

THE YOUTH'S INSTRUCTOR

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SONG OF THE BROOK.

BUTTERCUPS, daisies, and clover
Whisper and laugh and nod;
The little white clouds, sailing over,
Are bright with the smile of God;
The flower-bells all are ringing,
As I flow through the meadow singing.

The tall trees, bending over,
Woo me with tender grace;
As a child in the arms of its mother,
I hide my dimpled face.
Joyous the life upspringing,
As I flow through the woodland singing.

To the lily above me gleaming
The sweet old story I tell;
Lost in her happy dreaming,
She hangeth her silver bell,
Strength from the glad hills bringing,
As I flow through the valley singing.

The glad waves rush to find me;
I greet them with loving glee;
Leaving all toil behind me,
I rest in the sunlit sea;
I hear its music ringing,
As I flow to the river singing.

—Mary B. Ferry.

Written for the INSTRUCTOR.

DESIRE FOR APPROBATION.

THE youth in general desire the approbation of those around them, and, rightly directed, this desire is commendable. It is an incentive to watchfulness and self-control, rendering them more anxious to manifest a right disposition in their association with others, and therefore more careful as to what they do and say.

Those who desire to merit the approval of the wise and good, will not become impatient when their errors are pointed out. Rather, they will feel grateful to a friend so faithful as to show them their defects of character. They will search carefully to see if the faults mentioned do really exist, and will seek earnestly to overcome them. A youth who, when cautioned or advised, says, "I don't care what others think of me, I will do as I please," manifests a recklessness and hardihood that should be shunned by all. He is sowing seed which will yield a terrible harvest for him to reap by and by.

We should all manifest respect for others, and should desire their respect in return. But at the same time there is need of discrimination as to whose approval is of real value. Evil-doers will not commend us unless we join in their sinful course. The approval of those who speak lightly of the Bible, or sneer at religion, is to be shunned rather than desired. Those who yield to the influence of this class, prove themselves unworthy of the favor of God. To obtain the good opinion of the proud, the vain, the pleasure-loving, whose

chief aim is to please and glorify themselves, is to become defiled and corrupted by their ungodliness.

The approbation of God should be more highly prized than the praise of the whole world. It is of more value to young and old than everything besides. Let the youth candidly consider this matter, and seek to govern their lives by those principles that will be approved by God and by those who serve and honor him.

The youth living in this age will have a stern battle to fight, if they make right principles their rule of action. It is the highest effort of a large class in society to do as others do, to shape their



course according to the world's standard. Like the empty bubble or the worthless weed, they drift with the current. They have no individuality, no moral independence. The approval of the world is of more value to them, than the approval of God, or the esteem of those whom he esteems. Their only motive or rule of action is policy. As they do not value truth or act from principle, no dependence can be placed upon them. They are the sport of Satan's temptations. They have no true respect for themselves, and no real happiness in life. This class are to be pitied for their weakness and folly, and their example should be shunned by all who desire to be truly worthy of respect. But instead of this, their society is too often courted, and they seem to exert a fascinating power, well-nigh impossible to break.

I warn the youth to avoid the society of these worthless characters; for their influence is detrimental to the best interests of society.

In forming your opinions, and choosing your associates, let reason and the fear of God be your guide. Be firm in your purpose here, regardless of the opinions which others may entertain concerning you. When God's requirements lead you to an opposite course from that which your associates are pursuing, go resolutely forward, whether you follow many or few. Whatever God's word condemns, that reject, even though the whole world adopt and advocate it, and ridicule you as singular and fanatical.

Listen to the voice of reason. Remember that we have each a soul to save or to lose. Worldly advantages or pleasures should not for a moment be placed in the scale against your eternal interests. Jesus, our pattern, lived not to please himself. Those who are drifting with the tide, who love pleasure and self-indulgence, and choose the easier way, regardless of principle so long as their desires are gratified,—these will never stand with the overcomers around the great white throne. They will never hear from the lips of Jesus those precious words of greeting, "Come, ye blessed of my Father, inherit the kingdom prepared for you." The Judge of all the earth will never say "Well done" to those who have not done well.

All are now upon the battle-field; every one must share in the conflict with the power of sin. We may conquer if we will put on the whole armor of God, and with faith, hope, and courage look steadfastly to Jesus, the Captain of our salvation.

Dear youth, you lose much by not studying with greater earnestness and care the life of Christ. There you may learn the character which you must form in order to become his disciples; you may see the victories which you have to gain over selfishness, pride, vanity, and especially over unbelief, that you may win the precious white robe of a spotless character, and stand at last without fault before the throne of God. "To him that overcometh," is the Saviour's promise, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."
MRS. E. G. WHITE.

"TRY THE VELVET."

A CHURLISH man once gave a surly answer to a question, and a neighbor, having heard the rough speech, came by, smiling.

"Aye, lad," said he, "a man's tongue is like a cat's, either a piece of velvet or a sheet of sand-paper, just as he chooses to make it, and you always seem to be using the sand-paper. Try the velvet, man! try the velvet!"

LIFE IN THE AUTUMN WOODS.

SUMMER has gone,
 And fruitful autumn has advanced so far
 That there is warmth, not heat, in the broad sun,
 And you may look, with naked eye, upon
 The ardors of his car;
 The stealthy frosts, whom his spent looks embolden,
 Are making the green leaves golden.

What a brave splendor
 Is in the October air! how rich, and clear,
 And bracing, and all-joyous! We must render
 Love to the spring-time, with its sproutings tender,
 As to a child quite dear;
 But autumn is a thing of perfect glory,
 A manhood not yet hoary.

I love the woods,
 In this good season of the liberal year;
 I love to seek their leafy solitudes,
 And give myself to melancholy moods,
 With no intruder near,
 And find strange lessons, as I sit and ponder,
 In every natural wonder.

—Selected.

AUNT NELL'S ADVICE.

THE Walters family were going to remove to another town. Mrs. Walters was not very strong, so, to the children's delight, their favorite aunt Nell came to help them move. Lizzie had grown to be such a nice tall girl that Aunt Nell was much pleased with her. She was capable, very bright, and extremely good-natured and unselfish. Only one thing puzzled her aunt after awhile, and this was that Lizzie was not sought after by other girls of her age. Little Bell, whose temper was rather uncertain, had plenty of friends; Bob had boys after him early and late; but Lizzie seemed to have no mates.

"I will find out how this is," said Aunt Nell to herself; so one day, when she saw Lizzie run to the gate and tease two young schoolmates to come in for a while, she resolved to watch affairs. Lizzie rushed about cheerily, bringing out on the piazza chairs, books, games, fancy-work—everything she thought would amuse them. They nodded pleasantly to Aunt Nell, not caring in the least that she sat near enough to hear their conversation. They stayed an hour, then went home. Not an unkind, untrue, or improper word had been spoken, yet Aunt Nell was wiser than before. At the gate she heard Lizzie beg them to "come to-morrow," but they had polite excuses, and refused.

Lizzie came slowly back, and, dropping into a seat, said, "I am glad we are going to Newport. I want to know some *new* girls."

"Are these not pleasant girls?"

"Yes; but it does not seem as if they liked me—as well as they like almost any other girl in my school," replied Lizzie, dolefully.

"I think I have found out *why* that is this afternoon."

"Why?" exclaimed the young girl, in great surprise.

"Because, my dear child, you *bore* them; you talk about *yourself* incessantly. It is 'I—, I—, I—' every moment. Kate spoke of her new dress very simply; you scarcely waited for her to cease talking you were so eager to tell 'I have a new pink one,' and 'I would like,' and 'I shall trim,' and 'I—, I—, I—.' Every incident they mentioned suggested something personal to you: 'One time I—,' and off you went in a long story—all 'I'—whose only point of real interest was that it happened to *you*. You were not attentive to *their* account of events in their lives; you listened with a blank face, and a mind full of what you were going yourself to tell next. This is a bad habit, and one that will cause you to be very uninteresting to others, and to appear very much more conceited than you are."

Lizzie's cheeks were very red, but she heard her

aunt respectfully, and agreed to try a plan she proposed.

"When you go to this new home and enter this new school, start in a new way. Don't bring one single 'I' into company unless he is invited—that is, only say 'I think,' etc., when somebody *asks* what you think—but spend your time and breath in interesting yourself in your friends, their ideas, plans, and pleasures. Learn to *listen*, not merely to wait because you cannot decently interrupt them. In short, Lizzie, when you want to say 'I,' say 'you' until you conquer this habit that makes you tiresome to your playmates."

Lizzie was not stubborn or stupid; she laid this little lesson to heart, and in due time tried it as an experiment. When she entered the new school in the new place, she was at once impelled to tell with a capital "I" how she had passed all her previous life, but steadily she fought with her fault. She had too much good feeling to say disagreeable things or to ask impertinent questions; consequently her thoughtful interest in the girls pleased them. Soon she herself found it was very nice to know what others thought, felt, liked. The attention to some one besides herself came more and more easily.

Some of the girls who read this may be troubled with Lizzie's bad habit. If so, you would better try to cure the fault, for it is one that will hurt you all your life.—*S. S. Visitor*.

"BE COURTEOUS."

NOT long since, while crossing the river to Jersey City, I noticed an old lady, neatly but humbly dressed, who was attended by a young gentlewoman. *That* she was, though her dress indicated one who could scarcely be in comfortable circumstances in life. The younger woman carried a basket of considerable size, while the elder had a bundle and a cane. She was quite lame and walked slowly. The thought crossed my mind as I glanced at them, "That woman is blessed with a kind and loving daughter or niece." I passed from the boat in advance of them, and took my seat in a horse-car. Presently the couple came to the same car, and after comfortably seating the elder lady and disposing of her basket, the younger bade her a kind good-by and went away. The old lady's eyes were full, and her heart too. Turning to me she said, "That's what I call Christian courtesy. That girl is an entire stranger to me, yet has come all the way from the Eighth Avenue cars with me to carry my basket, and would not even let me pay her fare." I then recalled her quiet, happy expression. I believe I should know her again, here or hereafter, and I most strongly believe that if she lives to old age, she will not be comfortless or cheerless.

SCHOOL PRAYERS.

"YES; Emma Lewis is a very bad girl," said Madge, as she sat with two or three other girls, busy at some fancy work. "She behaves worse in Sabbath-school than any one else. I wonder Miss Barton does n't send her out of the class."

"She's worse at school, I'm sure. She don't care how many bad marks she gets," chimed in another.

"And how she goes on at prayer-time! All the time Miss Brand is reading the Bible, she draws pictures, or makes dolls with her handkerchief. I think it's dreadful."

"And when we're at prayer, she knows the teachers are not likely to see, and she stares about and pulls the hair of the girls she can reach, and cuts all the capers she can think of."

"How do you know all this, Madge?" asked

her mother, who, sitting a little apart, had happened to overhear most of the conversation.

"I've seen her, mamma. It is really true."

"And you are not at prayer at the same time?"

"Why, of course, mamma."

"Then how comes it that Madge Irving knows that Emma Lewis is staring about during prayer-time?" she asked with a smile. Madge colored, and the other girls looked a little foolish.

"Well, I'm afraid, mamma, I'm not always as attentive myself as I might be; but you know prayers at school are not the same as prayers at home."

"Indeed, dear! To whom then do you pray at school?"

"O mamma!"

"Do you know what kind of teaching Emma gets at home?"

"Not much about praying, I guess; for her father and mother never go to church."

"Then I'm afraid you, dear children, have not tried to set her a very good example."

"Nobody seems to expect to behave very well at prayer-time in school, mamma; and I don't believe it would do a bit of good to try to set an example."

"I do not see why prayers in school are less sacred than other prayers. You are addressing the same great God, who is just as much to be loved and feared and revered there as anywhere else. You are asking the same everyday blessings, and exposed to the same everyday perils and temptations. If you bow as if in prayer, when your thoughts are far away, it is a mockery,—a direct lie in the face of the living God. It is a serious thing to trifle with the majesty of the Great King."

"Mamma, you make such a solemn thing of it," said Madge.

"It is a solemn thing, daughter, and I would like to impress it as such upon you all. And I want you to remember that you, who are carefully taught in such matters, will be called upon to answer for your influence over others."

"I remember, long ago, when I was a child, my mother was obliged to leave home for a long time on account of her health, and Aunt Susan came to take care of us children. She was a sharp, nervous little body, full of the best intentions, though perhaps not always wise in carrying them out. At prayer-time she always seemed too busy watching us to attend to her own part of it. At the least stir she was on the alert, and I got in the way of peeping around to see if her keen eye was not on us. She, good soul, thought it a part of her duty to us, but I am sure it was not the best way. When, at last, our mother came home, I was astonished to see that she never seemed to think whether we were behaving well while she knelt in prayer. I was more impressed by the fact that she was entirely taken up with the solemn service, than I had ever been by all Aunt Susan's frowns and shakes of the head at us. We knew our duty, and only needed the power of a good example to lead us to do it."

"Now, girls, do not forget that the glory of the Master, the good of those about you, and your own credit, all call upon you to set an example of right doing. Do not fail, then, to show by your bowed heads and reverent demeanor, that you realize how solemn a thing it is to address Him who is the hearer and answerer of prayer."—*Sidney Dyre*.

EVERY evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.

The Sabbath - School.

THIRD Sabbath in October.

NEW-TESTAMENT HISTORY.

LESSON 156.—PAUL'S SECOND LETTER TO THE THESSALONIANS.

It seems that some things in Paul's first letter to the Thessalonians were not properly understood by them, and so it became necessary for him to write again. In this second letter he says, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure." He tells them that this experience is a manifest token of the righteous judgment of God, that they might be accounted worthy of the kingdom of God. He further tells them that God will recompense tribulation to those that persecute them, and that they who suffer patiently for Christ's sake shall have rest, together with all the faithful, when the Lord Jesus Christ shall be revealed from heaven. He says that Christ at that time will be accompanied with his mighty angels, and will in flaming fire take vengeance on the wicked, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. The righteous, however, will receive him with joy; for the apostle says, "He shall come to be glorified in his saints, and to be admired in all them that believe." Paul earnestly prays that his Thessalonian brethren may, in that day, be accounted worthy, so that the Lord Jesus Christ may be glorified in them and they in him.

After thus encouraging his brethren by noticing their growth in the Christian graces of faith, love, and patience,—as well as their steadfastness under persecution,—and also depicting, with awful vividness, the fearful retribution that will come upon their persecutors, Paul proceeds to carefully correct their errors, addressing them as follows:—

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." Their ardent hope of the coming of Christ had been the means of leading them into error, and now Paul appeals to that very ardor, and to their fond hopes of meeting their loved ones, as a motive to induce in them the greatest carefulness in reference to making any mistake in so important a matter. They were now looking for the Lord to come in their day. This mistake they could not afford to cherish; for the disappointment that would finally come would be likely to cause many to give up in discouragement. So Paul goes on to instruct them, saying:—

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

After making this plain reference to the development and work of that terrible persecuting power known as the Papacy, he says to them, "Remember ye not, that, when I was yet with you, I told you these things?" Then he tells them that this mystery of iniquity has already begun to work, and that when the power that restrains it is taken away, then shall that Wicked, or the *lawless one*, be revealed, and shall continue until the Lord Jesus shall come, who will consume him with the spirit of his mouth, and destroy him with the brightness of his coming. He also foretells the strong delusion that shall mislead those who love not the truth, but take pleasure in unrighteousness. He is thankful that, since his brethren believe the truth, it is the pleasure of God that they should be sanctified through the Spirit, and be glorified with eternal life at the coming of their Lord. He then admonishes them to stand fast, and most earnestly implores both Father and Son to comfort their hearts, and establish them in every good word and work. He asks them to pray for him and his companions, that

their preaching may be successful, and that they may be delivered from their persecutors.

It appears that, notwithstanding Paul's admonition in a former letter, there were some who persisted in idleness, and busied themselves in other men's matters. Of such, Paul says, "We command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread;" and furthermore he adds: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

He then closes his letter with words of extreme tenderness, admonishing them not to become weary in well-doing, and imploring the richest blessings upon them.

QUESTIONS.

1. Why was it necessary for Paul to write a second letter to the Thessalonians?
2. For what does he thank God in the introduction to this letter? 2 Thess 1:3.
3. For what did the apostles have cause to glory in the churches of God?
4. What encouragement could the Thessalonians find in this experience? Verse 5.
5. What recompense did he say their persecutors would finally receive?
6. When did he say that they and he, with all the faithful, should find rest?
7. Who will accompany Christ when he comes to rescue his saints?
8. What does Paul say of the punishment that will then be inflicted upon the wicked? Verses 8, 9.
9. How will the righteous receive him? Verse 10.
10. For what does Paul earnestly pray? Verses 11 and 12.
11. After thus encouraging his brethren, and denouncing their persecutors, what does he proceed to do?
12. Into what error had they fallen?
13. What admonition did Paul give them? Chapter 2:2.
14. To what motive does Paul appeal in urging them to relinquish this error? Verse 1.
15. Why could they not afford to cherish the belief that Christ was coming in their day?
16. What instruction does Paul then give them? Verse 3.
17. How does he describe the "man of sin"? Verse 4.
18. To what power does he thus plainly refer?
19. Of what does he then remind them? Verse 5.
20. By what other terms does Paul designate the papacy? Verses 7 and 8.
21. What does he say of its rise?
22. When did he say it would openly reveal itself?
23. What power did, for some time, restrain it?—*Heathenism sustained by heathen emperors.*
24. How long did Paul say the papacy should continue?
25. What did he say should then take place?
26. Who will in the last days be misled by strong delusion? Verses 10-12.
27. For what does Paul feel thankful? Verse 13.
28. In view of this, what admonition does he give them?
29. What petition does he offer for them?
30. What does he ask them to do for him and his companions? Chapter 3:1, 2.
31. What does he assure them that the Lord will do for them? Verse 3.
32. What confidence does he express? Verse 4.
33. What blessing does he implore? Verse 5.
34. In what did some of the Thessalonians persist, notwithstanding Paul's admonition in a former letter? Verse 11.
35. What does Paul say of such? Verse 12.
36. How were those to be treated who should still refuse to obey the apostle's admonition?
37. How did Paul caution them against unkindness? Verse 15.
38. How did he then close his letter?

He gives always grace sufficient. As the burden grows heavier, the strength increases. As the difficulties thicken, the angel draws closer. Jesus always sees his disciples when they are toiling in the waves, and at the right moment comes to help them.

Written for the INSTRUCTOR.

THESSALONICA TO CORINTH.

PAUL'S stay at Thessalonica was not long. The envious Jews, ever ready to stir up sedition against those who came in the name of the despised Jesus of Nazareth, soon set the city in an uproar against these men, who, they claimed, had "turned the world upside down," and, withal, were enemies of Cæsar. So the brethren took the apostles by night, and sent them on their way to Berea, a town some sixty miles south-east, on the slopes of the Olympian mountains.

If the journey from Thessalonica to Berea was at all like what it is now, it may be briefly described as follows: "After leaving the gardens which are in the neighborhood of Thessalonica, the traveler crosses a wide tract of cornfields, and comes to the shifting bed of the wide-flowing Axios." Between the Axios and the Haliacmon there intervenes another wide extent of the same continuous plain. The banks of this second river are confined by artificial dikes to check its destructive inundations. All the country round is covered with a vast forest, with intervals of cultivated land and villages concealed among the trees. The road extends for many miles through these woods, and at length reaches the western base of the mountains, where a short ascent leads up to the gates of Berea."

Berea is a very pleasant town. Plane trees spread a grateful shade over its gardens, and streams of water are in every street. Indeed, its very name, *Berea*, is said to have been derived from the abundance of its waters. The town still boasts of some eighteen or twenty thousand inhabitants, and is placed second in rank among the cities of European Turkey. Its modern name is *Kara-Verria*.

The apostles were well received by the noble-minded Bereans, and their labors met with much success; but when the Jews of Thessalonica heard what they were doing, they came like hunters upon their prey, as they had done before from Iconium to Lystra. So feeling that his stay in the city was no longer safe, the brethren hurried Paul away, but Silas and Timotheus were left at Berea, perhaps to organize and confirm the new church. Paul, meanwhile, accompanied by some of his new converts, made his way to the sea, and from some convenient point on the coast, took ship for Athens.

The voyage to Athens was along a coast eloquent with historic interest. For a distance of some ninety miles the coast is protected, as it were, by the long, narrow island of Eubœa. Over against the northern part of the island, where the waters of the Ægean Sea retreat far within the land, is the pass of Thermopylæ, where a handful of Greek warriors defied all the hosts of Asia. On the shores of a crescent-shaped bay, at the southern part of the same island, is the plain of Marathon, where was gained the famous victory of Marathon by the Athenian Greeks over the vast armies of Persia. Soon after passing the island, the high promontory of Colonna comes in view, still crowned with the white marble columns of the temple of Minerva, which was the landmark to sailors, and betokened a near approach to Athens.

At Athens, Paul tarried a few days to await the coming of his fellow-laborers, Silas and Timotheus. We can imagine a feeling of loneliness coming over the apostle as he wandered through the streets of the proud city, and saw it "wholly given to idolatry." He was not to be dazzled by the riches, and beauty, and show of earthly wisdom; and he was indeed, as he says in his epistle to the Thessalonians, "left at Athens alone." But he shrank not from the duty, which, being within her precincts, he owed to the "eye of Greece." In the midst of the Areopagus, among the wise men and philosophers of Athens, and everywhere surrounded by temples and altars to heathen deities, he boldly reproveth their idolatry, and declared that the "Lord of heaven and earth dwelleth not in temples made with hands."

And leaving Athens, the apostle, after traveling along the coast of the Saracenic Gulf for about fifty miles, came to Corinth, the city of the isthmus. Here, though he greatly desired to go to his converts at Thessalonica, who for some reason appear to have been especially near to him, it seemed in the providence of God that he should find his field of labor for a longer time than at any previous stopping-place.

E. B. G.

For Our Little Ones.



FLY AWAY, LITTLE BIRDS.

FLY away, little birds,
'Tis your season to go;
The winter is coming,
With cold winds and snow.

The flowers have gone
From the meadows around,
To live in their seeds
And their roots underground.

The leaves have turned red
On the bushes and trees,
And fall from the branches
In every light breeze.

The moth lies asleep
In the bed he has spun,
And the bee stays at home
With his honeyed work done.

So now, little birds,
You must hasten away
To the South, where the sunshine
And blossoms will stay.

But return with the spring,
When the weather is fair,
And sing your sweet songs
In the warm, pleasant air.

—M. E. N. Hatheway.

HOW TO MAKE SUNSHINE.

SUNSHINE! why, we have plenty of that every day," says a dear little boy at my side.

"Yes; we have plenty of it outside of us; and it is the most beautiful thing in the world, because it makes everything beautiful that it looks upon.

"Did you ever think how beautiful and how useful the sunlight is; how it wraps the world in its bright mantle, till the earth's old heart grows warm and young again, and the grass and flowers spring forth; how it wanders all over the world, into every nook and corner, with that same pleasant smile, till all the ice and snow melt away for very shame, and hide themselves in the ground; how it glances in the trees, and plays 'peep-bo' through the thick branches, till the little birds twitter and warble with delight in their leafy nests?"

"But this is not telling about making sunshine; and, after all, I do n't see the need of making it, if we could."

"No, surely, dear child; but it was of another sort of sunshine that I meant to tell you.

"Did you know that God has given to you a little world of your own, which you are to make as bright and beautiful and happy as the great world is made by the sunshine? Your own heart is the sun, and your home is the little world which you are to fill with happiness.

"If you always carry a heart full of sunshine with you, everything will seem beautiful and bright; but if your own heart gets clouded with impatience or discontent, you will find the pleasantest place on earth very dark and lonesome.

"Many fail to be happy because they do not try in the right way. Our only way to be happy is the way in which God is so; and that is by *being good and doing good.*"—*Child's Album.*

THE WINTER SLEEPERS AND THEIR FOOD.

THERE are some kinds of animals that hide away in the winter, that are not wholly asleep all the time. The blood moves a little, and once in a while they take a breath. If the weather is at all mild, they wake up enough to eat.

Now isn't it curious that they know all this beforehand? Such animals always lay up something to eat, just by their side, when they go into their winter sleeping-places. But those that do not wake up never lay up any food, for it would not be used if they did.

The little field-mouse lays up nuts and grain. It eats some when it is partly awake of a warm day.

The bat does not need to do this; for the same warmth that wakes him, wakes all the insects on which he feeds. He catches some, and then eats. When he is going to sleep again, he hangs himself up by his hind claws.

The woodchuck, a kind of marmot, does not wake; yet he lays up dried grass near his hole. What is it for, do you think?—On purpose to have it ready the first moment he wakes in the spring. Then he can eat and be strong before he comes out of his hole.

How many things are sleeping in the winter! plants, too, as well as animals. What a busy time they do have in waking up, and how little we think about it!—*Mrs. G. Hall.*

SAYINGS AND DOINGS.

WHERE two ways meet, the children stand,
A broad fair road on either hand;
One leads to right and one to wrong,
So runs the song.

Which will you choose, each lass and lad,
The right or left, the good or bad?
One leads to right and one to wrong,
So ends the song.

BEING GOOD INSIDE.

"MAMMA," said a little girl one day, "mamma, won't you tell me how I can be good inside?"

"What do you mean?" asked her mother.

"Why, I mean I don't have right feelings in my heart. Papa calls me a good girl, so does aunty, and almost everybody; but I'm *not* good at all."

"I'm very sorry," said the mother.

"And so am I," said Kitty; "but I know my heart is very wicked. Why, mamma, when I was dressed to ride yesterday, and the carriage came to the door, you remember papa said there was no room for me. Well, I went into the house, and when you came back, aunty told you I had been very good about it. But she did n't know. I did n't say anything to her; but I went up stairs, and, though I did n't cry, *I thought very wicked things.* O mamma, won't you tell me *how I can be good inside?*"

Now, there are a great many children, and grown people, too, who are like Kitty. They keep their lips from *saying* bad things, but they can't keep their hearts from thinking and feeling what is bad. If we want to be *good inside*, we must get our hearts changed. None but Jesus can do this. He says, "A new heart will I give them, and a new spirit will I put within them." Make the fountain pure, then will the streams which flow from it be pure also.—*Children's Album.*

Letter Budget.

HERE is a neatly printed letter from one of our youngest workers, MAGGIE RILEY. She says: "I have tried to get a lot of little girls to send for the paper before I am five years old, but this is all I could get now. I shall try to get more. I am five next Thursday."

Maggie has shown her interest in the INSTRUCTOR by trying to get subscribers for it. She sent three names this time. We hope she will succeed in getting more. Who else will do as well as she has done?

LEONA SUMMEY sends a letter from Monroe, Iowa. She cannot write herself, so her mamma wrote for her. She says: "I was five years old last May. I go to Sabbath-school almost every Sabbath. I get lessons in Book No. 1. I like to have mamma read in the INSTRUCTOR to me. I want to be a good girl, so I can live in heaven when Jesus comes."

EMMA WILSON writes from Gridley, Illinois. She says: "For two years I have been trying to overcome my sins, and live a Christian. There are but few Sabbath-keepers here. I have signed the pledge to read at least one chapter in the Bible each day. I am trying to get more subscribers for our little paper."

MAUD LUTHULTZ writes from Eagle Lake, Minnesota. She says: "I am sixteen years old, and I am sick, having never known what it is to be well since I was three years old. We all keep the Sabbath except my oldest brother; we hope he will be led by the good Spirit to keep it some time. We have a new church here, but I have been able to go only twice. I have not been to Sabbath-school for two years. Our general meeting is just past. We had a good meeting, and it encouraged me much to hear them talk of the soon-coming Saviour. I want to do right and keep all of God's commandments."

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