

YOUTH'S INSTRUCTOR

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THE SUMMER SHOWER.

A TINKLING as of tiny bells,
A tap upon the pane;
And hark, the pleasant news it tells,—
To parching hills and thirsty dells
Has come the blessed rain,—
The blessed summer rain!

Meadows, renew your robes once more;
Drink deep, ye fields of grain;
Hold up your cups, each tiny flower,
Receive the grateful, cooling shower,
The blessed, blessed rain,—
The blessed summer rain!

Ye brooks, that gurgle faint and hoarse,
Ring out a merrier strain;
And scatter freshness in your course,
In grateful memory of your source,
The blessed, blessed rain,—
The blessed summer rain!

—The Nursery.

EASTERN HOUSES.

NOT the least interesting feature of Eastern lands are the houses, and a good understanding of the plan of these may help in making more vivid some passages from the Book. Passing along the streets of a Jewish town, the houses do not give an attractive appearance. They are built for the most part of stone or brick; and among the wealthier classes, of hewn stone or marble. The windows are generally small, a lattice or grating taking the place of glass. In the middle of the front side of the house is a large door, with perhaps a smaller one inside of it, which can be more readily opened than the large one. Peter may have knocked with the iron knocker at just such a door as this, when, delivered by the angel from prison, he hastened to the house where the saints were gathered together to pray.

On entering, we find ourselves in a room called the porch. On the side opposite to the street door, but far enough along to screen those in the interior from the gaze of the passer-by, is another door. Passing through it, we are struck with the contrast between the plainness of the exterior and the richness and luxuriance of the interior. The houses are purposely made plain on the outside, since the people who built them considered it a mark of vanity displeasing to God to ornament them in any manner. They would not have even the carved pieces around the windows likened "unto anything in the heaven above or in the earth beneath." In this interior is found, not rooms, as might be supposed from an external view, but a beautiful yard, surrounded on its four sides by the house. This is called the court. This yard usually has a covered walk projecting some eight or ten feet from each side of the house. If the house extends up two stories, the roof of the walk forms a gallery, protected by a balustrade. There are not unfrequently several courts to the houses of the

wealthier class. In the midst of the court is a fountain, whose waters fall in soothing murmurs into the basin below. Rich flowers exhale a delicate perfume, and the palm, cypress, olive, or

warming himself when he denied his Lord. "And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him



pomgranate lends beauty and shade to make the scene attractive. In the picture may be seen a palm-tree possibly growing in the court of an adjoining house. Very pleasant it must be to sit under the deep blue, starlit sky, listening to the breeze sighing through the tree-tops, and the waters dripping, splashing from the fountain. Not unfrequently wells or cisterns are dug in the courts.

Oriental houses have no chimneys, a fire being built in the open court, or in a room having an opening in the roof for the escape of the smoke. It was no doubt at such a fire that Peter was

and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew."

But let us ascend the stairs in the corner of the court. All the rooms on the second floor open into the gallery, and are more richly furnished than those on the first floor. Here, over the porch, is the guest-chamber, fitted up in the best style that the owner's means will permit. Running around the room on three sides is an elevated platform, or *divan*, with mattresses and cushions at the

back. These divans answer for a couch by day and a bed by night. Sometimes this guest-chamber is on the ground-floor, and has a floor of tiling with a fountain in the center.

It is to the roof, however, that the Orientals resort when seeking quiet and seclusion. These roofs are sometimes made of tiling covered with earth; but in the houses of the middle classes they are more generally made of beams and joists covered with poles and brush. On top of this are placed gravel and dirt rolled down hard with a stone roller. This roof has one disadvantage in that in rainy weather it is quite apt to leak. For this reason a stone roller is constantly kept on the roof to roll down the gravel after a shower. The continual dripping of the rain upon the people below must be very annoying, and Solomon seems to have understood it; for he says: "A continual dropping in a rainy day and a contentious woman are alike." Grass grows quite freely on the roof during the rainy season, and goats and sheep are sometimes turned in to graze upon it; but of course it will wither as soon as the dry season sets in, illustrating the psalmist's words, "Let them be as the grass upon the housetops, which withereth afore it groweth up."

During the greater part of the year the roof is the pleasantest part of the house. The people bring their beds up here, and sleep under a booth constructed for the occasion, lulled to sleep by the falling waters and the sighing of the cypress trees in the court below. Peter, it will be remembered, went up to the housetop to pray. This might seem like a rather public place for him to engage in his devotions, but the stone parapet running all around the roof would serve to screen him from the passers by. The law of Moses commanded that such a battlement should be built "that thou bring not blood upon thy house, if any man fall from thence." The picture gives a good view of this battlement, with pots of plants growing on the top of the wall; and also represents the style of a Jewish woman's dress.

This roof is frequently put to a practical use. Here Rahab hid the spies under the flax she was drying; and at present "the farmer, on the house-top, suns his wheat for the mill, and the flour when brought home, and dries his figs, raisins, etc., in safety both from animals and thieves."

In times of public excitement it was but natural that people should crowd to the housetops, the same as we would rush into the street, to look and wonder. These houses joined one to another, and their roofs were separated only by low stone walls. The view from the housetop is the best that can be obtained.

Returning over the roof and down the stairs into the court, the thrifty condition of the trees brings to mind the words of the psalmist, "I am like a green olive-tree in the house of God," and "those that be planted in the house of the Lord shall flourish in the courts of our God."

W. E. L.

NO GOOD FROM PASSION.

"WILL putting yourself in a passion mend the matter?" said an old man to a boy who had picked up a stone to throw at a dog. The dog had only barked at him in play.

"Yes, it will mend the matter," answered the passionate boy, and quickly threw the stone.

The dog, becoming enraged, sprang at the boy and bit his leg, while the stone bounded against a shop window, and broke a pane of glass.

Out ran the shopkeeper and seized the boy, and made him pay for the broken pane.

He had mended the matter finely, indeed!

Take my word for it, it never did and never will mend the matter to get into a passion. If the

thing be hard to bear when you are calm, it will be harder when you are angry. If you have met with a loss, you will only increase it by losing your temper.

There is something very little-minded and silly in giving way to sudden passion. Set yourself against it with all your heart. Try to be calm in your little troubles; and when greater ones come, you will be the better able to bear them bravely.

GOD'S BOUNTY.

HERE'S June in the meadows,
And June in the sky,
As the beautiful angel
Of summer flits by.

The lamb in the pasture,
The bird in the wood,
And the child in the garden
So gentle and good,—

All feel the soft touch
Of the exquisite day,
And lift their hearts upward
To praise, or to pray.

HOW NUTMEGS GROW.

NUTMEGS grow on trees which look like small pear trees, and which are generally not over twenty feet high. The flowers are very much like the lily of the valley. They are pale, and very fragrant. The nutmeg is the seed of the fruit, and mace is the thin covering over the seed. The fruit is about the size of a peach. When ripe, it breaks open and shows a little nut inside. The trees grow on the islands of Asia and tropical America. They bear fruit seventy or eighty years, having ripe fruit upon them all the season. A fine tree in Jamaica has over four thousand nutmegs on it every year.

The Dutch used to have all this nutmeg trade, as they owned the Banda Islands, and conquered all the traders, and destroyed the trees. To keep the price up, they once burned three piles of nutmegs, each of which was as large as a church. Nature did not sympathize with such meanness. The nutmeg-pigeon, found in all the Indian islands, did for the world what the Dutch had determined should not be done,—carried these nuts, which are their food, into all the surrounding countries; and trees grew again, and the world had the benefit.—*Selected.*

HE NEEDS YOU.

DEAR young friends, do you ever think the Master hath need of you? Are you striving each day to do something by which you may glorify God? Remember, you must labor not in your own strength. Go in prayer to God daily, as you feel you have need. You remember the beautiful hymn says, "I need thee every hour." We cannot do any good thing without God's grace assisting us. He will help you as he has promised, if you will only seek that aid he is ever ready and willing to grant.

Then, again, our blessed Master expects something of us. We must glorify God in all that we do. He hath need of us. We must not be afraid to let our associates know that we are on the Lord's side. Encourage the poor to come to your Sabbath-school or church by giving them a kind look and word, and they will come again. You remember, whosoever giveth one of the little ones a cup of cold water shall not lose his reward. Help mother patiently when she is burdened and wearied with work. Do not be afraid to be seen reading your Bible, or to let others know you retire to your closet frequently for secret prayer. Strive to be more like Christ each day, to have a forgiving spirit, love for all, and a desire to consecrate your lives entirely to God's service.

The Master hath need of you—need that all his followers, whether old or young, should take up their cross daily, let their light shine, and follow after him.—*Child's Paper.*

Written for the INSTRUCTOR.

BE PEACEABLE.

THE friendship of children is as true as it is beautiful, but what can be more unpleasant than to see them disagree? No ill is more useless than that to which it leads,—endless quarrels among grown-up people.

Boy number one at school swears at number two. Number two pulls his hair; then boys number one and two have a fight, in which several other members take an active part, using various weapons, such as clods, stones, sticks, and very bad words. Number one at last "tells teacher" that "all the boys out there are having a fight;" some of them pulled his hair, but he did n't touch anybody.

The bell rings, and number two, with a proud air, takes his seat; three and four, with traces of blood and stains of tears, hide behind their books, and become for once very studious. Number five stays out at the corner of the school-house, but sends number six in for a cup of water, thinking to wash away the evidence of his guilt. Number seven starts for home, disgusted with himself, and angry at all the rest for engaging in a useless quarrel. The teacher thinks, "Oh, how foolish!"—the boys, "I wonder what he will do to us!"

Let us see! He first gives them an hour to think about it, and while he teaches mechanically, thinks of other boys and girls, now men and women. One little group he remembers who passed the happy hours in peaceful play and pleasant study. Others there were, who, by kind words and firm purpose of parent and teacher, were led to despise and discourage their natural disposition to quarrel. Such he now sees in pleasant homes, blessed at least with peace, and thankful for the enjoyment of quiet neighborhoods.

And then with regret he thinks of those who were rarely content with peace,—boys and girls who loved their own way; and even of a few whose parents instructed them to "let nobody run over" them. One of these he remembers who a year before in such "self-defense" disfigured another for life, crippled his own hand, and paid a fine of sixty dollars for the miserable privilege. Two others are engaged in a lawsuit which has already cost half a thousand—all for an old cane-mill not worth fifty dollars. He calls to mind two pretty girls, one of whom refused to sit on the same seat in school with the other because she called her "all kinds of names." They are women now, and though obliged to live on the same street, they still quarrel, and the husband of one will have no work done at the shop of the other just across the way, but patronizes a really inferior workman four miles distant, while their children are as jealous of each other's society as are the people of caste in India.

The last class had recited, and the boys, eager to know their fate, were quite relieved to hear nothing worse than a recital of what the teacher had been thinking during the last hour. They were left to draw their own conclusions.

GEO. R. AVERY.

THE showers of grace slide off from the lofty mountains, but rest in the valleys, and make them fruitful. He giveth grace to the lowly. He loves to bestow it where there is most room to receive it, and most returns of praise for it. Such is the humble heart; and truly, as much humility gains much grace, so it grows by it.

The Sabbath-School.

FIFTH Sabbath in June.

NEW-TESTAMENT HISTORY.

LESSON 140.—PETER AT JOPPA.

THE town of Lydda, where Peter healed Æneas of the palsy, is not far from Joppa; and when the people of Joppa heard of the great miracle at Lydda, they sent two men to invite him to come to them; for a disciple named Tabitha, or Dorcas, had been sick, and had died, and they hoped that Peter might in the name of Jesus raise her even from the dead. They seemed to have the more confidence that God would do great things for her, because she had been such a good woman, and had done so much for the poor.

On arriving at the place, Peter was shown into an upper chamber, where all of the widows were gathered together. When Peter came into the room, these widows thronged about him, showing him the garments that Dorcas had made, and weeping bitterly for the loss of one who had been such a blessing to all about her. Peter had all these noisy persons go out of the room, and when all was quiet, he kneeled by the bed, and after lifting up his heart to God in prayer, he turned to the body, saying, "Tabitha, arise." Immediately the woman opened her eyes; and when she had looked upon Peter, she sat up. Then Peter took her by the hand, and when she had risen to her feet, he called in the saints and the widows, and presented her to them alive. The news of this miracle spread throughout the city, and caused many to believe in the Lord. Peter remained many days in Joppa, making his home with one Simon a tanner.

"There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa.

"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour; and he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.

"While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear

words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him."

QUESTIONS.

1. Under what circumstances was Peter brought down to Joppa? Acts 9:36-39.
2. What gave the people the more confidence that the Lord would do great things for this woman?
3. To what place was Peter taken when he came into the city?
4. Who were assembled there?
5. How did they greet him?
6. What did Peter first do?
7. Describe the miracle which he performed.
8. What results followed the working of this miracle?
9. How long did Peter remain in Joppa?
10. With whom did he find a home?
11. To what man of Cesarea did the Lord give a vision about this time? Acts 10:1-3.
12. What is said of his position and character?
13. Relate the circumstances of the vision that was given him.
14. What was said to him in the vision?
15. What steps did he immediately take?
16. At what time on the next day did they draw near to Joppa?
17. How was Peter employed about this time?
18. Into what state did he fall?
19. What did he see while in this trance?
20. What did a voice say to him?
21. What reply did Peter make?
22. How many times did the voice repeat the same words?
23. What was going on below while Peter upon the housetop was trying to interpret this vision?
24. While Peter still meditated upon the vision, what did the Spirit of God say to him?
25. When he had gone down, how did he address the strangers?
26. How did they make known their errand?
27. How did Peter entertain them?
28. What did he do the next day?

NOTES.

CHAP. 9. Ver. 36. Joppa.—Joppa was an ancient Philistine city on the border of Dan. Its name signifies *to be beautiful, to shine*, and was probably given because of the effect of the sunshine reflected from its houses, which rose, as now, tier on tier, upon the hill sloping upward from the sea. It has a celebrated but not very safe harbor, and has been, since the days of Solomon, the port of Jerusalem. Here the cedar wood and materials for Solomon's temple were landed. It was used for a similar purpose in the time of Ezra. Here Jonah took ship to flee from the Lord. In Peter's time, Joppa was a flourishing city, but it was destroyed in the Jewish war with Rome. It is now called Jaffa. It is still the principal harbor of Palestine, and the majority of the tourists to Palestine land there. A carriage road connects it with Jerusalem, which is thirty-five miles off. Jaffa is situated on a promontory jutting out into the sea, rising to the height of one hundred and fifty feet above its level, and offering on all sides picturesque and varied prospects. Besides the beauty of the exterior of the city itself, are beautiful environs, with fragrant and shady groves of orange, lemon, citron, olive, mulberry, fig, and palm trees. **Tabitha.** This word is properly Syriac, and means literally the *gazelle* or *antelope*. The name became an appellation of a female probably on account of the beauty of its form. It is not unusual in the East to give the names of beautiful animals to young women.—*Barnes.*

Ver. 37. **Laid her in an upper chamber.** The houses of the poorer classes in the East have but one story. In the best houses, the best rooms are often on the second floor. Here may be intended such a second-story room, but more probably a large airy hall, not unfrequently constructed upon the roof of a house and forming a sort of third story. Here the Hebrews received company, gave feasts, and sometimes held religious services.—*Abbott.*

Ver. 38. **Lydda was nigh unto Joppa.** About ten miles away.—*Rev. Com.*

Ver. 39. **The coats and garments.** "Coats" re-

fers to the inner clothing; "garments" signifies the outer mantle.—*Ibid.*

Chap. 10:1. **Centurion.** The centurion commanded a sixtieth part of a legion (6,000 men) or 100 men. Two centurions are mentioned in the life of our Lord, and honorably. The one, a centurion of Capernaum, besought Christ to heal his servant, and his faith was so great that Christ is said to have marveled at it. Matt. 8:1. The second commanded the company of soldiers which preserved order on the day of the crucifixion. Touched by the conduct of Jesus on the cross, and the attendant signs, he exclaimed, "Truly this was the Son of God." Matt. 27:54.—*Ibid.* **The Italian band.** Probably a band or regiment that was composed of soldiers from Italy, in distinction from those which were composed of soldiers born in provinces. It is evident that many of the soldiers in the Roman army would be those who were born in other parts of the world; and it is altogether probable that those who were born in Rome or Italy would claim pre-eminence over those enlisted in other places.—*Barnes.*

Ver. 3. **About the ninth hour of the day.** The ninth hour, or three in the afternoon, was one of the stated Jewish hours of prayer. It was at this time that Peter and John went to the temple. Chap. 3:1. Cornelius was engaged in prayer. Chap. 10:30. Thus it is evident that he had adopted some of the Jewish regulations affecting prayer.—*Rev. Com.*

Ver. 9. **Peter went up, etc.** The small room in the second story or on the roof of the house, was the usual place for retirement and prayer. **About the sixth hour.** About twelve o'clock at noon. The Jews had two stated seasons of prayer,—morning and evening. But it is evident that the more pious of the Jews frequently added a third season of devotion, probably at noon. Thus David says (Ps. 55:17), "Evening and morning and at noon will I pray, and cry aloud." Thus Daniel "kneeled upon his knees three times a day, and prayed." Dan. 4:10, 13. It was also customary in the early Christian church to offer prayer at the third, sixth, and ninth hours.—*Barnes.*

Ver. 14. **I have never eaten anything that is common or unclean.** Peter had always lived as a conscientious and scrupulous Jew. The command was a contradiction to the whole previous tenor of his life. No greater shock to a Hebrew could be imagined than to be told to assuage his hunger by eating unclean meats. It is recorded in the second book of Maccabees (6:18; 7:1) that Hebrews submitted to death that they might escape such an indignity. And this distinction between clean and unclean beasts was representative of the Jewish distinction between the Hebrew nation and all other nations. The word *common* is contrasted with *holy*. The distinction between clean and unclean meats is laid down with careful precision in Leviticus. The camel, coney, hare, and swine were the chief among the animals that were forbidden, and the eagle, vulture, swan, heron, etc., among birds. The stricter Jews to this day will not purchase meat from any but butchers of their own nationality.—*Rev. Com.*

Ver. 17. **Before the gate.** The word here rendered "gate" refers properly to the porch or principal entrance to an Eastern house. It does not mean, as with us, a *gate*, but rather a *door*. See Acts 12:13.—*Barnes.*

Ver. 20. **Get thee down.** He descended, doubtless, by an external stairway which would bring him at once to the outer gate, at which the messengers were standing.—*Rev. Com.*

Ver. 23. **And lodged them.** They remained with him through the night. Four days were occupied before Peter met Cornelius at Cesarea. On the first the angel appeared to Cornelius. On the second the messengers arrived at Joppa, ver. 9. On the third, Peter returned with them, ver. 23; and on the fourth they arrived at Cesarea, ver. 24, 30.—*Barnes.*

THEY misunderstood the meaning of Christian life who in olden days fled away to the deserts, and dwelt in huts and caves and lonely cells, far from the noise and strife of the world; and they misread the divine writing also who think in these days to serve Christ only in prayer and devotion, while they go not out to toil for him.

For Our Little Ones.

THE SQUIRREL.

HIGH, high, and as near to the sky
As the tallest branches reach;
See, see, how nimble and free
The squirrel climbs the beech!
Bright, bright, as the diamond's light,
You may see his quick eyes play;
Still, still, as the whispering rill,
Or he'll fit like a bird away.

Down, down, to the oak's leafy crown;
There he thinks he's out of sight;
Swing, swing, O the blithe-hearted thing!
How he chuckles with delight!
Crack, crack, with his tail on his back,
'Mong the acorns crisp and fine;
"Sweet, sweet!" ah! it must be a treat
In his own green bowers to dine.

Blow, blow, and the leaves they lie low
In the autumn's chilly blast;
Drear, drear, to the eye and the ear,
All the wood's green life is past;
Deep, deep, now the squirrel doth sleep,
So snug in the hollow tree;
Calm, calm, till the spring sun is warm,
And the king-cups gem the lea.

—George Bennett.

A CROOKED DAY.

IT was a lovely day in mid-summer. Not a cloud was to be seen overhead, nor could a speck of dust be detected upon the streets, as a heavy rain had washed them clean the night before. Even the little sparrows appeared happier than usual as they twittered on the edge of the roof. Now, when all nature seemed so lovely, is it not strange that Abby should feel that it was a crooked day? See if you can find a reason that does not seem to be known to her.

The night before this day, at half-past eight, which was her usual hour to go to bed, her mother had said to her, "Come, darling, time to go upstairs now. Hark! the old clock is striking the half-hour."

"Yes, mother," Abby said, "in one moment."

"Abby!" The mother's voice was full of grief because her daughter did not obey at once.

"Abby!"

"Yes, mother dear; do excuse me, the story was so nice, and I was just at a part where I could not bear to leave it."

"That is no excuse for not obeying. Go now, without any discussion; take your book, and put it into your case. See, you have lost fifteen minutes of sleep."

Abby bade her mother good-night, and went to her room. Before putting away the book, she opened it just for a peep, which was all wrong. Probably she did not intend to read any, but when one yields to temptation, it seems very easy to quiet conscience. Thus she reasoned with herself, that, if she were unfastening the buttons of her shoes as she read, there could not be any harm in it. Then, as she unbraided her hair, she glanced over a few lines more; but presently hair and shoes were forgotten, and she was completely absorbed in the story-book. And so much so, that she was only aroused by the striking of the town-clock. Ten o'clock! what would her dear mother say! As she laid her head upon her pillow, she felt very unhappy; but she decided that she would not tell her mother what she had done.

Morning came, and Abby was so sleepy and cross that she would not get up until she had been called several times. Even when she was up, she would not make any haste, so that she was late at breakfast, to which she went without a word of thanks to Him who had kept her through the night. Her tardiness displeased her father, who told her she must retire a half hour earlier than usual.

School-time arrived; her hat had to be looked up, her gloves were missing, and she felt her books continually slipping because she had mislaid her strap. In school she was not much better off;



the hour that she had lost in the morning would have helped her to look over her lessons instead of having her mind filled with the story-book.

Even when she returned home, things went no better. Jamie wanted her pet doll, and when she impatiently struck his baby hands, she saw the sweet eyes full of tears.

So the day wore on, until night came, and then, before she went to sleep, she had to talk it all out with her mother. When she had made her confession, she asked, "Mother, what has been the matter with the day? It has been the longest day of my life, and such a very crooked one."

"It is very easy for me to see where the fault lies. Can you not see it also?"

"I know, dear mother, that I was very naughty to read the book," Abby answered gently.

"But what did you omit to do to-day?"

Abby said, "What do you mean, mother? I know everything has gone wrong."

"My darling, did you ask your heavenly Father to forgive your disobedience to me? did you ask his loving care over you to-day? did you ask to be helped through the day?"

Abby hung her head, and confessed that she was in such a hurry to get to breakfast that she forgot the prayer.

"Ah! little girl, there is reason enough for a crooked day. I, and all grown-up folks who love

God, have to ask for help all the time, that we may be shown how to take each step as well as to live each moment. And I know you do not forget how the dear Saviour listens to the prayers of even children when they call upon him."

Abby has lived a good many years since she had that talk with her mother; and as she does not forget her morning prayer, she no longer wonders that she has so few crooked days.—Selected.

THE RIGHT WAY.

We feel the best if we give the Lord something of our own—something that it has cost us an effort to get.

Said a little girl to her father, "Papa, please let me have an apple-tree this season."

"Why, my daughter?"

"So that I could call it my own, and use the fruit as I wish."

"But how do you want to use it?"

"I want to pick the fruit and sell it, and make missionary money, which will then be truly my own."

It would be well for boys and girls to have a chicken, a sheep, a tree, a patch of ground, or something, and use the proceeds for their missionary work.—Young Disciple.

LETTER BUDGET.

MYRTLE SMITH writes from Mt. Pleasant, Mich. She says: "I am eleven years old. I go to Sabbath-school every Sabbath, and to day-school. We have taken the INSTRUCTOR several years, and like to read it. All our family keep the Sabbath but my father. I get lessons in Book No. 2, and I try to get them so that I can say them nicely. I have read the New Testament through, and mother has given me a Bible. I have read the first volume of Spirit of Prophecy through, and am reading the second. I want to be a good girl."

CLEORA HALL, of Battle Creek, Mich., says: "This is the first letter I have written for the INSTRUCTOR. I am nine years old. I have two sisters and one brother. My brother is at So. Lancaster, Mass., going to school. I belong to the Missionary Society, and so does my sister. I go to Sabbath-school every Sabbath; there are three in my class besides me; I study Bible Lessons No. 3. I want to live so that I can meet the INSTRUCTOR family in heaven."

MAYTA ROWE, of Battle Creek, Mich., writes: "I am nine years old. I have a father and mother, three sisters, and one brother. I go to Sabbath-school, and study in Book No. 3. I read my Bible every day. I belong to the Missionary Society, and send away an INSTRUCTOR each week. I am trying to do what is right, so that when Jesus comes I can be taken to heaven."

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Eva Bell Giles,	} Editorial Committee.
Adolph B. Oyen,	
Winnie Loughborough,	

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