



VOL. 27.

BATTLE CREEK, MICH., JULY 16, 1879.

No. 28.

## THE YOUTH'S INSTRUCTOR.

PUBLISHED  
Weekly and Monthly.

MRS. M. J. CHAPMAN, : : : : EDITOR.  
MISS M. A. DAVIS, : : : : ASSISTANT EDITOR.

### NOTHING IS LOST.

**N**OTHING is lost: the drop of dew  
Which trembles on the leaf or flower  
Is but exhaled to fall anew  
In summer's thunder shower;  
Perchance to shine within the bow  
That fronts the sun at fall of day;  
Perchance to sparkle in the flow  
Of fountains far away.

So with our words, or harsh, or kind,  
Uttered, they are not all forgot,  
They leave their influence on the mind,  
Pass on, but perish not;  
As they are spoken, so they fall  
Upon the spirit spoken to,  
Scorch it like drops of burning gall,  
Or soothe it like honey dew.

### THE LITTLE GREBE.

**T**HE Grebe is a lobe-footed bird of the family *ymbidæ*. There are more than twenty species described in all parts of the world. All the species have the head rather small, the eyes near the bill, the neck long and slender, and the body flattened. The plumage is thick and soft, and glossy on the under surface. They

are usually seen in small flocks along the shores of fresh-water lakes and rivers, and near the sea coast, but rarely on land, as the posterior position of the legs renders it very difficult for them to walk. They are excellent swimmers, and expert divers, flying under water to a considerable depth in pursuit of fish. They are generally short and rapid flyers, but during their migrations the flight is elevated and long sustained. When alarmed, they hide among the reeds, or sink under water, leaving only the bill out till the danger is over.

Birds of this family build their nests among the rushes or aquatic plants of lakes and ponds; these nests are built at the water level, and are woven of light material, into which are interlaced the leaves and stalks of the water-plant.

This most curious water-bird builds its nest in such a manner that it has the power of conveying it on the surface of the water like a boat from one position to another

Don't the birds in the picture look funny in their floating, roofless houses!

As we look on the world around us we see the power and goodness of God in fit-



more favorably situated. To effect this, the Grebe, like a little waterman, pushes her nest off from the shore, on the rushes, then jumps in, guarding the eggs and leaving one leg out. With her web foot as an oar, she skillfully "paddles her own canoe" with human dexterity and precision.

ting every creature to fill its proper place in his creation. He has created you, dear children, for a life in the great hereafter, and provided a way to attain to a life of glory through his Son, the dear Saviour, who died for you; and will you not then love him with your whole heart?



## FROM SEA TO SEA.—NO. 11.

NIGHT overtook us as we were leaving Utah, and this morning we find ourselves in Wyoming Territory, gradually ascending toward the Rocky Mountains. The country through which we are now passing is indeed barren, the soil consisting of a mixture of gravel and red rock. For many miles there is hardly a tree or bush to be seen. In this section of country, between Green River and Bitter Creek, the trains in winter have many times been snowed in. To prevent this, board fences have been made a short distance from the railroad, on the windward side, for the purpose of catching the snow when it is driven by the fierce winds. Thus the drifts are made at a distance from the track, leaving it clear.

We have traveled many miles without seeing a living object, except at the stations, but now, on nearing Bitter Creek, we see, off to our left, a huge gray wolf. He sits leisurely upon his haunches, and, on hearing our train, looks back toward us with such a disconsolate, hungry expression that we pity him, for we can see neither an animal nor a vegetable on which he can feed, and we conclude that he is disgusted with the country, and is, like ourselves, taking his leave.

We now slowly ascend to the great "water divide" of America, reaching it at just 5 P. M. On our left are two great posts with an archway of boards extending between them, on which is a nice painting, and the words, "The Great Water Divide of the Continent." The "water divide" is the point from which the waters flow, part toward the west and part toward the east. All rivers west, such as the Frazers, Columbia, and Colorado, with their tributaries, empty into the Pacific, and those east, as the Del Norte, Mississippi, and St. Lawrence, with their tributaries, empty into the Atlantic Ocean.

Passing onward we come to mountain valleys, which are covered with prairie grass. Occasionally we see a residence, with patches of cultivated ground, and small herds of cattle. We also see, now and then, the beautiful wild antelope,—a species of deer. They are so near our train that we can get a good view of them.

Suddenly, we leave this scenery and begin to climb toward the summit, which we reach at 3 P. M. the following day. On consulting our guide-book we find that we are eight thousand two hundred and forty-two feet higher than the sea. We had always supposed that in crossing these mountains we would be, at times, in valleys where we could see great peaks towering high above us, like the Andes of South America or the Alps of Switzerland; but instead of this we gradually ascend to the highest point, which looks, when we have reached it, more like an elevated plain than a mountain.

We halt only five minutes at this station, called Sherman, where we catch a glimpse of the graves of several emigrants who died here at an early date, and then pass rapidly

down the eastern side of the mountain. We descend more than two thousand feet in thirty-three miles, and arrive in Cheyenne just at dark, having advanced some fifteen hundred miles on our eastward journey.

J. N. LOUGHBOROUGH.

## WHAT IS JESUS DOING?

WHAT is Jesus doing? Jesus is seeking;  
Seeking the lost on the mountains of sin,  
Bringing the straying, the wandering in,  
Bearing them back on a shepherd's strong breast,  
Safe in the fold of his favor to rest.  
Jesus is seeking.

What is Jesus doing? Jesus is pleading;  
Pleading for sinners, that God will forgive,  
Pardon the rebels, let guilty ones live;  
Showing his merits, the wounds he received.  
Still, in his patience, though slighted and grieved,  
Jesus is pleading.

What is Jesus doing? Jesus is blessing;  
Blessing the thankless, the poor, the distressed,  
Blessing the needy, the weak, the oppressed;  
Wave after wave from a bottomless sea,  
Ever, unceasingly, boundless, and free,  
Jesus is blessing.

What is Jesus doing? Jesus is watching;  
Watching with tenderest, pitiful eye,  
Guarding his loved ones when danger is nigh:  
Nothing can harm them, they dwell in his sight  
Safe, while their pathway, by day and by night,  
Jesus is watching.

What is Jesus doing? He is preparing  
Mansions of gladness, bright dwellings of rest,  
Royal abodes in the realms of the blest;  
Mounting the chariot of glory, that waits,  
Safely to bear us to Heaven's pearly gates,  
Jesus is coming!

## "IT COMES FROM ABOVE."



PAUL says in Rom. 8:28, "All things work together for good to them that love God." This is a fact frequently verified in the lives of Christian people; yet, to judge from appearances only, it might sometimes seem as if God did not remember his promise. But he assures us that he is the same yesterday, to-day, and forever, that he changes not; therefore we know his promises cannot fail; that either his followers do not come up to the standard of righteousness required to merit his especial care, or else do not always understand the workings of his providence.

We are not promised a smooth passage on the voyage of life; on the contrary, the work of purifying, making white, and trying us, fit for the Master's use, is best wrought by trial and affliction, which wean the affections from the world. But if the heart be right with God, the individual may submit his ways to him, resting assured that he will be led in a way which will in the end be best for him, even though not in a path strewn with roses.

As an example of trust worthy of imitation we mention the case of a little French boy, who went by the name of "Little Peter." Although he was left an orphan at an early age, he remembered the instruction of his father, whose dying words

were, "Peter, you will have many troubles when you are left alone in the world, but remember all comes from above." This little boy not only acknowledged every gift, but every misfortune, as coming from above.

It was Peter's lot to beg his bread from door to door, but he sang sweetly, and people seldom turned him away empty-handed. But he met with some mishaps, which, to a child of less faith, might have received Jacob's interpretation, "All these things are against me." "Once, as Peter was passing through the town, a sudden wind blew off a roof tile, which fell on his shoulder and struck him to the ground. His first words were, 'It comes from above.' The bystanders laughed, for of course the tile could not fall from below. A minute after, the wind tore off an entire roof in the same street, which crushed three men to death. Had Peter gone on, he would probably have been at that moment where the roof fell.

"Another time a gentleman employed him to carry a letter to a neighboring town, bidding him make all haste. On the way Peter tried to spring over a ditch; but it was so wide that he fell in and was nearly drowned. The letter was lost in the mud, and never recovered. When Peter got out of the ditch, he exclaimed, 'It comes from above.'

"The gentleman was angry when Peter told him of his mishap, and drove him out of doors with a whip. The next day the gentleman sent for him; 'See here,' said he, 'there are two ducats for you for tumbling into the ditch. Circumstances have so changed that it would have been a misfortune to me had the letter gone safely.'

"A rich Englishman who came into the town, having heard his story, sent for him in order to bestow upon him some charity. When "Little Peter" entered the room, the Englishman said, 'What think you, Peter; why have I sent for you?' 'It comes from above,' replied Peter. This answer pleased the Englishman, who took him home and provided well for him. Long afterward the rich Englishman died and bequeathed a large sum of money to "Little Peter," who became a wealthy and honorable man in Birmingham."

"In all thy ways acknowledge God, and he shall direct thy paths." Keep one hand in your Heavenly Father's, and trust him to guide; if, in his infinite wisdom, he sees best to lead you through the ditch, or the fiery furnace even, remember he seeth the end from the beginning, and doeth all things well.

M. J. C.

It is not hasty reading, but serious meditation upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching upon the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian.



## THE SABBATH-SCHOOL.

## FOURTH Sabbath in July.

## LESSONS FOR CHILDREN.

## LESSON XXVIII.—REVIEW.

1. NAME the judges of Israel from the time of Joshua to Samuel.
2. What is most remarkable in the doings of Ehud?
3. How was Israel delivered in the time of Deborah?
4. How was Gideon called?
5. What signs did the Lord give him?
6. Describe his battle with the Midianites.
7. How many sons had Gideon?
8. What became of them?
9. What can you remember about Jephthah?
10. In what ways did Samson bring trouble upon the Philistines?
11. What did they finally do to him?
12. Who brought up Samuel?
13. Who were his parents?
14. Tell the circumstances of Samuel's first vision.
15. What did the Lord show him in this vision?
16. How did the ark of God fall into the hand of the Philistines?
17. What trouble did they have with it?
18. How did they return it?
19. What happened at Beth-shemesh?
20. Where was the ark then taken?
21. What instruction did Samuel give his people when they expressed a wish to return to the Lord?
22. To what place did he gather them?
23. Who came up against them?
24. What preparation did Samuel make for defending the people?
25. How did the Lord deliver them?
26. How did Samuel spend the remainder of his days?

## BIBLE LESSONS FOR YOUTH.

## LESSON LIV.—RECAPITULATION OF LESSONS XLIII-LII.

AFTER celebrating the first anniversary of the passover, the Israelites traveled northward toward the land of Canaan.

At Taberah, the people murmured, and some of them were destroyed by fire from the Lord. At Kibroth-Hattaavah, they lusted for flesh; and when, in answer to their murmuring, the Lord gave them quails, they indulged in gluttony till a plague broke out, that destroyed many thousands. At Hazeroth, Miriam and Aaron rebelled against Moses, and the Lord showed his displeasure by causing Miriam to become leprous, white as snow.

At Kadesh-Barnea, which is very near to Canaan, the people abode for a long time. From this place, spies were sent out to explore the land of Canaan. On their return, the people believed the spies who brought an evil report, and became so rebellious that the Lord declared that none who were then over twenty years old should enter the promised land.

Then Korah, Dathan, and Abiram rose in rebellion against Moses, and were joined by two hundred and fifty of the princes. The earth opened and swallowed up the leaders of this rebellion, with all they had; and fire came forth from the Lord, and consumed the princes that had aspired to the priesthood. The next day the people rebelled, saying that Moses had killed the people of the Lord. Then God sent a plague among them, and nearly fifteen thousand perished before Moses and Aaron could make intercession for them. Here the Lord established Aaron's claim to the priesthood by causing his rod to bud, blossom, and bring forth almonds.

At Kadesh, Miriam died and was buried. Here the people murmured again for water, and again a fountain was made to gush from the rock. In this, Moses and Aaron failed to honor God,

and were forbidden entrance into the promised land.

Being refused passage through the land of Edom, they compassed that land, traveling by the way of the Red Sea.

At Mount Hor, Aaron died, and his son became priest in his stead.

At one time the people murmured, and the Lord sent fiery serpents among them; and every one that was bitten of a serpent, died. Then Moses, at the command of God, made a serpent of brass and raised it on a pole in the sight of the people; and all that looked on it were healed.

Then the people journeyed northward, crossed the brook Zared, passed by Moab, conquered Sihon, king of the Amorites, and Og, the giant king of Bashan.

Then Balak, king of Moab, sent for Balaam to come and curse Israel; but every time he attempted to do so, the Lord caused him to utter blessings on Israel. Yet afterward, the women of Moab, following the counsel of Balaam, enticed the men of Israel, and led them to worship false gods. Then a plague broke out among the Israelites, and more than twenty thousand died in one day. After this, an army went out from the camp of Israel, and destroyed the Midianites, and the men of Moab, and all the women that led Israel astray. Balaam also, perished by the sword.

G. H. BELL.

## GENERAL EXERCISES.

THESE are exercises in which all the members of the school unite. Singing is known to be an excellent exercise of this kind. In singing, all speak the same words, in the same time and movement; and when it is properly done, there is a union of thought, feeling, and action, that seems to be a pledge of mutual sympathy and support.

The charm of singing is not wholly in the melody, but in the concert of action as well; and for this reason, when singing is impracticable, repeating in concert short hymns or passages of Scripture is a good substitute. In this exercise, care should be taken to have the tones natural, and the manner of speaking such as will bring out the thought. Repeating hymns, or passages from the Psalms, expressive of personal experience, praise, and devotion, is better than repeating the commandments; for the dignity and moral grandeur of the precepts of God's Law seem to be impaired by such constant, and sometimes careless, repetition. But the success of this exercise depends mostly upon the manner in which it is conducted. A drawling, unnatural tone, or, what is even worse, a flippant, meaningless expression, will destroy all the good effect, benumb the quick sensibilities of childhood, and cultivate a most pernicious habit. While uttering the words, the minds of all should be exercised with the same thoughts and feelings that prompted the writing of those words. It is better for the one who leads, to speak a few words at a time, and let the school repeat them after him, imitating his movement and manner as nearly as possible. Finally, all may recite together.

Prayer is another form of general exercise, for all are expected to join in the sentiment expressed. In order that all may do this, it is necessary to adapt the prayer to the capacity of children. It should be short, for children cannot hold the mind to one subject long. The sentences should be short, and the words simple, so that every thought may be fully comprehended. Finally, the thought itself should be simple and natural, abounding in expressions of gratitude, and petitions for present help.

But the general exercises most commonly known as such consist of some form of recitation. These recitations may be divided into

two classes. The one class pertain to subjects more or less foreign to the lesson of the day, and are intended to promote variety, and thus relieve the monotony of the regular lessons. Sometimes each member of the school is called on to recite a text of Scripture containing a certain word, such as *love*, *hate*, etc. Although this may be pleasant as a change, it is of necessity unprofitable; for there can be little connection of thought between verses selected in this way. But the chief objection to this and all other similar practices is that they divert the mind from the lesson of the day, and thus defeat the most important end of Bible study,—the training of the mind to connect thought to thought, event to event, and theme to theme, till a grand conclusion is reached. Again, if we try to keep up the interest of a school by seeking variety in subjects or themes, we shall soon complete our circle, and the worst kind of monotony is sure to follow. It would be far better to seek a variety of methods for bringing out thoughts on the same subject, and showing their various and interesting relations. The mind should never be turned aside from the main course of study, except to make a practical application, and this is seldom necessary.

This brings us to the other class of recitations, mentioned above. They consist of various exercises on the lesson of the day, reviews on preceding lessons, or of both combined; and, although they may not appear so attractive at first, they will be far more profitable, and will finally create an interest that will be deep and lasting. These recitations may be conducted by asking questions, or by giving out topics to be recited without questions. The questions may sometimes be answered in concert, but as a rule some one should be called on to answer each question. A concert exercise sometimes has an enlivening effect, but it affords no test, and soon loses its power. Much skill and practice is required in order to conduct a concert exercise properly. The questions should be so framed as to admit of very short answers; indeed, it throws the burden of thought upon the questioner rather than upon those who are questioned.

The importance of general exercises can hardly be over-estimated. We recognize their importance not only in all our schools, but in our meetings for public worship. They should not, however, be allowed to encroach upon the regular recitations.

G. H. BELL.

## NORTH PACIFIC S. S. ASSOCIATION.

A MEETING was called on the grounds of the Walla Walla camp-meeting, Monday, June 9, 1879, for the purpose of considering the Sabbath-school work.

The constitution of State associations was read and heartily adopted. Article I. reads as follows:—

NAME.—This society shall be known as the North Pacific Sabbath-school Association of Seventh-day Adventists.

The following-named persons were nominated and unanimously elected to their respective offices: President, Eld. I. D. Van Horn, Salem, Oregon; secretary, Sister Adna Johns, Walla Walla, W. T.; executive committee, S. Maxon, and T. H. Starbuck.

Voted, That the Sabbath-school Record Books recommended by the General Association, be adopted by each Sabbath-school of this association.

Voted, That each Sabbath-school raise a fund for the necessary expenses of the work, and pay a tithe of this to the association.

I. D. VAN HORN, Pres.

ALONZO T. JONES, Sec. pro tem.

STORIES for illustration by Sabbath-school teachers and speakers should be short, and have the "moral" like the salt in a loaf, thoroughly but finely mixed all through them.



### PERPLEXITIES OF THE ENGLISH LANGUAGE.

A LITTLE girl, looking at the picture of a number of ships, exclaimed, "See what a *flock* of ships!" We corrected her by saying that a flock of ships is called a *fleet*, and a fleet of sheep is called a *flock*; and here we may add, for the benefit of the foreigner who is mastering the intricacies of our language in respect to nouns of multitude, that a flock of wolves is called a *pack*, and a pack of thieves is called a *gang*, and a gang of angels is called a *host*, and a host of porpoises is called a *shoal*, and a shoal of buffaloes is called a *troop*, and a troop of partridges is called a *covey*, and a covey of beauties is called a *galaxy*, and a galaxy of ruffians is called a *horde*, and a horde of rubbish is called a *heap*, and a heap of oxen is called a *drove*, and a drove of blackguards is called a *mob*, and a mob of respectables is called a *congregation*, and a congregation of engineers is called a *corps*, and a corps of robbers is called a *band*, and a band of locusts is called a *swarm*, and a swarm of people is called a *crowd*, and a crowd of gentlefolk is called the *élite*, and a miscellaneous crowd of city folk is called the *community* or the *public*.  
—*San Francisco News*.

### THE SLEEP OF THE FLOWERS.

WHAT child has not noticed the closing of the petals in many flowers just as the day closes? In many plants the leaves also fold themselves up with the fading day, and do not awake from their slumber till the morning sun rouses them. Some are so sensitive to the light that they will close with even a passing cloud. The dandelion opens at five in the morning, but is not so early a riser as the goat's-beard, which opens its bright eyes at three o'clock, and goes to sleep again at six in the evening. But there are some flowers which, like fashionable people, turn night into day. The night-blooming cereus begins to unfold its magnificent sweet-scented blossoms at twilight, is in full bloom at midnight, and sleeps its last sleep with the day-dawn.—*S. S. Advocate*.

### "HALLELUJAH!"

A HINDOO and a New-Zealander met upon the deck of a missionary ship. They had been converted from heathenism, and were brothers in Christ; but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces; but that was all. At last a happy thought occurred to the Hindoo. With sudden joy, he exclaimed, "Hallelujah!" The New-Zealander, in delight, cried, "Amen!"

These two words, not found in their own heathen tongues, were to them the beginning of "one language and one speech."

ICELAND is a cold land, but it is full of religious warmth. There is a Bible in every home, and it is faithfully read. Iceland has no theater, prison, sheriff, cannon, or militia.

### CHILDREN'S CORNER.



#### RAIN SONG.

Oh, the beautiful, beautiful rain!  
Sing praises! sing praises!"  
The little brown wren leaned out of her nest  
And sang it with the daisies.

"Oh, the beautiful, beautiful rain!  
Sing praises! sing praises!"  
The brook sang over her pebbly lane  
In wonderful alto phrases.

From brooks and banks, from fields and flowers,  
The loving chorus raises:

"Oh, the beautiful, beautiful rain!  
Sing praises! sing praises!"  
—*Wide Awake*.

#### LEARN TO THINK.

SOME boys and girls talk without thinking. The habit is a bad one, and when formed is very difficult to overcome. Did the readers of the INSTRUCTOR ever hear a boy or girl attempt to tell something and fail? A great many words were used, but they were almost meaningless. What was the trouble? That boy or girl did not think. Think, children, before you speak, just what you want to say, and then say it in the plainest manner possible.

A boy whom I met a few days ago furnished a good example of this careless manner of talking. When I asked him the question, "Where is Dubois Street?" he replied, "You go right up this street, and keep going till—oh, it's a good l-o-n-g way. When you get up to Mr. —'s big barn—" "I don't know where the barn is," said I. "Well, I guess it is as much as half a mile up," returned the boy. A bright-eyed little fellow, who evidently had been thinking, stood listening to us. Interrupting the first boy and addressing me he said, "Mister, it is the third street above here, but don't count this one," pointing to the one in which he stood. "Oh, yes," said the first boy, "it is the third street." I could understand that.

What was the difference between the two boys? One difference was, the first boy, who *tried* to tell me about the street, was sixteen, while the little fellow who *did* tell me was not more than ten, years old. But there was a greater difference than that. The first boy began to answer my question before I had fairly finished asking it, but he talked without thinking, and therefore said nothing definite. The second boy said something plain, that any one could understand, because he *thought*.

I hope the readers of the INSTRUCTOR will learn to think. Think, when you read,

of what you read. Think, before you speak, of what you want to say. Think when you play, and don't do wrong. *Think, THINK, THINK.*

D. A. ROBINSON.

#### SPRING AND SUMMER.

SPRING is growing up; is it not a pity?  
She was such a little thing, and so very pretty!  
Summer is extremely grand; we must pay her duty  
(But it is to little Spring that she owes her beauty).

Spring is growing up, leaving us so lonely!  
In the place of little Spring we have Summer only;  
Summer, with her lofty airs and her stately paces,  
In the place of little Spring, with her childish graces.

#### LETTER BUDGET.

NAPA CITY, CAL.

DEAR EDITORS: I thought I would write a letter for the YOUTH'S INSTRUCTOR, as I have seen but one letter from California. I am twelve years old, and have kept the Sabbath with my father and mother five years. Our Sabbath-school has taken the INSTRUCTOR a long time, and now we take the weekly, and are very much pleased with it. I like the "Letter Budget" best of all. Yours respectfully,

LYDIA R. HAMMOND.

HORSE CAVE, KY.

DEAR EDITORS: I am a little boy eight years old. I have two sisters and two brothers. I have been taking your paper six months. I like to read it very well. I think the "Poems" real nice for children. I learn the pieces to say at school for speeches. Papa keeps Sunday and ma the Sabbath, so it is hard for me to tell which is right. Pray for me that I may be a good boy, and learn to do the will of the Lord.

WILLIE P. COOMBS.

HORSE CAVE, KY.

DEAR EDITORS: I have belonged to the INSTRUCTOR family six years. I like the paper very much, and think it bears the right name, as much can be learned from its pages. I am eleven years old. I am going to school; it will close in a few days. The subject of my "essay" for the last day is, "Life of Christ." My father is an eclectic physician, and a member of the Disciple church. My mother is a Seventh-day Adventist, and though the only one in this part of the country, she has stood firm in the faith. I went with my mother to the last quarterly meeting for the first time, and I must acknowledge that it was the best meeting I ever attended. The good sermons, humble prayers, and feeling testimonies were a feast to the soul. They seemed to draw one nearer to God. I felt that youth is the time to serve the Lord, and consequently I gave my heart to him, was baptized, and arose to walk in newness of life, hoping by the grace of God to overcome all my sins, and at last be accounted worthy of a home in the New Jerusalem.

Yours truly, ANNIE L. COOMBS.

### THE YOUTH'S INSTRUCTOR

Is published weekly and monthly by the

S. D. A. PUBLISHING ASSOCIATION,  
BATTLE CREEK, MICH.

Terms always in advance.

Monthly Edition.—An eight-page illustrated monthly. 50 cents a year.

Weekly Edition.—A four-page weekly, especially adapted to the use of Sabbath-schools, containing each week Lessons for Children and Lessons for Youth.

Single copy, . . . . . 75 cts. a year.

15 copies to one address, . . . . . 60 cts. each.

13 copies and upwards to one address, . . . . . 60 cts. each.

Address, Youth's Instructor, Battle Creek, Mich.  
Or, Pacific Press, Oakland, Cal.