

friend Jack had. When Jack and I parted to go to different schools, our rivalry ceased, and with it, my numismatic zeal withered away.

In later years, while looking at the remains of my collection, I became interested in a coin of Trajan. On one side was the head of the emperor; on the reverse, the Temple of Janus, and this inscription in Latin: "The Roman people, having secured peace on land and sea, have closed Janus." Coming, then, to look at coins as a means of verifying and vivifying historical knowledge, my old enthusiasm instantly revived, and having now a reasonable footing, became permanent.

A museum should be started for the purpose of learning by personal observation, or of furnishing an opportunity for others to do so. Resolutely excluding the curiosity-shop idea, the collector should first definitely decide what kind of museum he will make.

To aid in this, I will indicate several distinct sort of museums, adapted to persons of different tastes.

A collection limited as to place. For example, all the different specimens that can be found in a given country, in a certain township, by the banks of some stream, or on a selected mountain. A collection limited as to time. As coins between 1776 and 1861, or specimens found between May and September. A collection limited in kind; e.g., minerals, stamps, ferns, beetles, seeds, snow-crystals. Collections limited in two or more of these ways; as, for example, flowers that blossom on Mount Washington in June; the varieties of quartz that occur in your own town; the insects that visit your rosebush during one year.

Group collections, by which I mean collections of objects of the same general kind, and in connection therewith, other objects naturally grouped with them. To illustrate: suppose a tree-collection. If you begin with the chestnut, you might get a piece of the wood, showing the grain; then you would group about this specimens of the chestnut bark, leaves, flowers and fruit. You would add all the varieties of moss that grow on the tree, all insects that frequent and injure it, perhaps sketch of the entire tree, and whatever else you might conceive to be logically connected with it.

Another variety of group-collection shows the various stages in the manufacture of common substances. Beginning with the cotton-ball, you would have the ginned cotton, the thread, and various kinds of fabrics that are woven from it.

These must be considered merely as illustrations of the different kinds of museums that may be made. The range from the unlimited "omnium gatherum," which, I fear, is the most common, as well as the most unsatisfactory, through all degrees of limitation.

Having decided what kind of museum you will have, the question arises, how to get your specimens.

The best, because the most profitable and enjoyable method, is by personal search. The same sort of pleasure attends this plan that attends the sports of fishing and hunting; and the same qualities, keenness, caution and patience are developed. The next best plan is by a system of exchanges.

The worst plan (except stealing) is to buy your specimens. Here, however, an exception must be made if you are making a collection of manufactured articles.

For the reception of your treasures, the variety of cases is great. Let security and simplicity be chiefly sought. Boys who are not contented without showy and elaborate cases, seldom make valuable collections. It is not the boy with the fifty-dollar rod that catches the largest trout. Nearly all kinds of specimens look well set on separate blocks of wood, neatly covered with white paper. Each one thus placed has an individuality obtainable by no other plan. Insects, eggs, mosses, shells, fossils, and minerals all appear to great advantage in this way. To retain the eggs in position, set each one on a little ball of putty, and press it down gently until it forms a little socket for itself.

Cultivate neat habits. Leave no debris for mother to take care of. Allow no disagreeable odors in the room. Keep all glass brightly polished. Keep every tool in its proper place. Remove all traces of dust.

Study your specimens, and give others a chance to study them. Put up for a notice "Hands on," rather than "Hands off." Classify your collection as well as you can,

but remember that classification is not the most important thing. Take your specimens one by one, and look at them, taste them, smell them, feel of them, and learn their properties by personal observation. Then draw them, in whole, and in the details of their parts.

It is a help for several to work together. Form if you can a little scientific society at home.—*Hurlan H. Bullard, in Youth's Companion.*

### MISS GREENE'S WAY.

BY MISS IDA M. GARDNER, PROVIDENCE, R. I.

When the bell rang for recess, Christie and Arnold presented themselves at Miss Greene's desk. With drooping heads and flushed countenances from which the smiles had not wholly departed, they managed to say, in a shame faced manner,—

"Miss Allen sent us to you."

"Sent you to me?" asked Miss Greene, in a grave, surprised tone. Lowering her voice, she added, "For what?"

The smiles had all gone now. "For laughing in the class."

"Had Miss Allen asked you not to laugh?"

"Yes'm."

"And you refused to grant her request?"

"Yes'm." The heads were lower now.

"What would you think, boys, of a gentleman who refused to grant a lady's request, provided the request was a proper one?"

A long pause. Silence was a very effective weapon in Miss Greene's hands. She never hurried her pupils for an answer, when conscience was working within. Still, the boys knew she was waiting for an answer. At last Christie ventured to speak.

"Shouldn't think he was very gentlemanly."

"You did not think of that, I presume, when you refused to grant Miss Allen's request?"

Another silence.

"Boys, I am ashamed of you!"

The little faces were very serious now. The amusing incident was forgotten. Toes squirmed in shoes in a way toes have when boys feel uncomfortable. At last Arnold looked up, with an earnest, troubled look on his dear face.

"What can we do about it, Miss Greene?"

"What ought you to do about it? What would any gentleman, who had offended a lady, do?"

After some thought, Christie answered: "He'd say, 'Scuse me.'" Arnold added, "He'd 'polergize.'"

"Yes, he would, and he ought to; that is, if he did not intend to offend again. If he did, it would be adding insult to injury."

"May we 'polergize' to Miss Allen?"

"Certainly, you may, if you do not intend to offend her again. That is just what a gentleman would do; and I know, boys, that down deep in your hearts you mean to be gentlemen."

The quick, glad look of relief from their shame passed over both faces.

"But, boys,"—Miss Greene's voice was very impressive in those firm, low tones,— "boys, remember this: either you must govern yourselves, or I must do it for you. If you can take care of yourselves, I would so much rather you would; but if you cannot, then I must."

The lesson was not soon forgotten, and Miss Allen never again had occasion to send those boys to the principal. If ever they began to grow restless, she had only to say quietly, "Boys, must I send you to Miss Greene?"

The assistants in Miss Greene's building used to say, "I do not know how she does it, but the goodness that comes to a boy after he has been to Miss Greene always seems to come to stay."

Months after the incident described above, Arnold gave, unconsciously, the clew to Miss Greene's success with her boys. His little brother George was fractious and giving his mother much trouble. The following dialogue was reported by the mother:

"George, I wish you went to Miss Greene's school!"

"Why?"

"Cause then you'd have to mind!"

"What'd she do to me if I didn't?"

"Do! She wouldn't do anything, but she'd make you feel as if you must!"—*American Teacher.*

To ASK QUESTIONS which some one else has framed and to receive answers which have been prepared for the pupil can hardly be called teaching.

### SCHOLARS' NOTES.

(From International Question Book.

LESSON VIII.—MAY 22.

THE PASSOVER.—EX. 12: 1-14.

COMMIT VERSES 13, 14.

GOLDEN TEXT.

Christ our Passover is sacrificed for us.—1 Cor. 5: 7.

CENTRAL TRUTH.

We are saved by faith through the blood of the Lamb.

DAILY READINGS.

M. Ex. 5: 1-23.  
T. Ex. 6: 1-13, 26-30.  
W. Ex. 7: 1-25.  
Th. Ex. 8: 1-32.  
F. Ex. 9: 1-35.  
Sa. Ex. 10: 1-20.  
Su. Ex. 11: 1-10, 12: 1-14.

PLACE.—The land of Goshen in Egypt. Pharaoh was at his capital, Zoan (Tanis), to the north of Goshen.

RULERS.—Thotmes II., king of Egypt, or Menephtah, son of Ramesses II.

INTERVENING HISTORY.—After his call, Moses with his family went to Egypt. He, with Aaron, applied to Pharaoh to let the people go on a three days' journey into the wilderness. Pharaoh refused. Then a series of nine terrible plagues were sent upon the Egyptians, and yet they refused to let the people go. The later demand was to go entirely free, not for three days only. The object of these plagues was to make Pharaoh let the people go, and also to convince the Israelites of the power and reality of their God.

INTRODUCTION.—The plagues continued about ten months, from the middle of June till about the first of April. Nine plagues had been inflicted. The tenth and last was to be successful, and the Israelites were preparing for their journey. The Passover was celebrated on the last night of their bondage in Egypt.

HELPS OVER HARD PLACES.

2. THIS MONTH.—Abib, called also Nisan, corresponding to the last of March and the first of April. THE FIRST MONTH OF THE YEAR.—It was their birthday as a nation—the chief era of their existence; and so they counted their years from it, as we do from the birth of Christ.

3. THE HOUSE OF THEIR FATHERS.—the household, or family, including the married children and their families. 4. EVERY MAN ACCORDING TO HIS EATING.—they should count how many persons would be able to consume the whole lamb, and so many join together. LAMB WITHOUT BLEMISH—perfect in all respects, as was Christ whom it typified. OF THE FIRST YEAR—when most perfect and innocent. 6. WHOLE ASSEMBLY SHALL KILL IT—not all kill one lamb, but all have lambs killed, and all join in the service. IN THE EVENING—rather, "between the evenings," toward sunset. Usually they killed it about three o'clock on the afternoon of the 14th, and ate it after sunset, when the 15th day began. 7. STRIKE THE BLOOD ON THE DOORPOSTS—in token that they accepted the sacrifice, and believed in God's protection. It was an act of faith and obedience. 8. EAT WITH BITTER HERBS—reminding them of the bitter bondage from which they were saved. Our bitter herbs are repentance and sorrow for sin. 11. LOINS GIRDLED—all prepared for their journey; as we eat our passover, ready to follow Christ to his promised land. 12. WILL SMITE THE FIRSTBORN—the last plague, and most terrible, which compelled Pharaoh to let them go. AGAINST THE GODS OF EGYPT—the first-born of cattle were slain, and these were worshipped as idols. This great plague showed that the gods of Egypt were powerless against Jehovah.

QUESTIONS.

INTRODUCTORY.—Where was Moses when God called him? What did he do. What miracles did he do before his own people and before Pharaoh? What did he ask of Pharaoh? What was sent upon the Egyptians to make them willing to let the Israelites go? How many plagues were there? How would these help the Israelites to believe in God? What was the effect on Pharaoh? How does his conduct show the difference between being sorry for punishment and being sorry for sin?

It is said ten times in this account that God hardened Pharaoh's heart, and ten times that Pharaoh hardened his own heart. How do you reconcile these statements? In what sense did God harden Pharaoh's heart? Why did God use natural means in bringing these plagues? What in the account proves them to have been miraculous? Did they strike at the Gods of Egypt?

SUBJECT: CHRIST OUR PASSOVER.

I. THE BIRTHDAY OF A NATION (vs. 1, 2).—What crisis had now come to the Israelites? What month is referred to? Corresponding to what month in our year? Why was this made the beginning of their year? What era like it do we date? Why? What is the greatest era in any person's life? (John 8: 3, 5; 2 Cor. 5: 17.) What is the use of celebrating the anniversaries of great occasions?

II. THE PASSOVER (vs. 3: 11).—What feast was now instituted? Why was it called the Passover? When was it to be celebrated? What was its chief sacrifice? What was done with it? Why must the lamb be perfect? In what respects does this lamb typify Christ? (1 Pet. 1: 19. See Golden Text.) For whose deliverance was Christ slain? From what bondage does he free us? (John 8: 34.) Describe the celebration of the Passover. Why must the lamb be eaten? What does that signify in our relation to Christ? (John 6: 52-58.) Why was the feast eaten with unleavened bread? Why with bitter herbs? Why with girded loins and staff in hand? What do these things signify in our relation to Christ? What is meant by Christ our Passover? How many days did the feast continue? (Ex. 12: 15.)

III. SAVED BY THE BLOOD OF THE LAMB (vs. 7, 12-14).—What was done with the blood of the lamb? What was the object of this? What great event was to take place that night? Who would suffer and who would escape? Could those who refused to put the blood on their door-posts blame God for their punishment? How were those who were saved, saved by faith? By whose blood are we saved? How is it applied to our hearts? (Heb. 10: 22.) How long was this memorial to continue? What

was the object of it? In what form is it continued now? In what respects is the Lord's Supper like the Passover?

What effect would the Passover have upon the nation? Was it connected with their religious training? Did they have books and histories then in common use? How would this supply their place?

LESSON IX.—MAY 20.

THE RED SEA.—EX. 14: 10-31.

COMMIT VERSES 19-21.

GOLDEN TEXT.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. 43: 2.

CENTRAL TRUTH.

God's power and glory are shown in the redemption of his people.

DAILY READINGS.

M. Ex. 12: 23-17.  
T. Ex. 13: 6-22.  
W. Ex. 11: 1-18.  
Th. Ex. 14: 10-31.  
F. Ex. 15: 1-22.  
Sa. Ps. 77: 1-20.  
Su. Isa. 43: 1-21.

TIME.—B.C. 1491. About the middle of April. (Possibly 1300.—*Brugsch.*)

PLACE.—The northern end of the Red Sea. Probably near Suez.

THE PHAROAH OF THE EXODUS.—Thotmes II. in his last year, or Menephtah, son of Ramesses II.

DEATH OF THE FIRST-BORN.—At midnight while the Israelites were eating the Passover, all the first-born of the Egyptians suddenly died.

THE URGENT REQUEST TO GO.—Immediately Pharaoh sent to Moses and urged the Israelites to hasten their departure, and they went, leaving even their dough unbaked. They asked (not borrowed) jewels of silver and of gold from the Egyptians, and these were freely given. It was a partial payment for their long services.

THE RENDEZVOUS.—The Israelites started from all parts of Ramesses (not a city, but the land of Goshen), and assembled at Succoth, a district to the eastward, near Lake Timsah.

THEIR NUMBERS were 600,000 men, or 2,000,000 in all.

THE ROUTE FROM EGYPT.—From Succoth they went to Etham, a district north-east of Succoth in the edge of the desert. There was a great wall, like the Chinese wall, all the way from the Mediterranean to the Red Sea. There were three routes: one to the north, along the seashore, a second from Lake Timsah, a third from the head of the Red Sea across to the other arm of that sea. They were afraid of the Philistines if they took the northern route, and of the desert if they took the middle road. Therefore from Etham they turned south-west of the lakes to take the Red Sea road.

PURSUIT BY PHAROAH.—All this took several days. Pharaoh, when he saw that they had come back into Egypt, repented of letting them go, and, thinking he had caught them in a trap, set out with 600 chariots to recapture them.

THE PILLAR OF CLOUD was God's manifested presence, and was to be a lofty signal that all could see.

THE CROSSING was probably across the shoals in the Gulf of Suez. The north-east wind blew the waters off from the shoals and left the ground dry. There was water on either side, not in the perpendicular form of a wall, but a wall in the sense of defence. Pharaoh's host was in a fog, and followed, not knowing that they were going into the sea.

QUESTIONS.

SUBJECT: BEGINNING A NEW LIFE.

I. THE DEPARTURE FROM EGYPT.—What was the subject of our last lesson? At what time of the year and of the day was the Passover? What took place that night? (12: 21.) What did this lead Pharaoh to do? (12: 30-33.) What marks the haste of the departure? (12: 34, 39.) How did they obtain partial payment for their long services? (12: 35, 36.) Did they borrow or beg these gifts? To what places did they go? (12: 37; 13: 20; 14: 2.) How large was their number? (12: 37, 38.)

II. DIVINE GUIDANCE (vs. 19, 20).—In what way did God guide them? (Ex. 13: 21.) What was the need of this? Why was it different in the daytime from in the night? Who is meant by the angel of God? How was this pillar of cloud and fire a fitting symbol of God? What have we to guide us from the Egypt of sin? Why did the pillar of cloud change its place? What was it to the children of Israel? What to the Egyptians? Do God's law and nature make such a difference now between God's people and the wicked? (Rom. 8: 28; Ps. 1: 6.)

III. THE GREAT TROUBLE.—Who pursued the Israelites? (14: 5-9.) For what purpose? With what forces? (14: 6-7.) How were the Israelites entangled in the land? How did they feel when they saw the Egyptian army? (14: 10-12.) Why could they not escape around the sea? (Ans.—Because of the Great Wall descended by Egyptian soldiers.) How was their helplessness like that of those who would save themselves from their sins?

IV. THE WAY OF SALVATION OPENED (vs. 21-25).—What way of escape was opened? What natural means were used? How was the sea a wall unto them? Could natural causes alone have produced this effect? What way as wonderful is opened for our salvation? Is a person's conversion as great an event to him as this was to the Israelites? How were the Egyptians hindered? Did these lesser troubles make them repent? How does God try to turn men from the ways of sin?

V. THE DESTRUCTION OF THE WICKED (vs. 26-31).—What became of the Egyptian army? Were natural means used? What will be the end of the wicked who will not repent? What song did the Israelites sing? (Ex. 15: 1-19.) How would this event make them fear and honor Jehovah? How make them love and obey him? How unite them as a nation? How comfort them in future times of danger? Does rejoicing in our salvation make us desire more the salvation of others?