

# THE YOUTH'S INSTRUCTOR

Vol. 29.

BATTLE CREEK, MICH., JANUARY 19, 1881.

No. 3.

## The Youth's Instructor.

Published Weekly.

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### YOUTH'S OFFERING.

"Give me thine heart." Prov. 23: 26.

IN life's bright early morning,  
Bring forth thy heart's sweet flowers,  
And give them all to Jesus,—  
To him devote thy powers.

He loves a youthful offering  
Of buds and opening bloom;  
Give him spring's loveliest blossoms  
Of rich and rare perfume.

The rose's charming beauty,  
The lily's spotless white,  
Youth's purest, best affections,—  
These are his great delight.

Thy bright and vigorous powers,  
Thy mind's rich treasures bring,  
And consecrate to Jesus,—  
Our glorious Saviour King.

Come while the heart is tender,  
And flushed with health thy face;  
Come in the spring-time beauty,  
Oh, come and seek his grace.

He'll make thy charms more charming,  
And add new loveliness;  
He'll give thee sweetest pleasures,  
And all thy life will bless.

He'll give thee richer treasures  
Than earthly gems or gold;  
The wealth that is enduring,  
And joy and bliss untold.

Then come, oh, come to Jesus!  
Thy spring-time offering bring,  
And live to do his bidding,  
And his sweet praises sing.

—Mrs. Mary D. James.

### PROTECTIVE COLOR OF ANIMALS.

PART SECOND.

**A**MONG caterpillars, protective coloring is the most general and conspicuous. An immense number of these creatures are green, corresponding with the tints of the leaves on which they feed, or brown when they rest on bark and twigs.

Every one knows, however, that there are a number of very brightly colored caterpillars, and it may be asked how these are protected, or why the others need protection if these can do without it. Bright-colored caterpillars, such as the *Jacobææ* caterpillars, and the hairy and spiny ones, feed freely by day, fearless of observation, while the green and brown hide, seeking their food at night. Repeated observations have shown that birds, and even frogs,

lizards, and spiders greedily eat the less showy ones, universally rejecting the gaudy; so the conclusion may be drawn that, in the latter case, the little creatures need no protection, being unfit for the food of other animals.

In the same way, the beautiful "calico-bug," or "lady-bird," differs from other beetles, in having no means of defense and seeking none, presumably for a similar reason. The

less brown or olive-tinged. This is the case, also, with nocturnal snakes of all latitudes. In the tropics alone, reptiles are often of a vivid green, exactly corresponding with the vegetation among which they dwell.

Many fishes, also, present examples of protective coloring. Such as rest on the bottom of the ocean, like the flounder and skate, are invariably of the color of the bottom, and often sin-

its foes, a modification of color which shall assimilate an animal to that of the surrounding country is absolutely necessary. Hence, without exception, the upper plumage of every bird, whether lark, chat, sylvian, or sandgrouse, and also the fur of all the smaller mammals, and the skin of all the snakes and lizards, is of one uniform sand color." In the arctic regions, with a few exceptions, these gray and brownish tints give place to pure white. All the bears of the globe are brown or black, except the polar bear, which is white. The polar hare, the snow-bunting, the snow-owl, and the jer-falcon are also white or nearly so; while the arctic fox, the ermine, and the Alpine hare change to white in the winter. The Highland ptarmigan is a fine example of protective coloring. This bird's summer plumage so exactly harmonizes with the lichen-covered stones among which it delights to sit, that a person may walk through a flock without seeing a single bird; and when it changes to white in winter, it is equally protected amid the snow which covers the mountains.

How marvelous! When we study the works of the Creator, we are lost in wonder and admiration!—*Arthur's Home Magazine.*



JACOBÆÆ CATERPILLARS.

rainbow tints of many moths and butterflies may properly be imputed to a like cause.

But there are other modes of protection besides a nauseous taste, which render concealment unnecessary. Many insects are armed with stings, or shells, or spines, so as to be practically uneatable,—we all know how gay are the colors of wasps, and bees, and hornets. Sometimes, as we have intimated, brilliant hues themselves form the best protection. An excellent example of this is afforded by the caterpillar of the emperor moth. The green body adorned with pink spots is, in most situations, conspicuous; but it feeds on heather, and its color then so completely harmonizes with the young, green shoots and small, pink flowers, that it is with difficulty detected.

Among reptiles protective tints are very apparent. Lizards and snakes, in temperate climates, are all more or

regularly speckled, so as to resemble sand or gravel. Such as swim near the surface of the water are almost always dark-bluish or greenish above and white beneath, colors which evidently tend to their concealment from enemies in the air above them or in the water below. The gaily tinted fishes from warm seas are many of them well concealed when surrounded by the brilliant sea-weeds, corals, sea-anemones, and other marine animals, which make the sea-bottom sometimes resemble a fantastic flower garden.

Larger animals also give striking examples of the theory of protection by colors, their tints corresponding to their habits, needs, and the countries in which they live. Canon Tristram, who has traveled much in the Sahara, thus describes the characteristics of its animal life: "In the desert, where neither trees, brushwood, nor even undulations of the surface, afford the slightest protection against

### LIVERPOOL.

As we stepped from the vessel onto the wharf in Liverpool, the first thing that arrested our attention was the strength and stability of the wharf,—all constructed of nicely hewn stones. This, in contrast with the piers we left in San Francisco, New York, and Boston, which were built of wooden piles, timber, and plank, suggested the idea that we are now in an "old country," destitute of the forests of the "new world." Many years since, the people here replaced their wooden wharves with these solid and enduring ones.

The buildings are all constructed of stone, brick, or cement, with roofs of slate or tiles, giving them an antiquated appearance; and their looks do not deceive us, for some of the dwellings have stood a great many years, and some for centuries. Liverpool has been an incorporated city since the reign of King John, in the year 1207. It existed as a vill in 1173, in the reign of Henry II. It never exceeded fifteen hundred inhabitants until the settlement of the western colonies of America, West Indies,

and the Barbadoes, from which time it has gradually increased until it has now become the most important commercial port in the world. Its population is over half a million, and is increasing at the rate of five thousand annually.

The exports from this port are nearly equal to the exports from all the other ports of England together—including London—and its imports are only exceeded by London. The custom's revenue of the port for the one year, 1877, was over fifteen million dollars.

The stone landing stage from which the ocean steamers embark their passengers is two thousand and sixty-two feet in length, and from eighty to one hundred feet in width. The estate of the Mercy Dock and Harbor Board now comprises a total of four hundred and thirty acres of dock space, or a continuous line of about seven miles. Of this space two hundred and sixty acres, with eighteen miles of quay margin, are on the Liverpool side; and one hundred and seventy acres, with nine miles of quay margin, are on the Brikenhead side of the river. When these—now nearly finished—are all completed, their value will be one hundred million dollars. It is necessary for one to look at these docks, constructed entirely of stone, to form a definite idea of their greatness and grandeur.

Tradition gives the following as the origin of the name of this now great city: Back of the city is a pool. Near the pool on the hill stood a tall pole. One day the inhabitants observed a very rare bird, known as the *livre*, come and sit for a long time on the pole, then it flew down by the pool; after this the pole was called the "*livre pole*" for a long time, then the name was given to the pool, calling it "*livre pool*," which in time was changed to the word Liverpool. We give this merely as tradition.

J. N. LOUGHBOROUGH.

#### DREAMING AND WORKING.

"I HAVE dunn at length with dreeming;  
Hencefourth, oh, thou sole of mine,  
Thou must take up sord and gantlet  
In the warfare most divine."

THAT is what a little girl eleven years old had written in a fair round hand in her diary, on that pleasant summer morning out under the trees.

"Why Hattie Jordan, what dreadful spelling!" exclaimed her sister's voice behind her. "You had better stop dreaming, at all events till you learn how to spell, and go to studying your spelling-book instead. Why, there are six words wrong there."

"I would n't peek, anyway," answered Hattie, springing up flushed and angry.

"I really did n't, dearie," replied wise Agnes, drawing her down to her side. "I called you twice, but you did not answer. But now tell me, Hattie, what are you going to do in the place of dreaming, for you know you've spent a great deal of time at that?"

"O sister, I want to do everything that's strong and good. Sometimes I think I'll be a great scholar, as Mar-

garet Fuller was, or a writer, like Mrs. Stowe, or a lecturer, or something. O Agnes, what would you do first?"

"Well, dear, I think the first thing, I would go to the dictionary and study, until I could spell every word in that pretty verse of yours correctly; and every day of this vacation I would write out one page of something, and then study it out in the same way, until I could do better. What do you say? for I must go now."

But Hattie only shrugged her shoulders, and, left alone, leaned back against the tree and watched the birds flitting about, and thought of doing great things by-and-by, until the dinner-bell called her in to more practical things.

After dinner, Hattie's father, who was a minister, came out on the piazza, and asked the little girl to write a note for him, as his right hand was bound up for a bad cut, and every one else was busy.

"Ask Deacon Conners if he will please send the choir up here," her father said, for they often practiced with his organ. So Hattie wrote, "Please send the *quire* up here," and the note went by her younger brother. About an hour later who should come up the steps but Deacon Conners, who was a book-seller, and in his arms several packages.

"I did n't know which kind you wanted, sir, so I brought several," he said, wiping his hot face.

Mr. Jordan looked in surprise at the various styles of paper displayed, and finally said, "Why, you're very kind, deacon, but I was not needing any paper just now."

Then the deacon took out Hattie's note, and such a laugh as they had over it sent the poor child in tears to Agnes.

"You will believe me now, dear," said her sister, "that if you want to be of any use or help in the world, you must be willing to begin improving just where you see you need it. Singing of doing is n't working, dear. Now you know you are a poor speller; just begin there, and that will be one step."

Then Hattie took her pretty diary and the dictionary, and made those six words right that she had spelled so poorly that morning; but that seemed such a little step toward becoming a great woman.

"I believe I could do better if I had a verse to go by," she said to Agnes that night.

"Then here is one for you: 'By patient continuance in well-doing.' Six words made right does not seem much to you to-night; but six words every one of the more than three hundred working days in the year make how many?"

"Most two thousand," answered Hattie quickly.

"Yes, and if every one of them means, in God's sight, something done so as to make you a wiser and more helpful woman to others, and taking care of the talent he has given you, is n't that worth while too, darling?"

And Hattie answered very softly, "Yes;" for she saw then how her life might be like a ladder reaching up to what God called her to be, and

the steps of the ladder would be the patient doing of each little duty or work she found in her way. And right there at the beginning she placed an earnest prayer asking the dear Christ's help. Of course he helped her; and if any of you will look at a true life in just the same way, he will help you, for even the little steps, if there be many of them, take you a long way in time.—HOWE RENNING, in *Child's Paper*.

#### IF YOU LOVE ME.

If you love me, Jesus said,  
You must show it;  
If you really love the Saviour  
You will know it;  
If you love your little brother,  
Your dear father or your mother  
You do n't have to ask another  
If it's so,  
For you know  
That your hearts are bound together!  
—Mrs. V. J. Kent.

#### SELF-RESPECT.

WHEN we think of the several organs of the human body, their uses, and the wonderful manner in which they can be strengthened and developed; the powers of the mind which control the body, and the capabilities of the soul, we cannot fail to feel some degree of reverence for ourselves. A proper estimate of one's own merits is praiseworthy, while a too high opinion of one's self leads to egotism, pride, and haughtiness, and is despicable.

A very poor person may possess self-respect. Large farms, fine houses, and sums of money do not give self-respect. It is the inner life, the formation of right habits, and the constant performance of duty that impart moral worth and lead to self-respect. Children should early seek to cultivate this important quality of the mind.

Neatness, cleanliness and purity of thought and deed tend to give self-respect. An ill-tempered, fretful person has no self-respect. A dishonest, unkind person has no self-respect. A mean, vulgar person has no self-respect. Children who when alone open bureau drawers, pry into boxes, and in other ways meddle with things belonging to others, have no self-respect. Those who respect themselves, scorn to do acts when alone which they would be ashamed to have made manifest.

A proper self-respect saves many a heart-ache. I once heard of a certain wise man, who when treated coldly by strangers would remark: "I comfort myself with the thought that it is not myself that is slighted, but my old shabby coat and hat; and if my coat and hat choose to *fret*, let them, but it is nothing to me."

This shows that self-respect may dwell under poor, threadbare clothes and be possessed by men of little renown.

Those who are honest, true and faithful will not feel offended, unhappy, or degraded if others do not appreciate their labors. The consciousness of right-doing gives self-respect.

Those who seek to imitate the noble, self-denying life of Christ cannot fail to have self-respect and true happiness.

ELIZA H. MORTON.

#### "NO!"

"No!" Clear, sharp, and ringing, with an emphasis which could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the playground.

"It is not often any one hears it. The boy who uttered it can say 'yes,' too, quite as emphatically. He is a new-comer here, an orphan, who lives with his uncle, about two miles off. He walks in every morning, bringing his lunch, and walks back at night. He works enough, too, to pay his board, and does more toward running his uncle's farm than the old man does himself. He is the coarsest dressed scholar in the school, and the greatest favorite. Everybody knows just what to expect of him."

"Quite a character. I should like to see him. Boys of such a sturdy make-up are getting to be scarce."

"That is true; and if you wish to see Ned, come this way."

They moved on a few steps, pausing by an open gate near which a group of lads were discussing some exciting question.

"It isn't right, and I won't have anything to do with it. When I say no, I mean it."

"Well, anyway, you need n't speak so loud and tell everybody about it," was responded impatiently to this declaration.

"I'm willing everybody should hear what I've got to say about it. I won't take anything that don't belong to me, and I won't drink cider anyway."

"Such a fuss about a little fun! It's just what we might have expected. You never go in for fun."

"I never go in for doing wrong. I told you no, to begin with. And you're the ones to blame if there's been any fuss."

"Ned Dunlap, I should like to see you a minute."

"Yes, sir." And the boy removed his hat as he passed through the gate, and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"  
"No, sir. He had some, but he has sold them. I've got two bushels that were my share for picking. Should you like to buy them, sir?"

"Yes, if we can agree on the price. Do you know how much they are worth?"

"Yes, sir."  
"All right, then, I will call for them, and you may call at my house for the pay."

The short interview afforded the stranger an opportunity to observe Ned Dunlap closely. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he had gained that day, his fortune was assured. After he had grown to manhood, and had accepted a lucrative position which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say 'no' if occasion required," answered his employer. "No was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesitate and parley until the tempter has them fast. The boy or girl who is not afraid to say 'no' is reasonably certain of making an honorable man or woman."—*Presbyterian*.

The Sabbath-School.

FIFTH Sabbath in January.

LESSONS FOR CHILDREN.

LESSON CVIII.—RECAPITULATION;  
LIFE OF DANIEL.

THE JEWS were not all taken away to Babylon at one time. In the first company there were four young men of excellent ability and character. Their names were Daniel, Han-a-ni'-ah, Mish'-a-el, and Az-a-ri'-ah. These young men were kept at the king's expense, and educated to be his counselors. At the end of three years they were brought before the king, and were found to be much wiser than any of the king's counselors besides.

Now it was God that gave them wisdom; for they obeyed him in all things. When Nebuchadnezzar had a dream, which he could not remember, and which none of the wise men of his kingdom could tell him, he made a decree that all these men should be killed. But when Daniel heard of it, he said, "Why is the decree so hasty from the king?" Then Daniel and his fellows prayed, and the Lord heard them, and showed Daniel all that the king required.

So Daniel told Nebuchadnezzar his dream, and what it meant, and why the Lord had given it to him.

Some years after this, Nebuchadnezzar made a great image of gold, and set it up in the plain of Dura. He also made a decree that all should fall down and worship that image whenever the signal should be given upon instruments of music. But Hananiah, Mishael, and Azariah would not obey the command, although they knew that death was the penalty for refusing. When the king heard that they would not worship the image, he called them and threatened them; but it did no good, for they still refused. Then the king had them cast into a burning fiery furnace, heated so hot that the soldiers who cast them in were killed by the flames. But the servants of the true God were not hurt at all. They walked about in the furnace as comfortable as they could have been anywhere else. So all the princes, whom Nebuchadnezzar had gathered from every nation of his great empire, saw the miracle, and had proof that the God of the Jews was the true God.

After Nebuchadnezzar had reigned many years, he had another remarkable dream. He saw a tree that reached unto heaven, and overshadowed the whole earth. Finally he saw the tree cut down, and stripped of its branches. Daniel told the king what the dream meant. He said the tree represented Nebuchadnezzar, who would lose his reason, live with the beasts of the field, and eat grass like oxen. About a year afterward, the dream was fulfilled; but at the end of seven years, Nebuchadnezzar's reason returned, and for the rest of his life he was a humble man. Thus this great king was made to know that the God of Heaven rules the kingdoms of men, and gives them to whomsoever he will.

But these are not all the wonderful events in which Daniel acted a prominent part. Belshazzar, the grandson of Nebuchadnezzar, made a great feast; and while he and his lords were drinking from the holy vessels that had been taken from the house of God, a man's hand was seen tracing letters on the wall, which no one could read till Daniel was called in. Daniel read the writing, and told Belshazzar that since he had not heeded the lessons given his grandfather, his kingdom would be taken from him.

So Cyrus the Persian took Babylon, and Darius the Median ruled over it. It was in the days of this Darius that Daniel was cast into the den of lions, and preserved by the angel of God; and it was this Cyrus who gave the Jews permission to re-

turn to Jerusalem, where, after toiling twenty years, they succeeded in building the temple anew.

Daniel also had some wonderful visions, in which he was shown the great events of the world's history for many hundred years to come. One of these visions was given him in the first year of Belshazzar, one in the third year of that king's reign, and another in the third year of Cyrus. In the first of these, the four great kingdoms of earth were represented by four fierce beasts coming up out of the sea. In the second vision, Persia and Grecia were represented by two other beasts, and Rome by a horn. The visions were all explained by the angel Gabriel, who visited Daniel several times. His third vision was given after his people had gone to their own country. He was then an old man, and it is supposed that he died at the Persian court.

QUESTIONS.

1. What remarkable persons were among the first captives that were taken to Babylon?
2. When and by whom was this first company of captives taken? Dan. 1.
3. When was the second company taken? the third?
4. For what purpose did Nebuchadnezzar keep and educate Daniel and his associates?
5. How well did they repay this expense?
6. Who gave them this wonderful wisdom? Why?
7. Relate the circumstances of Nebuchadnezzar's dream and its interpretation.
8. Tell how Daniel's companions came to be cast into the fiery furnace, and how they were delivered.
9. Who saw this wonderful miracle?
10. What proof was thus given to all nations?
11. Relate Nebuchadnezzar's dream about the great tree.
12. Who interpreted the dream?
13. How was it fulfilled?
14. What effect did this have upon the great king?
15. What did he learn from it?
16. Describe Belshazzar's feast.
17. Who alone was able to read the writing on the wall?
18. What reproof did he give Belshazzar before reading the writing?
19. What was the interpretation of the writing?
20. How was Belshazzar's kingdom taken from him?
21. Who then ruled in Babylon?
22. How did this Persian king regard Daniel?
23. Tell why Daniel was cast into the lions' den, and how he was delivered.
24. What kindness did Cyrus show the Jews?
25. When did Daniel have visions?
26. For what purpose were they given him?
27. Give a brief description of the first. The second.
28. Who explained these visions to the prophet?
29. For what was Daniel fasting and praying when his third vision was given?
30. Where is he supposed to have died?

LESSONS ON NEW-TESTAMENT HISTORY.

LESSON 13.—CHRIST TEACHES THE SAMARITANS.

WHEN the disciples returned from the city, they were astonished at finding their Lord in earnest conversation with a Samaritan; "yet no man said, What seekest thou? or, Why talkest thou with her?" The woman, however, had become so thoroughly aroused that she left her water-pot, and hastened to the city, where she said, "Come, see a man, which told me all things that ever I did: is not this the Christ?"

"In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish his work."

Although wearied by travel, and much in need of food, our Lord was so intent on teaching the way of life to this despised people that his weariness and hunger were alike forgotten. It was sweeter to impart the words of life than to partake of food. And so with us it should be more than meat and drink to do our Master's will. Physical discomfort should never prevent our working for God, and worldly affairs should always be held secondary to spiritual interests.

Turning to his disciples, Jesus said, "Say not ye, There are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." By this allusion to harvest, we see that the visit to Sychar must have been in the early part of December, while the grain was yet young and tender. But Jesus referred to the harvest of souls, that were ready to be gathered into the garner of the Lord. At one time, Christ says, "I am not sent but to the lost sheep of the house of Israel;" and it is clearly taught that the gospel was to be preached first to the Jews, and afterward to the Gentiles: but here, long before the general harvest, Christ finds a field prematurely ripe; for the people of Sychar were eager to receive the word of truth, by obedience to which they would finally be brought into the kingdom of glory.

Continuing his discourse, Christ says, that already, "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." This truth had just been exemplified by the readiness with which the Samaritan woman had believed on Christ. The Holy Spirit had by some means prepared the hearts of the people of Sychar to receive the light, and Christ says: "Herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

"And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. And many more believed because of his own words; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

QUESTIONS.

1. What astonished the disciples as they returned from the city?
2. Did they presume to question him in regard to his course?
3. How did the woman show her interest in what the Saviour had said to her?
4. What did she say to the people of the city?
5. What did the disciples urge their Master to do?
6. What did he say to them?
7. What did they then say to one another?
8. What explanation did the Lord make to them?
9. What caused the Saviour to forget his weariness and hunger?
10. What was sweeter to him than to partake of food?
11. How should it be with us?
12. How should worldly affairs be held?
13. What did Christ say to them about the harvest?
14. What light does this throw upon the time of the visit to Sychar?
15. What must our Lord have referred to in using this figure?
16. What did he at one time say in regard to his mission? Matt. 15:24.
17. What is clearly taught in regard to the preaching of the gospel? Matt. 10:5, 6.
18. What did Jesus find in Sychar long before the time for general harvest?
19. What evidence was there that this field was already white for the harvest?

20. What did Christ say in regard to the reward of the reapers? \*

21. What proof of this had just been given?

22. What had already been done for the people of Sychar?

23. What saying was thus fulfilled?

24. How were many of the Samaritans at first led to believe on the Saviour?

25. When these people had come out to see Jesus, what did they urge him to do?

26. How long did he remain with them?

27. What was the result of his preaching?

28. What did those who were converted say to the woman?

29. What confidence in Jesus did they express?

GALILEE.

GALILEE has a special interest, in that it was the scene of the greater part of the ministry of our Lord, and the district in which he spent nearly all of his earthly life. Nazareth of Galilee was his home up to the time of the commencement of his public ministry; and through its cities and villages he passed once and again, teaching and preaching the gospel of repentance, healing the sick, and raising the dead. To know something of this country, and the people among whom Jesus was wont to mingle, seems essential to an understanding of his life and work.

The country known as Galilee comprised that part of Palestine north of Samaria. Its boundaries, like those of the country of which it was a part, varied at different times; but, at the largest, it was rather like a moderate county than a province. Galilee was, of old, very populous; Josephus speaks of "two hundred and four towns and villages, the smallest of them containing fifteen thousand inhabitants." Allowing something for the usual exaggeration of Josephus, it is thought that the population of the whole district cannot have been less than three million people.

Jewish writers never tire of praising Galilee as a whole. Its climate, they say, was a well-nigh perpetual spring, its soil the most fertile in Palestine, its fruits renowned for their sweetness. The whole province was, and, to some degree, still is, full of verdure, and rich in shade and pleasantness. Dense woods crowned the higher hills and mountains; the uplands and valleys were rich in pastures, cultivated fields, vineyards, olive groves, and orchards; and the rich dark soil of the plain of Esdraelon bore magnificent crops of Indian corn and wheat.

"Galilee was, and is also, remarkable for the beauty and variety of its wild flowers. In early spring the whole country is spangled with them, and the air is filled with their odors. Birds, too, are exceedingly numerous. The rocky banks are all alive with partridges, the meadows swarm with quails and larks, 'the voice of the turtle' resounds through every grove, and pigeons are heard cooing up in the cliffs and glen-sides, and are seen in flocks hovering over the corn-fields."

The mountainous part of Galilee abounds in beautiful and picturesque scenery. Says Mr. Porter, "Forests of evergreen oak sweep round the flanks of the hills in graceful belts, and line the sides of the valleys, leaving open glades and undulating expanses of green grass, such as are seen in English parks."

On the eastern side of Galilee lies the sea of Gennesaret, or Galilee, whose shore was once thickly dotted with towns and villages. As might be supposed, the main products of the country were fish from this sea, and wheat, wine, and olive-oil, which the whole land yielded so abundantly.

Through the heart of the country passed the most frequented route from Damascus to the Mediterranean, thus giving abundant facilities for commerce. There was doubtless more life and stir in Galilee than in Judea, which would make it a more hopeful field for the labors of Jesus. It is

easy to imagine the scene in his days. Busy laborers till the vineyards, plow the fields, or dig the gardens; and on the roads and beside the hedges the blind and crippled await the gifts of passers by. In the towns everything goes on vigorously; the buyers and sellers are busy with their trades, and in the market-places laborers are hired. As evening comes on, we see the farm-servant wending his way homeward with his plow; the songs and dance of light-hearted youth on the village green are heard from a distance, and the children play and strive in the open places of the town.

From morning till night the hum of many-colored life goes on; the busy crowds have no time to think about higher things. One has bought a field and must go and see it, another must go and try a new yoke of oxen, another must needs "go a fishing," and still another has some other business,—a feast, a marriage, or a burial,—nearly all of them too busy to heed the words of Him who walked among them, speaking as never man spake.

E. B.

### FLOWERS.

"Of all the things that God has made,  
In this fair world of ours,  
Of all the things to me most dear,  
Are flowers, lovely flowers."

FLOWERS! sweet flowers! how they spring up around our pathway, sprinkling the fields and adorning the garden! They are not confined to any place or country, but lift up their bright heads all over our land from the Atlantic to the Pacific—"on the rugged rocky Eastern shore, on the fertile prairies, among the mountains and canyons of the Pacific slope—throughout the sunny South, on every continent and the isles of the sea."

And they are welcomed by all, from the little child who finds delight in the simple dandelion and buttercup of the field, to the learned botanist who makes them a study and recreation. Indeed, God has planted within us a strong love for these bright and beautiful creatures of his hand.

But in our Northern clime, as summer wanes, Jack Frost comes and nips our flowers and they sink down into their winter sleep, guarded and protected by kind dame Nature. Though this is the natural course, yet the florist is able to create such a scene as is represented in our picture, such a pleasing sight, even in winter. Though the snow without may lie many feet deep, the ice cover the rivers and ponds, and the winds come from their home in the frozen region of the North, yet by means of light and artificial heat, the shrubs, plants and flowers are cheated into the belief that it is summer, and they continue to grow, lifting up their heads, and nodding and smiling to each other.

Like all God's blessings, flowers are free. They grow alike for rich and poor. So sweet, so fresh, so fair are they, they bring comfort to the sick, showing, as they do, a tender Father's care.

Said a little girl, "Mamma, do you think there will be flowers in Heaven?" "There will be, I am sure," was the reply; "but they will be more beautiful than they are here, and they will be unfading." Yes; there will be flowers there; for Heaven is associated in our minds with every-

thing that is beautiful, and surely there will be flowers.

Look again at the picture, and see the different kinds of plants represented here; and yet these are but a small portion of the many kinds with which God has clothed and beautified the earth. Well might Linnaeus, the Swedish botanist, when beholding for the first time a beautiful flower, fall on his knees and thank God for thus adorning the earth for man's use. And would it not be well for us, when we see so much beauty, to render to God a tribute of thanks for all his benefits?

V. A. M.



### BUSINESS FIRST, AND THEN PLEASURE.

A MAN who is now very rich, was very poor when he was a boy. When asked how he got riches, he replied, "My father taught me never to play till all my work for the day was finished, and never to spend money till I had earned it. If I had but half an hour's work to do in a day, I must do that the first thing, and in half an hour. After this was done, I was allowed to play; and I could then play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in its time, and it soon became perfectly easy to do so. It is to this habit that I now owe my prosperity." Let every boy who reads this go and do likewise, and he will meet a similar reward.

MANY persons are puzzled to understand what the terms "fourpenny," "sixpenny," and "tenpenny" mean, as applied to nails. "Fourpenny" means four pounds to the thousand nails, "sixpenny" means six pounds to the thousand, and so on. It is an English term, and meant at first "tenpound" nails (the thousand being understood), but the English clipped it to "tenpun," and from that it degenerated, until "penny" was substituted for "pounds." When a thousand nails weigh less than a pound they are called tacks, brads, etc., and reckoned by ounces.

### The Children's Corner.

#### GOOD COUNSEL.

If health you would keep,  
This counsel you'll take:  
Be early asleep and  
Be early awake.  
'Tis good for your health,  
'Tis good for your purse;  
No doctor you'll need, and  
But seldom a nurse.

#### RESOLUTION NO. 3.

"THERE goes another one, clear smashed!" Corny flung down the hammer and glared at the birds on the wall-paper opposite.

"What have you broke?" asked Jerusha, the hired girl, coming in.

"Nothing," said Corny, shortly, and picking up the hammer, he began to pound away, making as much noise as he could.

"You have now, I know; and you've hid the pieces. I'll tell your ma, if you don't say what 'tis, this minute, so!"

"I tell you I *haven't*," cried Corny, with flashing eyes. "And you just go about your own business, Jerusha Higgins. Oh dear! now I've smashed *two*!"

"You're the sauciest, meanest boy that ever I saw!" cried Jerusha, with a pair of eyes whose angry light quite matched his own.

And there they were in a quarrel the first thing. Jerusha stepped quickly about the kitchen, slamming oven doors, and making a racket generally, as the best way to conceal her feelings; while Corny sank down on the wood-box and put his head in his hands.

"And I wont put up with your old traps and shavings as I *have* done," said Jerusha. "I'll sweep 'em all out the next time you come into my kitchen. What is the matter?" she said suddenly. "Got the toothache?"

"No," said Corny, in a miserable tone, "worse than that."

"Well, if it's worse than the toothache, it must be pretty bad," said Jerusha. And thoroughly frightened, she bent over him, asking where his bad feelings were.

"You can't do any good. I've broken 'em, and that's all there is about it."

"Tell me *what* 'tis you've broken," said Jerusha. "Tell me quick!"

"Resolutions," said Corny. "All my beautiful New Year's resolutions, Jerusha Higgins, if you want to know."

"New Year's Resolutions!" repeated Jerusha.

"Yes, good things that I was going to do," said Corny; "about keeping my temper, and all that; but I broke two right off,—first, I got mad when I broke a nail off, and then at you. And its only one day since New Year's."

"You only *cracked* it," said Jeru-

sha, consolingly. "Don't feel bad, 'taint really smashed."

"Really, Jerusha?" asked Corny brightening up.

"Yes," said Jerusha, delighted to find that she could turn comforter. "You did n't throw anything at me, you know."

"No, I did n't," said Corny thoughtfully. "That would have been a clear smash."

"A clear smash," repeated Jerusha, taking up her broom. "So, now, you go on again, and see if you can't keep 'em without any cracks."

"Resolution No. 3," said a voice just outside the door: "Never get discouraged. Try again, my boy."

"Uncle Jacob!" cried Corny in despair. "And he's heard every single word!"—MARGARET SIDNEY, in *Youth's Companion*.

### LETTER BUDGET.

Bettie Smith, of Osage City, Kansas, writes us of her brothers and herself, that they all keep the Sabbath, and are trying to be good. They take the INSTRUCTOR, and like it very much.

Jessie May Myers, of New London, Indiana, writes: "I am a little girl eight years old. I keep the Sabbath with father and mother. I go to Sabbath-school every Sabbath, where I get the INSTRUCTOR. I like to read the pieces in it. Pray for me."

George A. Brunson writes from Keen-ville, Illinois. He says: "I keep the Sabbath with my parents, and sometimes go to Sabbath-school at the Anderson school-house about three miles distant. I hope to be a good boy, to live right and obey my parents. I am about ten years old, and can read and write a little. I hope to be a good scholar some day."

Eddie Maupin, of Kansas Center, Kansas, says that he has been keeping the Sabbath since last March. His mother belongs to the church, but his father has not yet been baptized. He likes to read the INSTRUCTOR, especially the "Budget," and hopes that he will see his letter in it. He is trying to so live that he may meet the INSTRUCTOR family in Heaven.

Dora Devereaux writes from Parker, Dakota. She says: "I have been thinking about writing, but have not got at it till now. I am thirteen years old. I keep the Sabbath with my father and mother. I attend Sabbath-school. There are six in my class. We study Lessons for Children, in the INSTRUCTOR. I have taken the INSTRUCTOR two years, and like it very much. Yours truly."

Sarah B. Walker, of Longmont, Colorado, sends seventy-five cents for the INSTRUCTOR, and says: "I am a little girl twelve years old. I have never taken your paper, but one of my playmates, Alice Sosey, takes it, and I like it so well that I send the money for it a year. I worked for the money to pay for it. I live in the Rocky Mountains, twenty-two miles from the post-office. I do not attend school, but I will read your paper, and that will teach me."

### THE YOUTH'S INSTRUCTOR

Is published weekly by the

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

The INSTRUCTOR is an illustrated four-page sheet especially adapted to the use of Sabbath-schools. Terms always in advance.

Single copy, . . . . . 75 cts. a year.  
5 copies to one address, . . . . . 60 cts. each.  
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Battle Creek, Mich.  
Or, **Pacific Press,** Oakland, Cal.