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BREATHINGS OF NATURE.

A DREAMY whisper from the sweet South-west,
Borne on the just awakened Zephyr's wing,
Comes to our ear with stories of the spring,
And bids the heart in her return be blest.

Joy to the earth!—for spring, with breeze and song,
Leaflet and bud, comes jocundly along,
While in her breath the trees are blossoming.

And see! the greenness of the tender grass
Where her light footstep airily doth pass—
The clear voiced birds, and streams, and fountains
sing

A woven melody to greet her coming,
And voices low and musical are humming
A song of welcome—and the earth rejoices,
And praises God with multitudinous voices.

—W. H. Burleigh.

HERRINGS FOR NOTHING.

THE darkness is coming on rapidly, as a man with a basket on his head turns the corner of a street in London. He cries loudly as he goes, "Herrings! three a penny! red herrings, good and cheap, at three a penny!"

Soon he comes close to me and commences conversation.

"Governor, what do you think of these 'ere herrings?"

As he speaks, I note that he has three in his hand, while the remaining stock is deftly balanced in the basket on his head.

"Don't you think they're good? and don't you think they're cheap as well?"

"Yes, I think they are good and cheap."

"Then, look you, governor, why can't I sell 'em? I have walked a mile and a half along this dismal place, offering these good and cheap uns; and nobody will buy."

"I do not at all wonder at that," I answered.

"Tell us why not, governor, tell us why not."

"The people have no work at all to do, and they are starving; there are plenty of houses round here that have not had a

penny in them for many a day," was my reply.

"Ah! then, governor," he rejoined, "I've put my foot in it this time; I knew they were very poor, but I thought three a penny 'ud tempt 'em. But if they haven't the halfpence, they can't spend 'em, sure enough; so there's nothing for me but to carry 'em elsewhere. I thought by selling cheap, after buying cheap, I could do them good, and earn a trifle for myself. But I'm done this time."

"How much will you take for the lot?" I inquired.

First a keen look at me—then down came the basket from his head—then a rapid calculation—then a grinning inquiry—

"Do you mean profit an' all, governor?"

"Yes."

"Then I'll take four shillin', and be glad to get 'em."

I put my hand in my pocket, produced that amount, and transferred it to him.

"Right! governor, thank'ee! what'll I do with 'em?" he said, as he quickly transferred the coins to his own pocket.

"Go round this corner into the middle of the street, shout with all your might,—

'HERRINGS FOR NOTHING!'

and give three to every man, woman, and child, that comes to you, till the basket is emptied."

"All right! governor, if you say so, I'll do it."

So he proceeded into the middle of the street, and went along shouting, "Herrings for nothing! real good, red herrings for nothing!"

I stood at the corner to watch his progress; and soon he neared the house where a tall woman that I knew stood at the first floor window, looking out upon him.

"Here you are, missus," he cries, "herrings for nothing! a fine chance for yer; come an' take 'em."

The woman shook her head unbelievably, and left the window.

"Vot a fool!" said he; "but they won't all be so. Herrings for nothing!" A little child came out to look at him, and he called to her: "Here, my dear, take these in to your mother, and tell her how cheap they are—herrings for nothing." But the child was afraid of him and them, and ran in-

doors. So, down the street, in the snow, slush, and mud, went the cheap fish, the vender crying loudly as he went, "Herrings for nothing!" and then adding savagely, "Oh, you fools." Thus he reaches the end of the street; and then turning to retrace his steps, he continues his double cry as he came, "Herrings for nothing!" and then, in a lower but very audible key, "Oh, you fools."

"Well," I said to him calmly, as he reached me at the corner.

"Well!" he repeated, "if yer think so! When yer gave me the money for herrings as yer did n't want, I thought you was training for a lunatic 'sylum! Now I thinks all the people round here are fit company for yer. But what'll I do with the herrings if yer do n't want 'em, and they won't have 'em?"

"We'll try again together," I replied; "I will come with you this time, and we'll both shout."

Into the road we both went, and he shouted once more and for the last time, "Herrings for nothing!"

Then I called out loudly also, "Will any one have some herrings for tea?"

They heard my voice, and they knew it well; and they came out at once, in twos and threes and sixes, men and women and children, all striving to reach the welcome food. As fast as I could take them from the basket, I handed three to each eager applicant, until all were speedily disposed of. When the basket was empty, the hungry crowd that had none, was far greater than that which had been supplied; but they were too late, there were no more "Herrings for nothing!"

Foremost among the disappointed was a tall woman of a bitter tongue, who began vehemently, "Why haven't I got any? ain't I as good as they? ain't my children as hungry as theirs? Why haven't I got any?"

Before I had time to reply, the vender stretched out his arm toward her, saying, "Why, governor, that's the very woman as I offered 'em to first, and she turned up her nose at 'em."

"I did n't," she rejoined passionately, "I did n't believe you meant it!"

"Yer goes without for your unbelief!"

he replied. "Good-night and thank'ee, governor!"

I told this story upon the sea-beach, to a great crowd gathered there on a summer Sabbath day. They looked at each other; first smiled, then laughed outright, and at length roared with laughter.

It was my time then; and I said, "You cannot help laughing at the quaint story, which is strictly true. But are you sure you would not have done as they did, and been as unbelieving as they? Their unbelief only cost them a hungry stomach a little longer; but what may your unbelief cost you? God has sent his messengers to you for many years to offer

PARDON FOR NOTHING!

peace for nothing! salvation for nothing! He has sent to you the most loving and tender offers that even an almighty God could frame; and what have you replied? Have you taken the trouble to reply at all? Have you not turned away in utter scornful unbelief, like the woman? or ran away in fear, like the child? You are still without a hope on earth, or a hope in Heaven, because you will not believe God's messengers when they offer you all that you need for time and eternity—FOR NOTHING.

"Take warning by that disappointed crowd of hungry applicants. When they were convinced that the offer was in good faith, and would gladly have shared with their fellows, they were too late!

"Let it not be so with you! Do not you be in that awfully large crowd of disappointed ones, who will be obliged to believe when belief will not help them; whose knowledge, when it comes, will only increase the sorrow that they put off believing until it was *too late*."

As I looked earnestly upon that vast crowd, the laughter was entirely gone, and an air of uneasy conviction was plainly traceable upon many faces.

"Will you not come to Jesus now?" I entreated. "He is waiting, pleading with you! Here is salvation, full, free, and eternal; help, guidance and blessing,—all for nothing! without money and without price."—*Kind Words*.

YOUR HOME.

STRIVE to make your home a little plot of Heaven, a nursery for the great home above. Let your walls be built of salvation, your floors carpeted with meekness and humility; let your light be the lamp of God's word; let the fire burning in the hearth be love to God and love to one another, shed abroad in the heart by the Holy Spirit; let your furniture be made of the fragrant wood of genuine sincerity and holy living; let your gates and doors be fervent prayers to shut out all that is evil, and to guard and cherish all that is pure and good; let the windows be minds enlightened by divine grace, to learn the secrets of heavenly wisdom; let the mottoes engraven on your house be, "Except the Lord build the house, they labor in vain that build it;" "He that keepeth Israel shall neither slumber nor sleep."

FACTS ABOUT VARNISH.

THE principal ingredient of varnish, as we stated in a previous article, is a gum which is supposed to be the hardened sap of the copal tree, and which has been covered by earth, and is now dug up from the ground.

Adhering to this gum, are sometimes found fragments of wood and leaves, which crumble at the touch. Insects of various kinds,—bugs, flies, moths, and the like,—are also found imbedded in it. Prof. Gunning says that if the little insect had but just lit in its crystal coffin, it could not appear more life-like and perfect.

Gum copal closely resembles amber, which is also a kind of resin, and is chiefly found along the shores of the Baltic Sea. Amber is thought to have once been a soft gum, which oozed from a tree, and has now become fossilized. It was once used in the manufacture of varnish, but is now prized chiefly for making articles of ornament and beauty. It is said that in Turkey there have been instances where as high as \$2000 have been paid for the mouth-piece to a single pipe, made of this beautiful substance. Gum copal resembles amber so closely that it has been used for the same purposes, and it is quite hard to detect the difference, it being "mellow, rich, and ripe," as the poet Byron describes it.

We will here notice but two other gums,—shellac, and asphaltum.

Perhaps there is not found among the whole family of gum resins one that is more interesting in its formation than shellac. It is obtained from trees found in the East Indies, the limbs and twigs of which are incrustated with a sticky substance supposed to be the exudation from the bodies of little insects which puncture the bark. When this substance is first obtained, it has a deep red color, caused by the insects which are imbedded in it, and is called stick-lac.

The natives gather the stick-lac, and convey it to Bengal and Calcutta, the places of export. It is then melted, and cleansed from its impurities, and poured upon a smooth surface, where it is left to become cold and hard. Two crops are gathered in the year,—the best in October and November, and an inferior crop in April and May.

Asphaltum is procured nearer home. On the north side of the island of Cuba, men go down under water in diving bells, and from the bottom of the sea, by mining, bring up this peculiar substance, in which are found imbedded sea-shells, and the remains of fish. It seems to have once been in a liquid form. It is also found quite extensively in other portions of the world.

This gum, like all others that are excavated, lies in veins which are irregular and of different sizes, and is very difficult to mine, as a storm often fills with sand the excavations which it has taken days to open.

Thus we see what riches are concealed in the bosom of the earth. How wondrous are all God's works! With what wisdom he has created all things for our comfort while we remain here, and what rich and

precious promises for those who worship none but the true and living God.

Dear children, let us have no other gods before Him who has created all things, that we may have an abundant entrance into that beautiful city whose gates are of pearl, and whose streets are of shining gold.

C. N. STUTTLE.

WORDS OF COUNSEL.

[The following lines were written by one who has lived eighty-five years; long enough to see that all of earth is vanity, and will pass away; and to prize the Christian's hope. Dear children, heed the instruction of this aged father in Israel, and "attend to know understanding."—ED.]

DEAR children, I wish to say a word to you, and to older ones, too. We are all dying creatures, and we live in a dying world. Oh! then, think not too much of such a world, so full of sin and sorrow, or of staying long in it, young though you may be. Persons of all ages are swept away by death,—that dreadful evil, brought into the world by sin, filling the earth with woe, and making it a vale of tears.

Now, do you ask, "How can we get well through this world and gain a better?" I answer plainly, Become good children, love Jesus with all your hearts, and keep all the commandments of God. Make good use of the faculties God has given you. They are great blessings when thus used. (We speak of the bodily faculties.)

We begin with the eyes. For what were these given? Not to gaze on vanity, not to read fiction and folly; but to read the Bible, and other good books; to search for the narrow way that leads to life, and to shun the broad road that leads to death.

The tongue, for what was it given? Not to be used as millions use it, in speaking idle and profane words, or in telling lies; but in speaking words of truth and soberness. The hands were not given that we may steal, and fight, and war against our fellow-creatures, but that we may help them in times of distress or need, and do good to all as we have opportunity.

Our feet, were they given for us to walk in the way that sinners go,—in the broad road to death? Oh, no; but that we might tread the path of obedience, which leads to joys eternal. And the ears, they were not given to listen to the deceiver, or to the profane and false tongue, but to the truth-teller, the word of God, and to those who watch for our souls as they that must give account.

All are invited to attend the school of Christ, and, at the foot of the cross, be made wise unto salvation. Christ is the best of teachers. Oh! then, hasten to enter his school; and make no delay, for the time is short and will soon be gone.

I once was young, but now am old. I had a mother who cared for my soul, and early taught me to love and fear God; and now I rise in love and gratitude to her, and to God, "and call her blessed," hoping soon to meet her in the clouds of heaven with joy that cannot be told.

CALVIN MONROE.

THE SABBATH-SCHOOL.

FIRST Sabbath in June.

LESSONS FOR CHILDREN.

LESSON XXI.—JEPHTHAH.

WHEN the men of Israel heard of Gideon's victory, they came down in great numbers, and fought the Midianites; killing many, and among others, two princes, called Oreb and Zeeb.

Gideon pursued the army that he had beaten, till he took two kings of the Midianites, Zeba and Zalmunna.

Then the Israelites wanted Gideon to rule over them; but he refused, saying, "The Lord shall rule over you."

So Gideon went to his own home, and dwelt there; and there was peace and quietness in all the land for forty years. But after the death of Gideon, the people turned away from the Lord, and worshiped idols; they were also unkind to the children of Gideon, although he had done so much for them.

Now Gideon had seventy sons, and one of them, named Abimelech, was so cruel that he killed all his brothers but one, the youngest, who hid and could not be found. This Abimelech did so that he might rule over the people; but his reign was short and full of trouble. He was killed by a stone, which was thrown from a tower by a woman, and struck him on the head.

On account of the wickedness of the people, God allowed their enemies to prevail against them and trouble them eighteen years. Finally, when the Ammonites came into the land to fight them, the children of Israel cried unto the Lord, saying, "We have sinned against thee, both because we have forsaken our God, and also served Baalim." Then the Lord told them how often he had delivered them from their enemies, and said, "Yet ye have forsaken me, and served other gods: therefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation."

Then they put away their strange gods, and served the Lord; and the Lord pitied them, and sent them Jephthah, a mighty man of valor. Years before, Jephthah's brothers had driven him away from home so that he might not have any share in his father's property, but now they were glad to welcome him back.

And Jephthah led the men of Israel to battle, and the Lord was with him; so the Ammonites were subdued and twenty of their cities taken.

QUESTIONS.

1. When the men of Israel heard of Gideon's victory, what did they do? Judges 7:23.
2. What success had Gideon in pursuing the Midianites?
3. What answer did Gideon make when the people wanted him to be a king, and rule over them? Judges 8:23.
4. How long did the land have peace and quietness this time? Verse 28.
5. What course did the people take as soon as Gideon died?
6. How did they treat the children of Gideon?
7. How many sons had Gideon? Judges 9:2.
8. Describe the cruelty of Abimelech.
9. Why did Abimelech kill his brothers?
10. Describe his reign.
11. To what end did he come?
12. What trouble came upon the people on account of their wickedness?
13. What did they do when the Ammonites came into the land to fight them? Judges 10:10.
14. What did they say to the Lord?
15. What did he tell them?
16. What did he say they had done?
17. What did he say about delivering them?
18. Where did he tell them to go for help?
19. How did the people then humble themselves?
20. How did the Lord deliver them?

21. What kind of man was Jephthah?
22. How had his brothers treated him?
23. What success had he in a battle with the Ammonites?

BIBLE LESSONS FOR YOUTH.

LESSON XLVII.—REVIEW.

1. NAME the encampments of the children of Israel between Rameses and the Red Sea.
2. Name their encampments between the Red Sea and Sinai, so far as they have been noticed in our lessons.
3. What covenant did the Lord make with his people at Sinai?
4. How soon after making this covenant did they hear the voice of God proclaiming his law from Mount Sinai?
5. How was the covenant ratified?
6. How long did the people remain at Mount Sinai?
7. In what work were they engaged while there?
8. How were the people punished at Taberah?
9. Why were they thus punished?
10. How was this terrible destruction staid?
11. By whom were the people led to murmur, at Kibroth-hattaavah?
12. What complaint did they make?
13. How did they manifest their grief?
14. How did the Lord satisfy their longings?
15. What was the consequence of their gluttony?
16. With whom was the Lord displeased at Hazereth?
17. What did he say to them?
18. How was Miriam punished?
19. Who were sent to spy out the land of Canaan?
20. Who of these spies brought back a good report?
21. How were they treated for trying to encourage their brethren to go up and possess the land?
22. What discouragements did the other spies report?
23. Which report did the people believe?
24. How did the people behave?
25. What did they say?
26. What stirred them up to go up to battle the next day?
27. What advice did Moses give them?
28. How were they punished for their rashness?
29. What law was given in regard to sins committed ignorantly?
30. What law was given in regard to sins committed presumptuously?
31. What example is given of presumptuous sin and its punishment?
32. What law was given in regard to wearing fringes?
33. What effect was the beholding of this fringe upon their garments intended to produce?

G. H. BELL.

THE IDEAL SABBATH-SCHOOL TEACHER.

THE ideal Sabbath-school teacher is a true Christian. He has the love of God shed abroad in his heart. He is an earnest follower of Christ. His practical life is consistent with his profession. He is an every-day Christian.

He loves the souls of men, and realizes their danger. He is in conscious sympathy with the mission of the Son of God, who came into the world "to seek and to save that which was lost." This is the motive that inspires his labors in the school.

He suffers nothing of a trivial character to interrupt his attendance. He will meet his class, if possible, *every Sabbath*. To do this, he will make many sacrifices, if need be; sacrifices of preference, of recreation, of convenience; and even if he is away from home on business, he will hasten back, if possible, before the Sabbath. He knows how repeated absences on his part will dishearten, disorganize, and, at last, break up his class.

He is in his place in the school in *good time*. The scholars require his example and prompting to encourage and instruct them in a proper par-

ticipation in the opening services. Besides that, the spirit of promptness on his part will be felt, and impart a tone to the class which is very helpful to the great end in view.

He will take great pains to prepare the lesson for the day, beforehand. His teaching is not perfunctory. He does not just go through a routine of questions in a book and receive such answers as the scholars may chance to give, but is ready to explain and enforce the teachings of Holy Scripture. To this end he resorts to such commentaries, Bible dictionaries, and other helps, as will enable him to communicate important information to his class. He will strive, also, to enter into the spirit of the lesson. Otherwise he will not succeed in gaining the earnest attention of his class. If he is not interested, he will not interest them.

For this reason he will make it a point to pray for light and grace, that he may not only understand the text in the letter of it, but also enter into the spirit. No teacher ought ever to appear at the head of his class without special, earnest prayer before he leaves his room, that the Spirit of God may assist him in the duties of *that day*. No work for the Master is well done that is not done in prayer.

He will cultivate a personal concern for the salvation of each scholar in his class. He will pray for each by name, daily. He will, if possible, show them attention outside of the class and during the week. If one is absent at any time, he will know the cause of it before the next Sabbath. He will study human nature, and especially the disposition of each one of his scholars, so that he may wisely adapt his efforts, and avoid such imprudent means as may do harm rather than good. But he will, as occasion may serve, urge upon each one a present acceptance of Christ. Especially will he take advantage of times of awakening in the church to lead them to the cross.

He will be careful to instruct them in the duties of the Christian life, as well as in the doctrines of salvation. They must be solemnly guarded against a mere formal service of God,—a mere affectation of the Christian life. They must learn that religion is the paramount object, that it is all-prevailing in its claims, and demands the consecration of soul and body to God.

At the same time he will be careful to let them know that it is Christ alone who can save from sin. If he be indeed a converted man himself, he will cause them to see that the adorable Saviour is all in all, the chiefest among ten thousand, and altogether lovely.

A school having such teachers will be the means of saving many souls.—*S. S. Worker.*

ORDER IN THE SCHOOL.

THERE is nothing of more importance in the Sabbath-school than order. Without this it is impossible to have a good school. Where whispering is going on in the classes, and the shuffling of feet, and the teachers are not much concerned about the correct and quiet behavior of their pupils, there will be a poor school, whatever its other advantages may be. One of our good ministers writes about his Sabbath-school: "Our services are not commenced until quiet settles upon the room. The tinkle of the little bell is no uncertain sound; and in holy silence of other things, we read, and sing, and pray, and respond to each other." Thus should it be in all our schools.

MANY Bible scholars are puzzled to remember the order of the epistles of Paul which are arranged between Corinthians and Thessalonians. This difficulty can be removed once for all by noting that the epistles follow each other in the natural order of the vowels, a. e. i. o., thus: Galatians, Ephesians, Philippians, Colossians.—*S. S. World.*

THE GREAT WALL OF CHINA.

AMONG the most remarkable works of men, is the great wall of China. Its length is about 1250 miles, and its height from twenty to twenty-five feet, with towers about one hundred yards apart, and forty feet high. It is sufficiently broad to allow six horsemen to ride abreast upon it, and it is much thicker at the base than at the summit. Each face of the wall is built of hewn stone, or brick, with earth filled in between.

To give an idea of the quantity of material used in the construction of this great wall, it may be stated that a careful calculation has shown it to be more than sufficient to erect a wall six feet high and two feet thick, twice around the world.

Most of this great fortification is now in a ruinous condition. It was built by order of the celebrated emperor, Tehi-Hoang-Ti, for the purpose of protecting the northern and north-western borders of the empire from the hordes of rude, wandering people, who were then very numerous in that part of Asia. These people dwelt in tents, and moved from place to place for the sake of pasturage, plunder, etc. A horde consists of fifty or sixty tents. It required the labor of several millions of men, for the space of ten years, to accomplish the building of the wall. During this time, it is said that half a million of them perished. It was completed in 211 B. C.

Wonderful as was the great wall of China, it must crumble and fall, and at last be forgotten. But there is a wall, great and high, that will never crumble or decay. It is not built of perishable material, nor is it the work of men's hands. The building, or main portion of the wall, is of Jasper. Jasper is a precious stone, described as of a beautiful, transparent, green color, sometimes spotted with yellow, or veined with red. There are different varieties.

The wall has twelve foundations, adorned with all manner of precious stones of the most beautiful colors. See Rev. 21:12-21. It is built by the great Master Builder, and all who are saved will behold its beauty, and enter through its gates of pearl, into that city which hath no need of the sun, neither of the moon to shine in it, for the glory of God and of the Lamb shall be the light thereof.

May the readers, and the writer, be among the nations of the saved, who shall walk in the light of it.

NELLIE F. HEALD.

You can train the eye to see all the bright places in your life, and so slip over the hard ones with surprising ease. You can also train the eye to rest on the gloomy spots, in utter forgetfulness of all that is bright and beautiful. The former is the better education. Life is too short to nurse one's misery.

Hurry across the lowlands, that you may linger longer on the mountain-tops.

NEITHER body nor brain are safely, truly, and happily rested by doing nothing.

CHILDREN'S CORNER.

THE SPARROWS.

IN the far-off land of Norway,
Where the winter lingers late,
And longing for the birds and flowers,
The little children wait,

Through all the land the children
In the golden fields remain,
Till their busy little hands have gleaned
A generous sheaf of grain.

All the stalks the reaper passeth
They glean to the very least,
To save till the cold December,
For the sparrow's Christmas feast.

And then through the frost-locked country
There happens a wonderful thing:
The sparrows flock north, south, east, west,
For the children's offering.

Of a sudden, the day before Christmas,
The twittering crowds arrive;
And the bitter, wintry air at once
With their chirping is all alive.



They perch upon roof and gable,
On porch, and fence, and tree;
They flutter about the windows
And peer in curiously;

And meet the eyes of the children,
Who eagerly look out,
With cheeks that bloom like roses red,
And greet them with welcoming shout.

On the joyous Christmas morning,
In front of every door,
A tall pole, crowned with clustering grain,
Is set the birds before.

And which are the happiest, truly
It would be hard to tell;
The sparrows who share in the Christmas cheer,
Or the children who loved them well!

How sweet that they should remember,
With faith so full and sure,
That the children's bounty awaiteth them
The whole wide country o'er!

When this pretty story was told me,
By one who had helped to rear
The rustling grain for the merry birds
In Norway, many a year,

I thought that our little children
Would like to know it, too,
It seems to me so beautiful,
So blessed a thing to do.

To make God's innocent creatures see
In every child a friend,
And on our faithful kindness
So fearlessly depend.

—Sel.

As empty vessels make the loudest sound,
so they that have the least wit are the greatest babblers.

LETTER BUDGET.

WE always enjoy a visit with the INSTRUCTOR family, but if, for want of space, we cannot chat with you every week, whenever we do come into your corner we want *all* the little people to engage in the "talk" just as much as though it was their own letter under consideration. We know you will read with interest the letter which has come all the way from England, across the "big water." The writer of this letter not only distributes the INSTRUCTOR, but the *Signs of the Times* as well, to the readers in Southampton, collecting the dues on them each week. She is making herself useful, and preparing herself to do a larger work. May the Lord bless and keep the child unto himself.

DEAR EDITORS: I am nine years old. I have a father and mother, also one sister, and we are all keeping the Sabbath. I like the INSTRUCTOR very much. There are twenty-nine of the INSTRUCTOR family in this city, and I visit every one each week, to deliver their papers to them, which they highly prize. I suppose the INSTRUCTOR family in America receive their papers by mail, but we are a long way off from where it is printed, therefore they are all sent to Eld. Loughborough; and this is my share of the missionary work here. I am going to try to get others to join our family. I want to be a good little girl, and be ready to meet the Saviour

when he comes. EMILY CAVELL.

Here is a letter from Mt. Jackson, Va.:

DEAR EDITORS: I have taken the INSTRUCTOR two months, and like it so well that if it should not make its weekly visits, I would miss it very much. I think it an excellent paper for the youth. I keep the Sabbath with my mamma, two little sisters, and a cousin who is staying with us. He has neither father nor mother. We pity him very much. We are kind to him, and he is kind to us; and so we get along nicely together. We attend Sabbath-school every Sabbath. We have a large, interesting school. I am ten years old. This is my first letter.

Yours truly, DORA L. WOODS.

Notice what Dora says: "We are kind to him, and he is kind to us." Dear Dora, kindness is the secret of happiness,—as we treat others, we shall be treated. If we wish friends, we must be friendly. Follow the good rule you act upon with your cousin, and you will have no enemies.

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