section of the Mediterranean Sea is represented; and as this does not indicate the shape of that body, and is designated "Great Sea," the scholar entirely fails to recognize it as the familiar feature so prominent in many of the maps in his geography. But an attempt to supply this deficiency by employing the more general

maps, results in attracting the attention from the object of study to the new points presented. To obviate this difficulty, the blackboard can be employed to good advantage by having drawn thereon an outline of adjacent countries, while this particular territory at the eastern terminus of the sea may be more minutely depicted. Especially is this well where mention is made, in the lesson, of Syria, Egypt, or other remote places. The location may be more clearly identified by attention to those general features with which the pupil has become familiar in school,—the river Nile, with its many mouths, and its size compared with other rivers of the world, the peninsula of Italy, with its boot-like shape, etc.

In teaching the geography of the Bible, as well as all other of its facts and truths, precaution is to be taken lest the pupil's attention be diverted from the things to be taught, to the means employed in teaching. We should never allow ourselves to use any method of illustration simply because it is attractive or novel, even though it may have the secondary recommendation of fitness. But any means which is so efficient in illustrating the lesson that its novelty is eclipsed by the clearness with which the vital points are made to appear—surely that means is justifiable, whether prescribed by eminent educators, or conceived by the teacher to meet an emergency.

No school can be so well equipped with artificial aids as to be able to dispense with inventive genius on the part of superintendent and teachers. Our methods must be adapted to the minds of individual scholars. Objects within the scope of their observations are the teacher's fittest auxiliaries; and an illustration is the more forcible which springs spontaneously from the mind of him who presents it. The freshness with which one presents impromptu expositions, gives them an advantage over those, which, though more finished, are delivered second-hand.

Thus, while we do well to glean suggestions from fellow-workers, and grow wise by their experiments and experience, we do ill to attempt to walk in their shadow. Let us stand forth where the same luminaries which have enlightened them, may also shine on us. Let us bethink ourselves of the needs of the case, reason regarding the objects to meet those needs, and watch the results of their employment.

MRS. ADA D. WELLMAN.

HANDLING THE WORD OF GOD HUMOROUSLY.

THERE may be doubt about the "prosperity" of a jest under ordinary conditions, but a joke about a Bible verse or character is sure to raise a laugh. The poorest joker, the dullest laborer in the field of fun, can count on success if he takes the word of God for his material. Generations of irreverence have covered the ground quite thoroughly, but there is left enough text and personality for generations to come to handle humorously. The future as well as the past is secure, if irreverence of this sort is to continue.

Judgment in this matter must begin at the house of God. Amateur and professional scoffers have their account to render for ridicule and sneers; but I wish to deal now with the unconscious and undesigned irreverence alike of persons set apart to preach and teach, and of persons who have set themselves apart to hear, not forgetting the average theological seminary student. The "funny column" of religious newspapers, likewise, must not be slighted.

The traditional jest naturally comes first in the series. A person often merely hands down to his children an amusing story of misused or abused Scripture, which he, in turn, heard his grandfather tell with glee. Certain passages of the Bible have a humorous "annex," built generations ago; and the noble outlines and fair colors of the text-structure which the Holy Ghost planned, are sometimes overshadowed by the building of which Humor was the architect. Mistaken emphasis, grotesque combinations of verses, fanciful interpretations, comparisons which impair rather than compare,—these and many other helps to absurd associations are reported and transferred by father to son. There is an invincible life-spirit in these traditions which imperils the proper reception of the word of God. Much that our grandfathers did is our joy and pride, but their bequest of Bible jokes is a costly inheritance.

We contribute fresh material for fun at the expense of the Bible, furthermore, by repeating the laughable and often extraordinary comments of young children on Bible stories. The child's strange views about the sacraments, for example, are frequently quoted with the inevitable result of causing listeners to associate what is diverting with these inestimable treasures. Even more harmful and offensive is the perpetuation of childish sayings about the person and work of God. The praise which is perfected "out of the mouth of babes and sucklings" God delights in; but it nowhere appears that childish humor about his being and doing is looked upon by the Almighty as a religious vehicle.

It is not necessary to mention the various ways in which disciples of Christ help his adversaries by this heedless in-

dulgence in a humorous use of the Scriptures. What offender cannot easily catalogue the variations on the fundamental and irreverent note? One argument used by opposers of an unrestrained liberty of handling the Scriptures would have less weight if men and women who profess to love the word of God set the example of frowning upon the joking habit, whose victim goes to the Bible hopefully and constantly, as Bible people went to Jacob's well.

A minister recently preached in one of our cities a "Let go" series of sermons, which included, it is said, an admonition to "let go" of your neighbor's umbrella. A "Let go" organization formed to stop jests on and about the Bible would have its hands full, and ought to date from this month. If all joined it who need to reform in this regard, what expert could easily take the census of the membership? What an impressive company of ministers, Sabbath-school teachers, and other Bible students, might swell the array!

It is much to have an unchained Bible; it would be more to have a Bible handled with a reverence which believes that God gave his word, not that its text might make men laugh, but to move them to live as his sons.—*Rev. Geo. T. Packard, in S. S. Times.*

THOUGHTS ON BIBLE STUDY.

THE Bible is a wonderful book, full of variety, and its study is like the exploration of a world. A universe of truth is brought before us in this one volume. Its prophecies loom up like grand mountains, its history rolls on like a majestic river, and its fields blossom with beautiful promises.

The results of Bible study are the highest that can be attained, because if the knowledge thus obtained is rightly utilized, it not only makes us better citizens, fathers, mothers, brothers, sisters, and children,—better fitted for the daily duties of life; but it also—and this is the most important consideration—*makes us "wise unto salvation."* No object in life can be greater than our final salvation, and the Bible is the grand Guide Book which shows us the way to this goal. This gained, we gain everything. How important, then, is the study of the Bible!

The Bible is God's revelation to the children of men, and hence it is intended to be understood. But in it are also mysteries, as in the great and wide sea or in the illimitable fields of space. And to fathom these requires hard thinking and intense study. And herein, methinks, is a wise provision of its Author; for the harder we labor for a thing, the more we appreciate it. Thus it is in the study of the sciences, the deeper we penetrate into their mysteries, the more fascinating they become to us, the firmer hold we get upon them. So also with the Bible. To *know* it, *truly prize* it, and *rightly use* it, we must *study* it, explore it, dig deep into its rich mines of eternal wealth as the toiling miner digs into the earth for the perishable gold. And the greater our efforts in this direction, the more precious gems of truth we will gather, and the more we will appreciate the riches obtained.

We may study the Bible philosophically, delighting in the depth, strength, and harmony of its truths. We may study it poetically, inhaling its sweetness and fragrance, and rejoicing in its beauty and sublimity. We may study it as educators, drawing from it principles and methods to aid us in the school work which is made necessary by its existence as a book. We may do all this, indeed, and yet not receive that eternal good from it which it is our privilege to obtain. In order that the Bible may make us wise unto salvation, we should study it as spiritually-minded searchers after truth, with an earnest desire to know and do the will of God. They who thus explore "this world of revelation to find what there is in it to feed thought and affection, and to strengthen life," will find their efforts amply rewarded.

We should study the Bible not only for our own profit, to know and appreciate the truth for ourselves; but we should also study it that we may be the means of helping others to see and know the truth. We should study it with a spirit of implicit faith, of self-appropriation, of cordial assent to all its teachings, of profound reverence for its truths and its Author, of prompt and perfect obedience to all its precepts, of fervent, believing prayer, of genuine delight in it as the divine revelation of wisdom, power, and love.

We should study the Bible *often*. The famous Dr. Johnson on his death-bed said to a young friend: "Read the Bible every day of your life." Not a little resolution will be required to form a habit of doing this, but neither circumstances nor state of feeling should be allowed to interfere. An old writer says: "As a bar of iron by long lying in the fire waxeth red hot, so that soul which daily employeth itself in reading and meditating on the word of God, groweth to be spiritual and divine, and is kindled in a fire of holy devotion and love by the word of God."

In the daily study of the Bible, apply its truths to your

own heart and life, testing its power by your own experience and its divinity by its efficiency in you. Ponder its truths carefully, and draw inferences from them. Search for the root-thoughts, as the astronomer searches the heavens for an expected star.

We should study the Bible as diligently and attentively as we study some other branch of literature or favorite science, using every power of intellect and the same standards of criticism which we apply to other writings. We need the same mental concentration and energy in this study as in the study of any other subject. It is said of Socrates that he would "stand plodding on points of philosophy in the same posture of body for hours together not sensible of anything that was done about him." How many thus study the Bible, which is of infinitely greater value than any system of worldly philosophy?

In studying the Bible for instructional power, we should keep in mind the needs and circumstances of those we are to teach or counsel, so that we may adapt its teachings to their wants. "The arrow must be well made, but it must also be well aimed, or the bow will be bent in vain. It is a waste of powder to shoot at random. To aim at the mark, we must *see* it. To touch a heart, we must *know* it, and, therefore, must study God's word with especial reference to the heart to be healed or helped by it."

In conclusion we will quote the following paragraph from Dr. J. H. Vincent: "Study the Bible in the light of *nature*, which is the 'oldest' revelation, and study it in the light of your own experience, which is to you the 'newest,' the latest revelation of God's wisdom and grace. Open the Bible, and look at the earth and sky. From flower and star look back to the Bible. Read both books. Study them together. Open the Bible, and look into your own heart. In the light of new-found peace, of temptation, of victory, read the Bible again."

A. SWEDBERG.

TRAINING FOR SABBATH-SCHOOL TEACHERS.

It may be laid down as a principle to which there are no exceptions, that training is a prerequisite of all first-class work. Whether one makes a shoe, or trims bonnets, or builds a house, or paints a picture, or preaches a sermon, or teaches a lesson; to do his work well he must have some training. The training may be in school or out of it, it may be gained under a master or without one; but no person can do good work in any department of life without some training. Teaching in the Sabbath-school comes under this general law, and therefore we may assert that the Sabbath-school teacher needs training for his work.

But there are special reasons why the teacher in the Sabbath-school, of all people, especially needs training. For there are certain conditions surrounding his work, and certain characteristics belonging to it, which make preparation on his part an absolute necessity. If other workers should train themselves, the Sabbath-school teacher ought to, and must.

For instance, there is a requirement of training in the limitation of his opportunity. The boy is present at the public school through the week, five hours of five days, twenty-five hours in all. The lesson of one day is reviewed on the next, before the pupil has had time to forget it. The errors in teaching can be corrected before they have done much harm. There is great power in continuity of instruction; that which is taught day after day in the successive sessions, at last penetrates the brain of the dull-est scholar.

But suppose that the school were held for only an hour, or at most, an hour and a half, on one day in each week. What a glorious chance for the boy to forget, during the six days, all he learned in one! How much would then depend upon the teacher in that brief session! How important that the teacher should know just what to teach, and how to teach it, so that no mistake shall be made, and the truth shall be fixed so deeply in the child's mind that all the fascinations of the week shall not eradicate it! Just there are the conditions of the Sabbath-school, and hence there is far greater reason why the Sabbath-school teacher, more than the secular teacher, should be thoroughly trained for his work, that not one moment of the lesson-hour shall be lost, that the truth to be taught shall be most carefully chosen, and that it shall be imparted in the most skillful manner.—*Dr. Hurlbut.*

A TEACHER might indeed learn all that he needs to know about his lesson by studying it at home with the use of the best available helps. But no teacher can learn all that he needs to know of the way in which other persons look at that lesson, and of the difficulties which they find in its study, unless he attends a teachers' meeting, where such matters are talked over freely. Hence it is that the best teachers are sure to be at the teachers' meeting; or, at all events, that the teachers who attend the teachers' meeting come to be better than the best.—*S. S. Times.*

OVER AND OVER AGAIN.

It is not alone in testing the measure of knowledge already imparted to the scholar, that the work of reviewing has its importance and value, in connection with the teaching-process. Reviewing has also much to do with deciding the measure of knowledge secured by the scholar. Reviewing not only shows how much the scholar has been caused to know of the truth which his teacher has brought before him; it also causes the scholar to know much that otherwise he would not know; and, again, it enables him to continue to know much that he was caused to know for the time being, but which he would again cease to know, if he were never reviewed in his attainments of knowledge.

We rarely learn a truth, or a thing, by a single hearing or a single effort at doing. A little child has, commonly, to have a word said over to him many times before he can say it plainly himself. As he grows older, he has to practice his lessons repeatedly, in order to their learning. So simple a thing as the drawing of a straight line, or the making of the letters of the alphabet, is not to be done off-hand at the first showing how. Seldom can even a sincere lover of music catch a new tune which fastens his attention and delights his ear, if he hears it no more than once. . . . Men of the strongest mental powers want to read over and over again those books which they value most; and their feeling is that they could not learn all that those books can teach them without these repeated readings. And so it is all the way along from childhood to maturity: reviewing a truth once learned is essential to fastening that truth firmly in the mind that has received it.

Without frequent reviewing, truths once learned by us most thoroughly are liable to pass from our memories; and, again, the truths which are now fresh in our minds will fail to become a permanency there. And if this be so with all of us, there is peculiar need of frequent reviewing in the process of teaching—which is a process of causing our scholars to know that which we would have them to know for now and for always.

The times and the methods of wise reviewing for the purpose of fastening truth in the scholar's mind, are not materially different from those which are desirable for the testing of the attainment in knowledge already made by the scholar. That which is most important to be remembered should be given largest prominence in reviewing. In many cases a truth should be reviewed, or repeated, or reiterated, at the time of its first mention. That was the way in which our Lord and his disciples frequently impressed a truth to which they attached peculiar importance; sometimes with a slight change in the phraseology and meaning, and again in the very words first employed. "Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of heaven." Again, "Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep." Can any one doubt that these truths were more firmly fastened in the minds of their hearers by their threefold repetition in immediate review? Nor was that an uncommon method with our Lord, in his teaching.

There has been no time since these days when there was not an added power in simple repetition, as a means of fastening a truth in the minds of hearers or readers.

A few review questions on last Sabbath's lesson may wisely be asked at the beginning of each Sabbath's teaching exercise. A few questions tending to bring out the chief points of the day's teaching may follow at the close of that exercise. All the way along in one's teaching work, review questions, designed to bring up afresh and fasten anew important truths which the teacher wishes not to be forgotten, may be asked, in conjunction with the current teaching. Sometimes the mere repetition of a question, immediately on its being answered, may tend to impress and fix the answer itself in the mind of the scholar who gives and repeats the answer, as would not otherwise be possible.

At stated times and at other times, at any time and at all times, review questioning is in order, for the making firm and secure in the scholar's mind, of that which has

once been put there, but which will pass out of mind unless it be often recalled to memory. You know what you deem of most importance in all that you have caused your scholars to know through your teaching. Let that be the main subject of your review questioning.—*Teaching and Teachers.*

WEST VIRGINIA SABBATH-SCHOOL ASSOCIATION.

THE first annual session of this Association was held at Salem, West Virginia, in connection with the camp-meeting, July 24-31, 1888. The first meeting of this session was called at 5 P. M., July 25. The President being absent, the Vice-President, D. N. Meredith, occupied the chair.

Following the usual devotional exercises, the report of the organization of the Association was read. Two new schools have been added to the Association in the past year. Five were represented at this meeting. Two schools were not represented.

On motion, the Chair was empowered to appoint the usual committees, which were subsequently announced as follows: On Nominations, J. F. Meade, D. Haddix, R. F. Hamilton; on Resolutions, R. A. Underwood, E. W. Farnsworth, Clement Eldridge.

Meeting adjourned to call of Chair.

SECOND MEETING, AT 4 P. M., JULY 30.—After the usual devotional exercises and the reading of the Secretary's report, the Committee on Resolutions presented the following report:—

Resolved, That we do all we can to interest the children and youth in the study of the precious truths contained in the Sabbath-school lessons.

Resolved, That we indorse the plan of giving Sabbath offerings to sustain the Sabbath-school work; and that after meeting the necessary expenses of the school, we send all that remains to the London Mission.

Resolved, That we will hold teachers' meetings as often as practicable, and work in harmony with the plans of the General Sabbath-school Association. It was moved to adopt the report by considering each resolution separately. These resolutions were spoken to by several, and adopted.

The report of the Committee on Nominations being called for, the following was presented: For *President*, D. N. Meredith; *Vice-President*, A. A. Meredith; *Secretary and Treasurer*, M. L. Meredith. *Executive Committee*, D. N. Meredith, A. A. Meredith, M. L. Meredith, J. F. Meade, and E. B. Hoff. This report was adopted by considering each name separately.

Meeting adjourned *sine die*.

D. N. MEREDITH, *Pres.*

NELIA M. STONE, *Sec.*

VIRGINIA SABBATH-SCHOOL ASSOCIATION.

THE fifth annual session of this Association was held at Woodstock, in connection with the camp-meeting, July 31 to August 7, 1888.

FIRST MEETING, AT 5 P. M., AUG. 2.—The President, T. H. Painter, was in the chair. The minutes of the last session were read and approved. The President spoke of the progress of Sabbath-school work in the State the past year. Interesting remarks were made by others. By vote, the Chair was authorized to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AT 6 P. M., AUG. 7.—Previous to this meeting, the Chair had appointed the usual committees, which were as follows: On Resolutions, C. Eldridge, R. T. Fultz, P. Painter; on Nominations, A. C. Neff, R. D. Hotel, E. W. Farnsworth. The Committee on Nominations not being ready to report, the Committee on Resolutions presented the following:—

Resolved, That the President of this Association attend each quarterly meeting once a year, and work in the special interest of our Sabbath-schools.

As there are only four schools in the State, it was thought best that the President should visit each school once a year, and work up the interest in that way. This resolution was unanimously adopted. The Committee on Nominations presented the following report: For *President*, T. H. Painter; *Vice-President*, M. G. Huffman; *Secretary and Treasurer*, Katie M. Neff; *Executive Committee*, T. H. Painter, M. G. Huffman, C. V. Woods. The nominees were elected to their respective offices.

TREASURER'S REPORT.

Cash on hand at beginning of year,	\$12.33
Received during year,	12.69
Total,	\$25.02
Cash paid out,	\$14.42
Balance on hand,	\$10.60

Adjourned *sine die*.

T. H. PAINTER, *Pres.*

AMY A. NEFF, *Sec.*

PROCEEDINGS OF THE MAINE S. S. ASSOCIATION.

THIS Association convened on the camp-ground at Bangor, Sept. 4-11, 1888.

FIRST MEETING, SEPT. 4, AT 4:30 P. M.—President in the chair. The Secretary being absent, W. J. Dunscomb was chosen secretary *pro tem*. On motion, the reading of the minutes of the last yearly session was omitted.

The Chair was empowered to appoint the usual committees on Nominations and Resolutions, which were as follows: On Nominations, D. B. Skidgill, I. S. Ricker, Wm. Morton; on Resolutions, R. S. Webber, G. W. Howard, S. H. Linscott.

SECOND MEETING, SEPT. 5, AT 5 P. M.—The report of the previous meeting was read and approved, also that of the session of 1887.

The Nominating Committee then presented the following report: For *President*, S. J. Hersum, Belgrade; *Secretary*, Ida Grant, Hartland; *Executive Committee*, R. S. Webber, G. W. Howard. The report was adopted by considering each name separately.

The Committee on Resolutions presented the following:—

Whereas, The Sabbath-school has become a great power in the hand of God to impress upon the hearts of parents and children the truths of the third angel's message, therefore,—

Resolved, That we make every effort in our power to make our Sabbath-schools a success.

Whereas, We believe that many will be brought into the truth by an earnest study of the word of God; and,—

Whereas, The Sabbath-school is devoted particularly to the study of the Bible; therefore,—

Resolved, That it is our duty to make great efforts to establish new Sabbath-schools among our people.

These resolutions were considered separately and adopted.

Meeting adjourned *sine die*.

S. J. HERSUM, *Pres.*

W. J. DUNSCOMB, *Sec. pro tem.*

To State Secretaries.—It may be well to state that the new book for "State Directory and Cash Memoranda," can be made to cover four years instead of two, as mentioned in the last WORKER, by using the two pages opposite for the record of one school. Many prefer this plan. Let this most excellent book be adopted by each State secretary.

Questions Answered.

1. *Has the superintendent authority to conduct the Sabbath-school according to a plan of his own, and at the close of his term to appoint a committee to nominate officers for the ensuing quarter, when a majority of the members present are opposed to such an arrangement?*

The superintendent should continually seek the counsel of the adult members of the school, and endeavor to conduct the school in accordance with their judgment and the prescribed methods recommended by the State and International S. S. Associations. The manner of selecting the nominating committee should be decided by vote of the school. If the school authorize the superintendent to appoint such committee, he may do so; otherwise the members of that committee should be selected by vote of the school.

2. *Is it the place of the retiring superintendent to appoint teachers for the children's classes for the ensuing quarter?*

The natural supposition is that all appointments made by a superintendent are valid only during the quarter for which and in which they are made. It is recommended, however, that teachers continue to act until others are appointed to fill their places. It is the prerogative of a superintendent to make changes in teachers whenever in his judgment they are needed.

3. *Should the secretary make orders for supplies without the co-operation of the superintendent?*

He should not. The officers of a school should consult together regarding the purchase of supplies, and act harmoniously. If, however, any one member be selected as the purchasing agent for the school, and authorized to act upon his own judgment, the case is different.

4. *Is it the superintendent's privilege to know of the financial condition of the school?*

It is not only his privilege, but his duty as well.

5. *Should teachers of the children's classes be required to purchase their own lesson books, or should they be supplied by the school?*

They should be supplied by the school, unless teachers desire to purchase them.

6. *Is it proper to take up a special collection on the Sabbath for the purpose of paying off a debt, or to make a special purchase of supplies?*

We think not. Such a proceeding partakes too much of commercial transactions to be consistent Sabbath work.

The Sabbath-School.

THIRD SABBATH IN OCTOBER.

OCTOBER 20.

THE THIRD ANGEL'S MESSAGE.

LESSON 16.—THE FINAL CONTEST AND THE VICTORY.

1. Who will be the National Reform king?
2. Who alone will refuse to acknowledge him as Christ?
3. What do the National Reformers say will be done with all such? *Ans.*—"The day is coming when all professed Christians who deny the kingship of Christ over the nations, together with their infidel confederates, will, at Christ's command, be slain before his face, because they will not have him to reign over them."—*Secretary M. A. Gault, in Christian Statesman, January 14, 1886.*
4. What did the prophecy say they would do? *Rev. 13: 15.*
5. What then will those be doing? *Rev. 14: 12.*
6. What then will be the work of the great false christ? *Mark 13: 22.*
7. What have we found to be the one part of the commandments of God, above all others, that distinguishes those who obey the third angel's message? *Ans.*—"The keeping of the Sabbath of the Lord?"
8. What will be done by the great false christ to seduce them from this? *Ans.*—"In his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed."—*Great Controversy, Vol. 4, p. 442.*
9. What crowning wonder will be wrought to confirm this? *Rev. 13: 13.*
10. What answer may be made by all? *Ans.*—"The seventh day is the Sabbath even though heaven itself comes down." *Matt. 24: 35; Luke 16: 17.*
11. When they yet refuse to receive the mark of the beast and to worship his image, what then will be done? *Ans.*—"A decree will finally be issued, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death."—*Id., p. 445.*
12. Are any put to death when the time expires? *Ans.*—No. See note.
13. Where are they next seen? *Rev. 15: 2.*
14. What song do they sing? *Verse 3.*
15. Can anybody else learn that song? *Rev. 14: 3.*
16. What was the song of Moses? *Ans.*—"The song of victory that they sang when God gave deliverance from Pharaoh's oppression."
17. What, then, will be the song of these? *Ans.*—"The song of their deliverance."
18. Deliverance from what? *Ans.*—"From Satan's oppression through the power of the beast and his image."
19. What was one main cause of Pharaoh's oppressing Israel? *Ans.*—"The keeping of the Sabbath." *Ex. 5: 5.*
20. What will be the cause of the wrath of Satan, and the tyranny of the beast and his image, upon those who obey the third angel's message? *Ans.*—"The keeping of the Sabbath."
21. Then why is it that only these will be able to sing the song of Moses? *Ans.*—"Because only these, of all the world, will have been delivered from such bitter oppression."
22. What will these have received that they might be saved? *Ans.*—"The love of the truth."
23. What will be their shield in the time of the seven last plagues? *Ps. 91: 4.*
24. When they approach the glittering gates of the glorious city of God, what will be said? *Isa. 26: 2.*
25. What else is a part of their song? *Rev. 15: 3, last part.*
26. As none others can learn this song, what would this show? *Ans.*—"That these are counted worthy to receive such views of the works and the justice of God, as none others can."
27. How do they obtain these views? *Rev. 14: 4, last part.*
28. Where and with whom shall they dwell? *Rev. 7: 15-17.*

NOTE.

QUESTION 11.—"As the time appointed in the decree against God's people comes, the inhabitants of the earth unite to destroy the disturbers of their peace. In one night they determine to strike the decisive blow that shall forever silence the voice of the reprover. The waiting ones, in their solitary retreats, are still pleading for divine protection. In every quarter, companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. With shouts of triumph, with jeers and imprecations, they are about to rush upon their prey.

"But lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens,

and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant, and long to be shielded from its overpowering brightness.

"The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, 'It is done.'

"That voice shakes the heavens and the earth. There is a mighty earthquake. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of the hurricane, like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear with their living freight. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Great hailstones, every one 'about the weight of a talent,' are doing their work of destruction. The proudest cities of the earth are laid low. The costly palaces, upon which the world's great men have lavished their wealth, in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people who have been held in bondage for their faith, are set free."—*Great Controversy, Vol. 4, chap. 35.*

Our Scrap-Book.

THE SCENT OF DOGS.

OUR sense of smell is hardly keen enough to enable us to understand how it is possible for the dog to do all he can do with his nose. We cannot, for instance, distinguish by the smell a rabbit's foot from a piece of bark, which it seems most to resemble—probably because the bark is the strongest-smelling substance with which the foot usually comes in contact.

But not so with the hound, or even with many common cur-dogs. Not only will they recognize the scent of the foot itself, but, hours after the rabbit has passed along, they can follow him unerringly by the scent of the spots where he touched his light feet to the ground. What proportion of the odor of the foot can there be left upon a spot where it has merely rested for an instant? And yet a dog with a good nose first will find an invisible track, and then will determine, by snuffing for a few yards back and forth, which way the animal passed. Then he will follow all the windings and doublings which the animal has made, either in searching for food, or after he is "up," in escaping his pursuers.

If this be wonderful, what is to be said of a dog's never confusing the track of one rabbit with that of another? After a dog has once seen that a rabbit is dead, he will never notice its track again, but will set off upon some other track, which often is much fainter than that of the one just killed, though the two may cross each other and be intermingled in innumerable places. The bloodhound, which is the keenest-scented of all dogs, can follow his master or his victim, no matter how many others may tread in the same path.

We can hardly believe that these things are done solely through the sense of smell; but that is the best that science can make of it as yet.

There are many other facts which demonstrate the power of the dog's scent. I once knew a hound which would never eat bread, and yet was quite fond of raised biscuit, the same thing in every respect, save that it contained a little shortening. One might take in one hand a piece of bread half the size of a pea, and in the other the same amount of biscuit, and the hound would smell of both, and never make a mistake in selecting the biscuit.

The power of scent of even the keener-nosed common dogs, such as the bull-dog, can be tested by fastening a bit of meat to a string, and dragging it about the yard when the dog does not see you, hiding it at the end of the trail, and then afterward putting him on the search for it where you started. If he has a good nose, he will go over the same path you took, and find the meat. Leave no string on the meat, however, as it might injure him to swallow the string.

All hounds save the greyhound run entirely by scent. When they come upon the faint scent of a track, they will work along it until it grows fresher, and then begin to bay or "give tongue." There is always a correspondence between the baying and the trail. An experienced hunter can tell by the baying not only where the dog is, but, by the frequency and confidence of the sound, how fresh the trail is—that is, how close upon his game the dog is. All hunted animals have a way of doubling, or running in circles. Hence, if a hunter observes by the baying that his

dog is going away from him, he waits patiently, sometimes for minutes, sometimes for hours, until the circle is made, and he hears the dog approaching. Then he is on the alert for a shot, for the game is probably not many rods in advance of the dog.

A hound is seldom lost. His nose is his compass. Whenever he pleases, he can take up his master's track and find him, or he can retrace his own steps homeward.

Dogs do not seem to enjoy those odors that please us. A dog will turn away disappointed and indifferent from the finest of perfumes. Except the scent of those things which he would like to eat, I have never found anything that seemed to delight a dog's sense of smell.—*September St. Nicholas.*

GLASS BEADS AND BARTER.

MARCO POLO is said to have been the first who urged the Venetians to make beads for the African market, and to have pointed out to them the proper routes by which their goods could be spread over the country. The trade seems to have been a very thriving one ever since.

Burckhardt, who traveled in Nubia in 1814, says that every district has its own particular kind of bead, which is not in fashion in the neighboring districts. At Shendy, glass beads have not the same currency that they have in Abyssinia and Darfour, though they are seen in the market. The white glass beads of Bohemia are most liked at Darfour. He calculated that four or five hundred chests of Venetian beads, weighing ten hundred weight each, were sold at Cairo annually. At Djedda he describes some dozen varieties of Venetian beads prepared for the inland market, each packet arranged with its sample bead outside, and each known by its special name, as the renowned King's Saddle, Hassan Beg, and so on.

Modern travelers see the same practice in Arab shops of to-day. Burckhardt describes one particular sort of bead called "reysb," imported from Surat, in India, which he thinks were colored agates. These formed the principal article of exchange for slaves at Djedda. These beads were worth fifteen dollars a thousand, which would purchase at Kordofan six female slaves; and as the beads were easily transported, the trade must have been very profitable. He describes the chiefs' adorning themselves with amber and coral, but says the Venetians sent false coral into the market.

The Venetian beads were made, doubtless intentionally, as much as possible like the ancient ones so dear to Africans; but they seem to have been unable to make the mosaic beads—an art rediscovered in more modern times. It is these ancient mosaic beads which command such high prices at Ashantee. After the late war, officers of the British army described the desire of even civilized people to purchase the aggy beads brought from Coomassie, which they valued more than coral of the same weight, doubtless from a lingering half belief in the charm supposed to belong to them.—*Selected.*

PLANTING TREES BY ARTILLERY.

THE *S. S. Classmate* gives a novel but successful way of planting fruit trees, as related by Mr. James Nasmyth in his biography. It is as follows:—

"The Duke of Athole consulted my father as to the improvements which he desired to make in his woodland scenery near Dunkeld. The duke was desirous that a rocky crag, called Craigybarns, should be planted with trees to relieve the grim barrenness of its appearance. But it was impossible for any man to climb the crag in order to set seeds or plants in the clefts of the rocks. A happy idea struck my father. Having observed in front of the castle a pair of small cannon, used for firing salutes, it occurred to him to turn them to account. His object was to deposit the seeds of the various trees in the soil in the clefts of the crags. A tinsmith in the village was ordered to make a number of canisters with covers. The canisters were filled with all sorts of suitable tree seeds. A cannon was loaded, and the canisters were fired up against the high face of the rock. They burst and scattered the seed in all directions. Some years after, when my father revisited the place, he was delighted to find that his scheme of planting by artillery had proved completely successful, for the trees were flourishing luxuriantly in all the recesses of the cliff."

A WHALE WITH A RECORD.

A LETTER from Captain Chace, of the American whaling ship *Niger*, now on a cruise in the South Seas, says that after an exciting chase they captured a fourteen-ton sperm whale off the East Cape, N. Z. In cutting up the fish, the head of an old-fashioned harpoon, of the make of thirty-five years ago, was found imbedded in the blubber. A large lump had formed around the iron, which was in a good state of preservation, the projecting part showing the action of the water. It must have been in the whale twenty years or more. The marks on the harpoon showed it to have been manufactured in London in 1857.

THE public funds in Iceland are kept in a large iron chest secured by a double lock having two keys. The chest is kept in the governor's house; and whenever opened to receive or pay out money, both keys must be procured from the governor and treasurer.

For Our Little Ones.

A SONG FROM THE SUDS.

QUEEN of my tub, I merrily sing,
While the white foam rises high;
And sturdily wash and rinse and wring,
And fasten the clothes to dry;
Then out in the free, fresh air they swing,
Under the sunny sky

I wish we could wash from our hearts and souls
The stains of the week away,
And let water and air by their magic make
Ourselves as pure as they;
Then on the earth there would be indeed
A glorious washing-day!

Along the path of a useful life,
Will heart's-ease ever bloom;
The busy mind has no time to think
Of sorrow or care or gloom;
And anxious thoughts may be swept away
As we bravely wield a broom.

I am glad a task to me is given,
To labor at day by day;
For it brings me health and strength and hope,

And I cheerfully learn to say,—
"Head, you may think, Heart,
you may feel,
But, Hand, you shall work
always!"
—*Louisa Alcott.*

WHY DOLLY DIDN'T GO.

AT last everything was ready. The lunch-basket was packed with the daintiest lunch that mamma could think of—boned chicken, and little thin sandwiches, and tarts, and chocolate cake, and three big oranges.

Dolly stood in the doorway, fresh and sweet in her new cambric, and her pretty lace-trimmed hat. Mamma knotted the blue sash in a wonderful bow on one side. Then she tied the silver quarter that was to pay for Dolly's ride, in the corner of a handkerchief, and fastened it to Dolly's belt, for the little girl was apt to lose things.

"Now mind, Dolly," said mamma, "don't lose your money, and remember your things when you come home. And Dolly," mamma spoke very softly then, "if God has anything he wants you to do to-day, don't fail him, will you, dear?"

"No, I'll be all ready," said Dolly, with her eyes very bright, and her cheeks very red.

Then mamma kissed her, and off she started down the road.

Dolly was very happy that morning. There was to be a picnic down by Shelley's pond, four miles away, and all the little boys and girls in the Bigelow school, who could afford the money to pay for the ride, were going. They were to meet at the school-house, and have the long ride in big teams, and there were to be boat rides, and swings, and a dinner, and the ride home in the cool of the day. Dolly had thought about it for a whole week almost all the time.

"Mamma talks funny, sometimes," said Dolly to herself, as she tripped along. "I don't believe God'll want me to do anything to-day, 'cept to have a good time."

Dolly came to the covered bridge that crossed the river. She stopped, as she always liked to do, to peep out for a moment through the great timbers of the sides, and down into the black, roaring depths below. Just as she reached the other end, and was passing out of the bridge, she heard a faint sob. Dolly looked everywhere, and at last, down by the very edge of the river, half buried in the cool, green ferns and tall flags, she found Bessie Stone, crying as if her heart would break.

"Why!" said Dolly. "What is the matter, Bessie?"

Dolly could see that she had started for the picnic. She had a lunch-basket beside her, and her school dress and pink sun-bonnet had been freshly washed and ironed. "Come, Bessie," said Dolly, creeping down to her, and trying to take her hands away from her face. "I heard the teams coming when I was on the bridge. We'll miss them if we don't hurry." At that Bessie cried harder than ever, and wrung her hands.

"Oh, dear, dear! I can't go. I can't go. I lost my money down through the bridge, and now I'll have to stay at home."

"Run home and get some more," suggested Dolly. "Mamma can't give me any, because she's poor. I picked up chips for Mrs. Bean and earned this. I never went to a picnic in all my life, and I wanted so much to go to this." And the tears came faster and faster.

"Dear! dear!" said Dolly, "never been to a picnic?"

"No," said Bessie, "and I worked four weeks to earn the money. I had it in my hand, and I stopped to tie up my shoe on the bridge, and laid the money down, and it fell through."

"I'm so sorry," said Dolly.

They were not far from the school-house. They could hear the gay chatter of the boys and girls as they came together, and then the loud rumble of the teams, as they drove up. Bessie gathered up her sun-bonnet and basket, and then, with a very sad face, started to go home.

Did somebody whisper to Dolly, that she jumped up so suddenly? There wasn't a live creature in sight except an old frog, who had come up on the shore to hear what all the noise was about. But Dolly very



distinctly heard these words in her heart: "If God has anything he wants you to do to-day, don't fail him, will you, dear?"

Another moment and Dolly went hurrying back over the bridge, and caught Bessie and crowded the precious handkerchief that had the money in it into her hand. "Here's my money," she said. "Now go quick, Bessie, or you'll be late." She was a little afraid she might change her mind, if there was any delay.

Bessie's eyes opened wide. "Why, what'll you do?" she said.

"Oh! I don't care about picnics; that is, not very much," answered Dolly bravely.

Bessie refused at first; but she was very small, and she wanted so much to go. Dolly urged her very hard, and at last she took it.

"We'll exchange lunch-baskets," said Dolly. She had noticed that Bessie's basket had altogether too lean a look for a basket that was going to a picnic.

So they exchanged, and Bessie ran on up the hill, urged on by Dolly's cry of "Hurry now, Bessie!" behind her.

It was baking day at Mamma Carr's. She was just holding up a little cranberry roll that was to go into Dolly's dinner pail the next day, when the door suddenly burst open, and Dolly herself came rushing in.

"Dear! dear!" said mamma. "Why, Dolly, what is the matter? Did you lose your money?"

"No; I gave it to Bessie Stone. She lost her's, through the bridge, and she has never been to a picnic in her life, never."

Mamma dropped the turnover onto the molding-board, and all floury as she was, she sat right down and took Dolly in her arms, and gave her a hug.

"Why, Dolly Carr!" she said, "I'd rather my little girl should do a thing like that than have her made a queen."

"And sit on a throne and wear a crown?"

"Yes," said mamma. "And, Dolly, I think God has put a crown away to keep for you this very day." So Dolly was comforted.

They opened Bessie's lunch-basket. I am sure you never could have guessed what was the lunch that poor little Bessie was to carry to the picnic. It was

just two dry crackers and a piece of codfish. "I'm so glad I thought to exchange," said Dolly.

Mamma gave up her baking, and devoted herself to her little daughter all day. They had dinner out under the old elm, and then they went out into the woods after wild flowers. And the little girl was full of sunshine all day long.

"Somehow," she said to her mother, "I keep growing gladder and gladder all the time."

Bessie stopped on her way home to exchange lunch-baskets. "I never had such a good time in all my life," she said to Dolly, "and I'll never forget it in you, Dolly Carr, never."

"It has been the happiest day I ever had," said Dolly, when she was snugly tucked in bed that night.

"And I know why," said mamma. "Do you?"—*New York Observer.*

Letter Budget.

This Budget brings letters from six little girls, and please notice how far apart they live;—one is in California, one in Texas, one in Michigan, one across the great Atlantic Ocean, and one in each of the States of Indiana and Ohio. We sincerely hope they are getting all ready to be gathered into one place by and by, under the banner of the Prince of Peace.

BESSIE NOBLE, of Hamilton Co., Ind., writes: "I am eleven years old. I go to day school and to Sabbath-school. I love to read the Letter Budget. I wish I knew all the little boys and girls who write for it. I have three sisters and three brothers. We live about a mile from the church, but we go every Sabbath. I study in Book No. 3. In day school I am in the fifth reader. I want to meet you all around the throne of God."

ADA BERRY, of Lake Co., Cal., says: "I am ten years old. I have two sisters and a brother, and the family all keep the Sabbath but father. I like the Instructor very much. We live seven miles from town. I have a pet chicken, and when I sell it, I am going to give the money to the church at Calistoga. There are no Sabbath-keepers here but our family. We cannot go to day school. I help my mother work. I am trying to be a good girl."

We have a letter from Collin Co., Texas, written by PEARL HAGGARD. It reads: "I am a little girl, and will be four years old in July. As I am too small to write, mamma will write for me. I go to Sabbath-school with papa and mamma and little baby brother, when it is not too muddy. I learn my lessons in Book No. 1. Mamma teaches them to me. I get papa to read the letters in the Budget to me at night. I want to be a good girl, and meet you all in the new earth."

LENA TURNER, of Ashtabula Co., Ohio, says: "I am the only little girl in town that is trying to keep the Lord's Sabbath. I have a little sister. She is not two years old yet. I guess she will keep it with grandma, mamma, and myself. I am seven years old. I go to school, but stay out one day each week, because it keeps on the Sabbath. I got mamma to write a letter for me last winter, but I have never seen it in print. I have tried to get other subscribers to the Instructor, but have not been able to yet."

LOTTIE DURLAND sends a letter to the Budget over the "big water." She writes: "I do not think you have had a letter from this place, so I thought I would write one. I am a little girl nine years old. We have Sabbath-school at our house. My papa is a minister. We came here from America. We have been in England nearly five years. I would like to go back very much. I have a brother and sister. My sister is thirteen years old. I am trying to be a good girl, so as to meet you in the new earth."

MINNIE HOBSON, writing from Clare Co., Mich., says: "I am a girl nine years old. I live with my parents. I don't go to Sabbath-school now because there is none. I think it will begin this summer. When I go, I study in Book No. 1. My niece and youngest brother study in Book No. 2. I have two brothers, but no sisters. We all keep the Sabbath but my oldest brother. Ma thinks I would better stay home from day school the rest of this term, because I study too hard. My niece has no mother. She lives with us. Her father is in Canada. I am trying to be a good girl."

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