

# The Youth's Instructor.

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"Hear Counsel, and receive Instruction, that thou mayest be Wise." Prov. 19:20.

## UNGUARDED.

Yes my lips have sometimes spoken  
Words I would not have them speak;  
And I would I could recall them,  
Would I had not been so weak.  
Yet through Jesus there is pardon,  
And in him I place my trust;  
For he knows my every weakness,  
He remembers I am dust.

But the lips will only utter  
What is hid within the heart;  
I am pure when with my Saviour—  
Wretched when we are apart.  
His rich grace is quite sufficient  
To wash all my sins away;  
Dear Redeemer, these unguarded  
Words of mine forgive, I pray.

I have thought these strong temptations  
Would appeal to me in vain,  
If the precious, golden moments  
Were but mine to live again.  
But, while Christ is interceding,  
I may yet redeem the past,  
And the crown that waits the faithful  
May be mine to wear at last.

—Ed.

## Frankness and Decision of a Youth.

SOME twenty years since, at the time of quite a revival interest among the Free-will Baptists, a young lady about fifteen years of age, attended their meetings; and receiving new light on some points of Bible truth, and becoming much interested in the meetings, she wished to leave the Congregationalist church, of which I think she was a member.

The preaching to which she had listened while with this people, the influence of their Sunday-schools, and the instruction of her intelligent, pious mother, who belonged to this church, doubtless had done much to mold her youthful mind strongly in favor of the faith of this religious body. But now, for reasons clear and sufficient to her mind, she felt it duty to leave them, and unite with another church. She saw the mode of baptism as never before, and wished to follow the example of the dear Saviour. Matt. 3:13-16. With him, she desired to be "buried in baptism." Col. 2:12.

Here was a struggle. To break away from the entreaties, tears, and influence, of near and dear friends, and boldly face the scoffs of opposers, while bearing the cross, requires some moral courage and trust in God.

When the pastor of the church could say no more to dissuade her from her purpose, said he, "If you will go with the Free-will Baptists, do n't speak in their meetings." To which she replied with decision, "When I think what Jesus has done for me, I want to tell of it myself."

And who would not tell what Jesus has done for us? What heart, bounding with the joy of pardoned sin, would not tell of his matchless love, tell of the buoyant hope of endless bliss in Heaven, the home of the saints? Who would not tell of the transporting thought of being made like him, when he shall come to gather his children to the mansions of the blessed?

Dear young friends, you have much more light on Bible truth than the youth here spoken of had. Heavenly light shines upon our pathway that did not upon hers. Are you willing to leave friends and associates, if need be, to follow Jesus? Have you given your whole heart to him? Is he precious to you?

If so, do you feel that you must tell of it? Do you reflect on the coming of the adorable Son of God, of the reward he will then give to all who "love him, and look for his appearing," and of the golden city to which he will then gather his people? If this is the case, I think you will love to speak of such a glorious hope. It seems to me you will love to talk of it in meetings, at your homes, and to your associates. If you earnestly seek strength to do this, God will give his Spirit to help you. Your gentle words may do others good. Your watchful, prayerful lives may win some to Jesus. Think how sweet it would be to meet some one in Heaven a little distance in the future, that you have helped to leave the world, and come to the Saviour, forever to live together.

When Jesus was here on this earth, he blessed little children. He is able, he waits, he wants to bless them now. May he bless your dear hearts when you read this. And may he bless you in trying to live in harmony with all the good instruction you receive. Be decided. "Ye shall observe to do therefore as the Lord thy God hath commanded you; ye shall not turn aside to the right hand or to the left." Deut. 5:32.

A. S. HUTCHINS.

## Led by a Little Child.

"I'm going to carry these flowers to Jesus," so softly whispered little Clara Spring to herself one day in the garden, as she culled the choicest of her flowers. And she added: "When the fruit is ripe, I'll carry him some of that, too."

She spoke the last words in a louder tone, not being aware that any one was near enough to hear her, or she would not have spoken aloud.

Her cousin Agnes, a young lady of eighteen, was picking currants, and was hidden by the bushes; but, as Clara spoke the last words, she had come near enough to be overheard by her cousin, who then came out of her hiding-place, and said:

"To whom are you going to carry the fruit, Clara?"

The little girl replied: "Oh, I did n't know you were there, cousin Agnes. I'm going to carry it to poor, sick Rachel."

"But you said *him*, Clara," rejoined her cousin.

The child blushed; not that she was ashamed of Jesus; but she had never talked on these subjects to her cousin, because Agnes did not seem to care for such things. She was gay and thoughtless, having been brought up by a worldly mother. But, though Clara was timid, she was not ashamed; and she replied:

"Yes, cousin Aggie, I *did* say *him*; and I meant Jesus."

"But he is not *here*, child," answered her cousin.

"Yes, he is," returned her little companion; "though we do not see him, yet he sees us; and he is waiting for me in poor, sick Rachel's room."

It was so strange to hear the child speak thus, and these things were so new to Agnes, that, partly from love of novelty, and partly from being touched by the sweet simplicity and confidence of the little girl, she said:

"You dear little thing, where did you learn all this? Tell me more."

So, in the same artless manner, Clara told her cousin what she had learned in the Sabbath-school and in her Bible about the dear Redeemer. And there, under the currant bushes, listening to a child, Agnes heard her first gospel sermon; and while she listened, the Holy Spirit opened her understanding, and softened her heart, so that the good seed took root in her bosom. When she rose, Clara saw a tear fall from her eye, though she turned away to hide it.

Not many months after, Agnes might be seen in the same Sabbath-school which her cousin Clara attended, surrounded by a class of little girls, to whom she taught the same sweet story of the love of Jesus and his constant presence.

She continued to be a teacher many years, and had the satisfaction to see a great number of her scholars publicly profess their love to Christ, and sit down with her at his table.

The first Bible verse which she ever learned was taught her by her little cousin, and influenced her whole life. It was these words of Christ:

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Matt. 25:40.—*Well Spring*.

## Obey God.

WHEN you are asking favors of God, do not withhold a part, but give up to him your all. Place confidence in him. God will not deny anything from his children which he can consistently give them. Do not put off his claims to a future time, but yield cheerful obedience now. It is dangerous, it is presumption, to say to God, I will obey at such a time, if God will grant to me such and such blessings.

Some thirty years ago, or more, an honest farmer was convicted that it was his duty to become a Christian; but as his farm was yet new, he promised the Lord, that if he would give him prosperity that he would, when his buildings were erected and his land improved, become a Christian.

The time came. He felt that God had fulfilled all he had asked of him. He set up the family altar, and settled down in the belief that he was a Christian. I do not know that he ever repented of his presumption in placing his Creator under conditions. Within a year or two past he fell in death, a confirmed worldling.

It is a wonder of mercy that God ever bears a moment with such conditional promises. God's promises to us are all conditional, but for us to make a conditional agreement to obey God, is an insult to his majesty.

Dear children and youth, let us tremble and fear before the God of Heaven, for he is terrible in his wrath; but if we obey and reverence and love him, he will be entreated of us, and will save us.

Obey God, love him, he is worthy; obey him promptly, without a murmur or a doubt, and if you have ever placed conditions to be performed by him as an inducement to you, repent of this before it is too late.

JOS. CLARKE.

WE may be weary under the cross; but should never be weary of it.



## The Youth's Instructor.

BATTLE CREEK, MICH., JUNE 15, 1871.

MISS J. R. TREMBLEY, : : : : EDITOR.  
MISS E. R. FAIRFIELD, : : : : ASSISTANT.

### The Example of Jesus.

THERE is a passage of Scripture found in Luke 2:51, that should interest the children very much. It reads as follows: "And he [Jesus] went down with them, and came to Nazareth, and was subject unto them." You take your Bibles and turn to the place, and you will see that it was his parents to whom the Saviour was subject. No doubt you have heard your parents speak of Jesus as the divine teacher that came down from God and died on the cross for men, and that he will soon come again, as we believe, in the clouds of heaven in great glory, with a great host of angels. This is all true. But did you ever think of this wonderful personage as a little boy under the care of his parents? and that he ran about on errands and did various little chores such as other children do, and no doubt felt weary as you have many times? and how he obeyed all the commands of his parents, just as much as you ought to do? He no doubt did all this, for the Scriptures say he was *subject* unto them; that is, he obeyed them in all things. Yes; he kept the commandment which says, "Honor thy father and thy mother," just as it is your duty to do.

Did you ever think why the Son of God, who was with the Father in Heaven before the worlds were created, and who was a mighty commander of all the angels of Heaven, should thus become a little child and do such little things, and become subject to human beings; that is, to his father and mother? The apostle Paul says in Heb. 4:15, that Christ "was in all points tempted like as we are, yet without sin;" and in Heb. 2:18: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Children, as well as grown people, are apt to think their own troubles worse than those of others. Now our Saviour willingly placed himself in the same condition all of us have to be in here in the world so he might know by experience just how we feel, and thus be in a condition to help us in all our troubles. So he knows how to pity little children or youth, for he has been one himself. He knows all your little trials, all your heartaches, all your disappointments.

He has also been willing to be an example for you. When you think it hard to forego some pleasure that father or mother thinks will injure you, remember that the Lord of glory was willing to come down here and set you a good example of obedience. Sometimes children think they know better than their parents, and alas! at times they have wicked feelings of rebellion rise up in their hearts toward those whom God has told them to "honor." Jesus the Lord of glory did not do so, but was subject to them. Would he not have had far better reason to think he knew better than his parents than any of the children now have? yet he was subject to them. Our Saviour would never have taken pains to give us such an example as this, had he not known it was for the good of all children to be obedient. Many who have grown up disobedient, when father or mother are laid in the grave, shed bitter tears of sorrow that they did not honor their parents when they were young. Remember this, dear children.

How the Saviour has shown his love for the children by being willing to set such an example! Do you think you can claim him as your friend when he comes in the clouds

of heaven if you do not follow his example now? I fear not. Then let us do as he did, and he will welcome us to the bright city of glory.

GEO. I. BUTLER.

Richland, Iowa.

### Do not Despise Poor Children.

PERHAPS there is nothing more natural than for children who can dress well, or who have wealthy parents, to feel above, or as though they were better than, poorer children, who cannot have so good things as they can. They show this in their talk and in their actions, at school and in play. This makes the poor children feel very bad.

Now there are a good many reasons why children ought not to do so. 1. God made the poor children as well as the rich, and he loves and cares for them just as much as he does for the rich ones. 2. These poor children are not to blame for being poor. They could not help that. They did not make themselves so. Nor have the children of more wealthy parents anything to boast of in this respect, for they themselves did not earn or make the fine things of which they are so proud. 3. Very frequently, rich men become poor, and poor men become rich. However rich we are now, we may soon be as poor as those whom we now despise. This ought to teach us humility. We ought to treat poor children as we would like to be treated if we were poor. 4. Our Lord Jesus Christ was once a poor child. Were there any rich men's children there who despised and misused him? Had we been there, how would we have treated him? Probably just as we now treat the poor children around us. 5. Very many of the best and greatest men the world has ever had, were once poor children, some of them very poor, ragged, and ignorant. Perhaps some of these poor, ragged little children with whom we now play, may some time be much above us in many respects. Then certainly we should feel ashamed and bad if we had not treated them well. 6. Virtue and good character must be the standard by which to measure children. Honor and love them according as they are good, and not according to the way they are able to dress. But even if they are coarse and rough, and not as good as we are, remember that they have not had so good a chance. Try to help them. 7. Finally, children, if you have better things and richer parents than some other children, use these things so as to help others and make them better and happier. If you do this, you will both please God and make yourselves happy. Are you doing this? Do you not know of some little poor child whom you can make happy to-day by some little kindness? Think of it, and try it.

D. M. CANRIGHT.

### The Road to Happiness.

WE see a desire for happiness manifested on the part of all. Children and youth, middle-aged and old men, all are seeking happiness. Time, talents, money, and even lives are sacrificed in pursuit of this treasure.

When our first parents were created, they were surrounded by those things which would make them happy, and had they remained obedient, they would never have experienced the suffering and woe which has since been the portion of the whole human family. But they sinned, and were driven from the garden of Eden. The Lord told them they should die and return to dust; but he also told them a way by which they might still be happy, and finally be again brought into the garden of Eden, and be made immortal. As we are the children of Adam, we also have this promise. But what is this way, and how shall we obtain this happiness?

Some seek for worldly honor and renown, thinking this will give them happiness. But if we appeal to those who are experienced in these things they will tell us there is no happiness in them. The Queen of England, seated on her throne, surrounded by a train of attendants, while thousands bow in humble submission to her authority, is not so happy as many of the poor children in this land. Happiness does not consist in worldly honor or renown.

There are also some who seek riches in order to be happy. But if we look around us, we shall discover that the most wretched and miserable, and those whose lives are the shortest, and who die without one ray of hope, are many of them our most wealthy men. Then we conclude there is no happiness in riches.

Others seek happiness by gratifying their passions; but all such experience a remorse of conscience which drives away much of the pleasure they might otherwise enjoy.

As none of these things give us happiness, we still inquire how we may gain this precious boon. Suppose you were standing at the base of a high mountain where there are two roads leading in different directions, one leading directly up the mountain, the other down through the valley. As we stand gazing at the latter, it indeed looks pleasant and enticing. On either side, grassy plains, beautiful fields, and shaded walks, meet our vision. The trees appear green and pretty, and the birds sing sweetly. But as we stop to inquire about this road of one who has traveled it, he tells us that near the end of this road, he finds the grass withered, the flowers dried up, the green leaves fallen from the trees. The birds cease their singing. All grows dark and gloomy, and the traveler is left solitary and alone, to die without a ray of hope to light up his dying bed. We now turn from beholding this road to look at the one leading directly up the mountain. We see it is narrow, and there are also some difficulties in the way. There are dark chasms to cross and steep cliffs to ascend, and lions on the road. But at the other end of it we discover a beautiful city, surrounded by a high wall; inside are large mansions; the streets are paved with gold; and before one enters there, he is made immortal, and is entitled to all the privileges of a citizen of that glorious place. Sickness, sorrow, pain, and death, never come there; for a tree grows there which yields the most delicious fruit, which prevents all disease, and all may eat of it.

One who has traveled this road tells us there is no difficulty in reaching this place, for the lions are chained, and there is a way to cross the deep chasms, and shrubs to hold to while climbing up the cliffs. Besides this, there are persons stationed along the road to assist the weary traveler. This is the road to life. It is the way which was pointed out to Adam and Eve, by which they might gain eternal happiness. The other is the road to death.

I would say to the readers of this paper, and to all, If you wish to be happy forever, join in with the company that are marching on to this beautiful city, the New Jerusalem, and finally to you its pearly gates will open wide, and you will enter in and receive a victor's crown.

C. H. B.

In judging ourselves, we cannot be too severe; in judging others we cannot be too lenient. We should judge ourselves by our motives, but others by their actions.

AFFECTION, like spring flowers, breaks through the most frozen ground, at last; and the heart which seeks for another heart, to make it happy, will not seek in vain.

WHEN you speak of God, let it ever be with reverence.



## JUNE.

EARLY June, bright, smiling, radiant,  
Cycling time's unceasing sway  
Brings again thy blithesome advent  
In the track of gentle May.

Hail we now thy joyous entrance,  
Princess royal of the year,  
With thy train of gay attendants  
Thou art once more welcome here.

Kingenps lift their heads in greeting,  
Rosebuds spurn the emerald shrine,  
Flower-starred borders blush at meeting  
Glance so warm and sweet as thine.

Woodland foliage dense is growing,  
Meadows dress in deeper green,  
Brooklets linger in their flowing  
'Neath thy sunlight's brighter sheen.

By what glories we're surrounded  
In this beauteous world below!  
Only power and love unbounded  
Could such varied gifts bestow.

Let us, while in contemplation  
Of this loveliness of earth,  
Raise our hearts in adoration  
To the God that gave it birth.

ALTA I. CHIPMAN.

Battle Creek, Mich.

## A Thoughtless Boy Punished.

"I SHALL never forget," writes a correspondent of the *Agriculturist*, "an incident in my childhood by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school-boys were playing by the roadside one Saturday afternoon, when the stage-coach drove up to a neighboring tavern, and the passengers alighted. As usual, we gathered around it to observe them. Among the number was an elderly man with a cane, who got out with much difficulty, and when on the ground, he walked with the most curious contortions. His feet turned one way, his knees another, and his whole body looked as though the different members were independent of it and of each other, and every one was making motions to suit itself. I unthinkingly shouted, 'Look at old rattlebones!' and the other boys took up the cry with mocking laughter, while the old man turned his head with an expression of pain which I can never forget. Just then, to my surprise and horror, my father came around the corner, and immediately stepped up to the stranger, shook his hand warmly, and assisted him to walk to our house, which was at but a little distance. I could enjoy no more play that afternoon, and when tea-time came, I would gladly have hid myself, but I knew that would be vain, and so tremblingly went into the sitting-room. To my great relief, the stranger did not recognize me, but remarked pleasantly to my father as he introduced me, 'Such a fine boy was surely worth saving.' How the words cut me to the heart. My father had often told me the story of a friend who had plunged into the river to save me as I was drowning, while an infant, and who, in consequence, took cold, and was made a cripple by inflammatory rheumatism; and this was the man whom I had made a butt of ridicule, and a laughing-stock for my companions.

"I tell you, boys and girls, I would give many dollars to have the memory of that event taken away. If ever you are tempted as I was, remember that while no good can come of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections that will not leave you for a lifetime."—*Sel.*

It is only by the habit of representing faithfully all things that we can truly learn what is beautiful and what is not.

## "Without Natural Affection."

ONE of Paul's latter-day tokens was that a certain class would be "without natural affection." Natural affection is that proceeding from the relations of nature, as of parents and children, brothers and sisters, wives and husbands. That Paul's token is applicable now, must be apparent to him who views the breaking up of the family relation, disobedience of children, and the general feeling of disregard for the interests of others, even the needy, and that even among those of near kin to each other.

A little circumstance happening among my fowls made quite an impression on my mind, and I will mention it. A hen who had been caring for a month for a small brood of little chickens began to sicken and droop; another hen who had been setting some days without any eggs came to the rescue. After a few preliminaries of hen talk between them, she started off with all the little brood with her; and cared for them as tenderly as though they were her own. Once or twice a day they all came round to the sick hen, looked wistfully at her, and passed off again. As I saw this, Solomon's words, "Go to the ant, thou sluggard," came to mind, and I thought, here, in the case of this hen might be learned a lesson of the "natural affection" of animals, to be carried out on a grander scale by those who recognize the relations existing between man and his fellow-man.

By reading 2 Tim. 3: 1-5, you will see that *self-love* is the root of all the sins there mentioned. May it be eradicated from our hearts, and "natural affection," leading to acts of pure, disinterested benevolence, take its place.

J. N. LOUGHBOROUGH.

California.

## Speak Out.

Don't practice prevarication or circumlocution, young friends! It may be true of language, as judged by the dictionary, and as charged upon it by a famous satirical writer, that it was seemingly invented to hide thought, instead of expressing it. To this purpose the "ifs" and "ands," the "perhaps," etc., are very frequently put. But we warn you the more earnestly against their prevaricating use, if you are desirous of maintaining your self-respect and personal integrity.

No, no; never prevaricate. If a question is asked you, answer promptly and squarely, or decline answering altogether. And the latter course it is your privilege to take, if an improper question is put to you from idle curiosity, or some worse motive. There is nothing more attractive in young people than frankness of bearing—frankness of look, as well as of speech—an open countenance and a truthful tongue—an eye that never winks beneath the burden of a falsehood—a lip that refuses to let a lie pass over it.

There are no words in the English language more valuable than the little monosyllables *yes* and *no*. There is no prevarication in them, when promptly uttered. But when they are drawled out into *y-e-s* and *n-o-o*, then they become words of prevarication. Out with them, in a clear ring of the voice, when you speak then. Only so will you do justice to your native sense of propriety; only so can you be contented with yourself; only so can you be truly happy! There is nothing so safe in the long run, and surely nothing more beautiful than truth—truth frankly spoken. Therefore speak out!—*The Standard.*

It is the water outside the ship that tosses it about, but it is the water that gets into the ship that sinks it.

## Sabbath-School Department.

## BIBLE LESSONS FOR CHILDREN.

## LESSON NINETY-THREE.

## JUDAH'S APPEAL TO JOSEPH.

1. What scriptures contain Judah's touching appeal to Joseph in behalf of Benjamin and their aged father? Ans. Gen. 44: 18-34.
2. What question did he say that Joseph had asked them when they came to Egypt the first time? (Verse 19.)
3. What reply had they then made him? (Repeat verse 20.)
4. What had Joseph required of them? (Verses 21-23.)
5. What did Jacob say when this request was made known to him? (Verses 27-29.)
6. What did Judah say the consequence would be to his father if he should return without Benjamin? (Verses 30 and 31.)
7. What did he say the consequence would be to himself? (Verse 32.)
8. Why would Judah have to bear the blame forever if Benjamin did not return with him?
9. What did Judah propose to do? (Verse 33.)
10. How was Joseph affected by this appeal from Judah? Gen. 45: 1, 2.

## LESSON NINETY-FOUR.

## JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN.

1. What did Joseph say after he had caused all the Egyptians to go out from him? Gen. 45: 3.
2. How were his brethren affected by his words?
3. What did he urge them to do? (Verse 4.)
4. What did he say to comfort them? (Verse 5.)
5. Who did Joseph say had sent him to Egypt? (Verse 8.)
6. Why had God sent him there? (Verse 7.)
7. How long did Joseph tell them the famine was still to continue? (Verse 6.)
8. What had the Lord made Joseph to be in the land of Egypt? (Verse 8.)
9. What did Joseph tell his brethren to do? (Verse 9.)
10. Where did he say they should dwell? (Verse 10.)
11. What did he promise to do for them? (Verse 11.)
12. What did he wish them to tell his father? Verse 13.)
13. What token of affection did Joseph then show his brethren? (Verses 14 and 15.)
14. What did they do after they were thus assured of his friendship? G. H. BELL.

HINTS TO TEACHERS.—Think about your next week's lesson. Pray over it. Let it undergo the process of incubation, and by the time you have brooded over it a week, it will be warm in your own heart, and be presented warm, fresh, and glowing, to your scholars' hearts. Gather illustrations. Jot down incidents in your note-book. Consider your scholars—their habits, characters, circumstances—that you may know what things will most impress them. Adapt your teaching. Concentrate your ideas. Take out the cardinal thought of the lesson and press it upon the mind and heart. Study the art of questioning. Do not take a question-book into the class. Close the lesson with your best and strongest thought. Keep the best till the last. In brief, get the lesson, impart the lesson, impress the lesson.—*Sel.*

TEACH nothing but the truth of God, because nothing but that will save souls.

ALWAYS be good-natured if you can. A few drops of oil will do more to facilitate the movement of the most stubborn machinery than rivers of vinegar.

Can two lines teach a lesson from above?  
Yes! one can speak a volume—"God is love."



## THE CHILDREN'S CORNER.

## TRUE BEAUTY.

"HANDSOME they that handsome do,"  
Grandma said to little Sue;  
And the dull gray eyes grew bright,  
Kindled with an eager light.  
From that hour she strove to make  
Herself more fair for others' sake.

Though no roses decked her cheek,  
She grew gentle, kind, and meek;  
And her voice soon found a tone,  
Which, till then, it had not known.  
And, at length, her playmates all,  
Their "best friend" did Susie call.

Then no longer did she sigh  
For snowy brow and sparkling eye;  
Well content that those she knew  
Should find her ever good and true.  
And the maxim grandma taught,  
Often was in Susie's thought.

## The Morning Concert.

If you would hear a beautiful concert, you must be an early riser, or at least an early waker, these fine mornings. Indeed, it begins as early as three o'clock. If you should chance to wake at that hour, you may lie in that delicious, half-dreamy frame, and you may hear a concert such as all the orchestras of the continent cannot equal. I would not recommend you to rise at such an hour, unless, indeed, you went to rest with the birds; but the melody will well repay a half hour's loss of sleep.

The larks, and robins, and thrushes, are all broad awake, and seem vying with each other in their music. Occasionally a deeper note from neighboring fields chimes in, and the chattering shrill cry says, "Awake! awake!" to all the sleepy boys and girls. The peacock's loud, rough cry of "e-coe—e-coe," seems hardly in harmony with the rest; but it serves well to show off more sweetly the melody. The great birds are rarely musical, and it is no doubt a wise provision of God for their greater security. If they sang like the dear little brownies in the wood, they would betray themselves to every enemy. The tiny song birds find it easy to hide in and out in their leafy coverts. Perhaps for a similar reason the mother bird is rarely a singer. If she sang to her callow brood as she sheltered them with her wings, it would show the old mousing owl, or the shining robber snake, the way to her little straw-built cottage. Then woe to her pretty nestlings, and woe to the poor mother's heart.

A practiced ear may detect many different sounds in this beautiful concert, while a dull listener will hardly hear a bird sing. You have heard the old saying, that "many people will go through the whole forest, and see no fire-wood;" and the same principle is true of all other senses. You cannot begin too early to take an intelligent interest in things about you. It is a great book which God has written and spread out before us, and there is not a page of it but is full of pleasure and profit.—Presbyterian.

## Letters from Little Folks.

BATTLE CREEK, Mich.

MY DEAR FRIENDS: I love the INSTRUCTOR very much. I go to Sabbath-school, and am trying to serve the Lord every day. I wish to be useful, obedient, and good. I confess my sins to God, and pray him to forgive them. Will others pray for me, that I may be prepared to meet the Lord when he comes?

IDA WORDEN.

DEAR READERS: The little sheet which bears words of love to you, which makes your

eyes sparkle every time it comes to your post-office, makes me glad also. When I think our children are led to love the Saviour from the cheering tones which the INSTRUCTOR sends forth, it is in my heart to be thankful. They who read it from month to month, and welcome its coming, will ere long love to cast their eyes up to where Jesus is. They will learn that Jesus loves little children, and will wish to know more about him.

JAMES SAWYER.

MY DEAR YOUNG FRIENDS: I have been a reader of the INSTRUCTOR for quite a number of years. It has a large place in my heart, and so has the cause of God generally, including the health reform. God has told us to come out from the world and be separate. The friendship of the world is enmity with God, and if we have much intercourse with it, we shall be contaminated with its sins.

That we may be separate from the world, we must not dress like its people. The Lord teaches us in his holy word that our apparel should be perfectly modest. Jesus said, "Ye are the temple of the Holy Ghost." If so, we must see that we are fit habitations for his Spirit.

The reform dress forms a barrier between us and the world which it will seldom try to surmount.

I live in a city, am nearly nineteen years of age, and have worn the reform dress constantly for over three years. I am the only young person here excepting my little sister who dresses thus. It has never been a disadvantage or discomfort to me.

E. L. S.

SOUTH BOSTON.

DEAR YOUNG FRIENDS: I love to read this instructive paper. I think it is the nicest paper I have ever read. I am trying to keep the commandments of God. I am reading the Bible through. I go to Sabbath-school. There are three classes, the Bible-class, youth's class, and children's class. I learn the lessons in the INSTRUCTOR. LAURETTA CRABTREE.

Clara Gardner, of Bedford, Mich., and Mary I. Church, send answers to questions.

## ANSWERS TO QUESTIONS IN NO. 11.

1. And the disciples came, and said unto him, Why speakest thou to them in parables? He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given. Matt. 13:10, 11.
2. The book of Esther.
3. Haman. Esth. 7:10.
4. Yes. Neh. 8:4.
5. When this earth is purified and restored to its Eden beauty.

## QUESTIONS.

1. Where was David anointed king over the house of Judah?
2. Who buried Saul?
3. From whom did David and all his servants that were with him at Jerusalem flee?
4. Who cut down all the idols throughout the land of Israel?
5. Where did Josiah die?
6. Is the word divinity in the Scriptures?
7. Who caused iron to swim on water?
8. Who interpreted Nebuchadnezzar's dream?
9. To whom did the angel of the Lord appear in a flame of fire out of the midst of a bush?
10. Where is the shortest chapter in the Bible?
11. Who cast Jeremiah into prison?
12. How many times is the word reverend found in the Bible? MARY I. CHURCH.

## SCRIPTURE EXERCISE.

WHAT miracle was first by Christ our Saviour wrought?  
Before what king was Paul the great apostle brought?  
Where, on his way to Rome, did Paul the brethren meet?  
Who was Nimrod's father, the mighty hunter great?  
In what town was David first crowned Israel's king?  
To what city did Barnabas Saul of Tarsus bring?  
What king had a wonderful and prophetic dream?  
What king had Daniel cast into the lions' den?  
What king with all his men was in the Red Sea drowned?  
What turned into a serpent when cast upon the ground?  
What man was stricken dead for a wicked lie?  
What should Timothy permit no man to despise?

When the first letter of these names you take,  
They will read the words that Jesus spake  
As a command to those who love  
To wait his coming from above.

ELVIRA B. STEVENSON.

Dover, Ill.

## Exchanges.

The Young Pilgrim is a sprightly little sheet, of high moral tone, and a good companion for youth and children. May this Pilgrim prosper.

The Sabbath-school Gem comes to our table richly laden with gems of thought. It is published semi-monthly at Albion, Dane Co., Wis. Price 50 cts. per year.

The Western Penman is the name of an eight-page monthly, recently issued by J. L. Conover, Coldwater, Mich. It contains lessons and general instructions in penmanship. We can appreciate Mr. Conover's efforts to bring the people up to a higher standard in penmanship. Price \$1.00 per year.

Our Dumb Animals is published monthly by the Massachusetts Society for the Prevention of Cruelty to Animals. It is ever welcomed to our table. We bid it good-speed.

The Christian Soldier and Children's Guest is a welcome guest.

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