THE CHILD COMING TO JESUS.

Suffer me to come to Jesus;
Mother dear, forbid me not:
By his blood from sin he frees us,
Makes us fair without a spot.

Suffer me, my earthly father,
At his pierced feet to fall:
Why forbid me? help me, rather;
Jesus is my all in all.

Suffer me to run unto him;
Gentle sisters, come with me:
O that all I love but knew him,
Then my home a heaven would be.

Loving playmates, gay and smiling,
Bid me not forsake the cross;
Hard to hear is your reviling,
Yet for Jesus all is dross.

Yes, though all the world has chid me,
Father, mother, sister, friend;
Jesus never will forbid me,
Jesus loves me to the end.

Gentle Shepherd, on thy shoulder
Carry me, a sinful lamb;
Give me faith, and make me bolder,
Till with thee in heaven I am.

DO YOU LOVE JESUS?

MY DEAR YOUNG FRIENDS: Our Saviour says "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark viii, 34. We must give up our wishes, and have our wills entirely swallowed up in his will, ready to do anything for his sake. "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke xiv, 27. It seems there is nothing too hard for us to bear in order to please such a being; who has done so much for us. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Just think a moment dear friends, of him who prayed in such agony that he sweated as it were great drops of blood, falling down to the ground, and how much he suffered by wicked men, how he was mocked, derided and spit upon by his cruel accusers. But why did he suffer all this? Was not God able to deliver him out of their hands? He said to one of his disciples, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? Matt. xxvi, 53, 54. And then he was nailed to the cross. How cruel, to nail his sacred hands and feet to the tree. And there he bowed his holy head, and died. Oh, what was this for? If God was able to deliver him, why did he not? If Christ had not died, then poor fallen man would have been lost forever. Jesus Christ came into the world to save sinners. He says in Luke v, 32, "I came not to call the righteous, but sinners to repentance."

To those who are careless and unconcerned about their eternal welfare, I would offer a few words of exhortation. O turn to the Lord with full purpose of heart. Seek him while he may be found. Why will you grieve his Holy Spirit longer? It will not always strive with you. How often has it whispered in your ear, "Give your heart to God, begin now to serve him;" but then you would strive to get rid of such feelings as soon as possible. I would say to you, Call upon the Lord now, for now is the accepted time, now is the day of salvation. Soon mercy will be gone for ever.

Oh, I cannot bear to see you rushing on in the broad road to destruction. If you do not turn to him, soon you will have to take up with the sad lamentation, "the harvest is past, the summer is ended and we are not saved." You may think you have been so wicked God will not hear your cries, but he certainly will. He has said that he will in no wise cast off those that come unto him. Now young friends, do take your Bibles and study them for yourselves, and you will find great and precious promises to those who overcome. And His grace will be sufficient for you, if you only put your whole trust in him.

And now my little readers, do you love Jesus? Do you try to serve and please him? He died to save little children as well as those who are older. You are not too young to love God. No; Jesus loves little children. Did you ever read where he took them in his arms and blessed them? Would you not like to have him bless you? If you give your young hearts to him, and love him, and try to please him in all you do, and prepare for his coming, he will bless you. You must read his holy word, and if you do not understand it, ask your kind parents or some friend to explain it to you, and try to obey its precepts. We must all
of us become as little children if we ever have an entrance into the kingdom. That is, we must be humble, meek, and pure in heart, like a child. Jesus says, Except ye become converted, and become as little children, ye shall not enter into the kingdom of heaven. Matt. xviii, 3. Dear young friends, let us arouse ourselves and gird on the whole armor of God. Let us work while the day lasts. We see by watching the fulfillment of prophecy, that we are in the last days, and soon, we know not how soon, our dear Saviour will make his appearance. Let us try and be prepared to meet him with joy and not with grief. Precious promises are held out to those who get the victory. Happy thought, that we shall by and by outlive all the storms and afflictions of this life, and land on Canaan's happy shore. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Rev. xxi, 4. Glorious the thought of the resurrection! when those dear friends who have been taken from our family circles, will come forth, clothed in glorious immortality.

But there are to be two resurrections. The righteous first; then the wicked will be raised, and afterward be cast into the lake of fire, which is the second death. But "blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. But they shall be priests of God and of Christ, and shall reign with him a thousand years." And sinners plunged beneath that flood, Lose all their guilty stains.

And the stains of sin are also to be purged away from the faces of this once fair earth. A baptism of fire will do this when the Lord shall create all things new. All its original beauty will be restored. Instead of the thorn, will come up the fir tree, and instead of the briar the myrtle tree. The wilderness and the solitary place shall be glad, and the desert rejoice and blossom as the rose. No lion shall be there nor any ravenous beast, but the redeemed shall be there. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

Glorious thought! There the weary shall rest. This hope is enough to stimulate us to endure trials, deprivations and suffering for Christ's sake. The righteous alone can share it. Those that have overcome through the blood of the Lamb shall eat of the tree of life, and enjoy the endless felicity of the earth made new.

E. A. HASTINGS.

CHAPTER I.—JACOB AND HIS SONS.

Thirty-six centuries ago there lived in the land of Canaan—that delightful land, where the grapes hung in magnificent clusters from the vines, and where milk and honey were flowing all the year—a man, and the first description of him would lead us to suppose he was a very happy man. It is said of him that he "was a plain man dwelling in tents," [Gen. xxv, 27.] living a happy, shepherd's life, with a large family of twelve sons around him. There he lived in Canaan, making no display of his riches, assuming nothing, and troubling himself little about the fashions of this world. He knew that fashion and splendor and pomp rob life of its usefulness and truest case, and that they who would live well and wisely must live plainly, using the good and pleasant things of the world, but caring little for what is unnecessary and burdensome.

So Jacob lived; but as no man can be happy when his children do not help to make him happy, so this good plain man Jacob soon found his pleasant home beginning to change. His sons began to show their evil dispositions when they were out of his sight. He might not have
known anything about it, had not Joseph been grieved at their conduct and reported it to his father. It was far from Joseph's intention to make trouble for his brothers, or to alienate from them any of his father's love; but their conduct was such, that he thought it his duty to tell it to his father. Whether they knew that he did so or not, we are not told; but they soon began to feel unkindly towards Joseph, and in their hearts to blame him when he had grieved at their conduct and reported it to his conduct was such, that he thought it his duty was the son of his old age; and more than that, from them any of his father's love; but their made him a favorite child. This was more than father had given him, their hearts burned with treated him, and thus their downwargl course their hearts could bear; and when they saw they perceived that his lovely character had to tell it to his father. Whether they knew make trouble for his brothers, or to alienate Joseph walking about in a beautiful gay coat his corrected before it overspreads and blights ev- the only way is to get your heart filled be punctually paid: on the very day which the Lord appointed full payment was demanded, and not one drop of that blood would he ex- nius. So much for a king having his own way! Let us now turn and look at a willful proph- et, who was also bent upon having his own way, and try he would. The Lord commanded him to go to Nineveh, but he was determined to go to Tarshish, and for that purpose he set sail; but a storm soon overtook him, and in the midst of it he was thrown into the sea, and would have miserably perished had not his of- fended--but merciful God provided for his safety. One would have thought he would now have had enough of his own way; but not so. We find him soon after, leaving Nineveh, and going to the top of a hill to see what would be- come of the city. Here the sun scorched him terribly, and the east wind dried him up. Why did he not remain in the city, where he might have had every convenience and comfort? Had Jonah moved on quietly in the way of the Lord, he would have enjoyed more and suffered less; but for wandering and rebelling the Lord commands both the roaring sea and the burning sun to afflict him.

Thus, many are determined to have their own way, in order to better their condition; but they no sooner begin to possess than they quarrel with the price they have to pay for it. Not a few, by having their own way, have been great losers. He is truly great who will deny himself to do the will of God, and who will do what the Lord commands in the face of all dis- couragements, and quietly abide the conse- quences. He who will act thus is always safe. Nothing but the grace of God can teach such an important lesson, or form such a self-deny- ing character. Mothers,—rich mothers! poor mothers!—are you such self-denying characters? or are you among those who will have their own way, cost what it may? Children,—poor children,—discontented children, who want to have your own way,—think of the king and queen; think of the prophet; and may the Lord humble you, and enable you to say, "Not my will, but the will of God, be done;" and remember him who said, "I came down from heaven not to do mine own will, but the will of Him that sent me."

"WOULDST thou know whether thy name be written in the book of life? Then read what thou hast written in the book of conscience. If I write nothing in this book but the black lines of sin, I shall find nothing in God's book but the black lines of wrath; but if I write God's word in the book of conscience, I may be sure God hath written my name in the book of life."

"I WILL HAVE MY OWN WAY."

Very well,—try it. We will give you an example or two; see if you can succeed better. There was once a king seated upon his throne, in the enjoyment of all that royalty could be- stow. Every thing ministered to his comfort, and all were ready to do his bidding; still he was not happy, and he was determined to have his own way in order to be so, and caused a worthy man to be put to death that he might take possession of his vineyard, which he wick- edly coveted. But no sooner did he and his guilty queen get it, than God came down and fixed the price, and said, "It shall be the blood both of the king and queen, and the blood of all the seed-royal." The price was obliged to be punctually paid: on the very day which the Lord appointed full payment was demanded, and not one drop of that blood would he ex-
YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., October, 1859.

It is a pleasure to express our gratitude to those who have kindly remembered the Instructor during the past season. We trust their contributions have been a source of profit and encouragement to many, as they have been to us. How cheering is the thought that in these days of impiety and darkness, there are a few, even of the youth, whose hearts are really bent on following the Lord. The pleasures of the world have not power to allure them from the mark for the glorious prize which they have set out to gain. Let such speak often to each other through the medium of this little sheet. We believe the Lord will thereby be glorified, and their own souls experience the fulfilling of the promise that "he that watereth shall be watered also himself." And let the children not forget that it is also their privilege to tell through its columns of what the Lord has done for them. We should be glad of a half a dozen or more sweet little testimonies from such for every No. It is always sweet to hear of the love of Jesus in the hearts of his young disciples. And let all who love the Instructor, who regard it as a means of benefit to the youth, remember it in their prayers, that God would make it not merely the source of a few hours' gratification, but an "Instructor" indeed in the way to eternal life.

H. N. S.

"We would see Jesus.”

How great a privilege would it be if now, as in the days when Jesus was upon the earth, we could go personally to him, and pour into his bosom the story of all those fears and sorrows which sometimes seem so great to us. We expect from the record we have of his lovely character, that he would listen patiently and with tenderest sympathy, that he would teach us to lay our burdens at his feet; and if he should lay his hands on us and bless us, then indeed could we go on our way rejoicing. If he were only on the earth, though hundreds of miles from us, we think that we should somehow make our way unto him, for no dangers or difficulties could be sufficient to keep us away from Jesus. But he is not here. More than eighteen hundred years ago a cloud received him from the sight of his sorrowing disciples, and since then his people have, had to walk by faith. We know indeed that by his Spirit he has been with them, and will be even to the end of the world, but still it is our privilege to anticipate the time when according to his promise he will come again. He is not gone from our sight for ever; if we are his children and prove faithful to him, our eyes shall yet see the King in his beauty. His coming again has all along been the church's hope, but now when moral darkness is becoming so thick, the perils so great, the snares so frequent, what joy it is to know that the night is far spent, and the day of his appearing is at hand. Blessed day! We have looked forward to it with tears of joy, hoping that we should be of the number whom it would come to bless. The day when we shall see his face, and his name shall be in our foreheads; when we shall have never a burden of grief or fear to cast at his feet, but sorrow and mourning shall give place to everlasting joy!

O what a prospect is just opening before us! And shall any faint or falter now? Shall any turn away from the immortal inheritance to the hollow pleasures of earth? Shall tribulation or distress, life or death, or any thing else separate us from the love of Christ? Oh no! Let crosses grow heavier and more frequent, trials and sacrifices increase, let us pass under the rod, through great tribulation, or the valley and shadow of death, but let us keep looking by faith to Jesus till we see him and are made like him.

H. N. S.

BE MERCIFUL.

The Saviour says in Luke vi, 35, “But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.”

What a lesson of self-denial there is to be learned in these few words! How unlike the natural heart! How different are the ways of the children of this world! And is this work left to those only who have arrived at the years of manhood? How often it is the case that children and youth, by some little act of benevolence, by denying themselves of some of the comforts of this life, yes, perhaps we might say indulgences, can add to the enjoyment of those about them. And the great God takes notice of just such little acts of kindness. Who is there that would despise the blessing here pronounced upon those who act the self-denying part? “Ye shall be the children of the Highest.” “Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over.”

I presume you are all familiar with the circumstance of the poor widow and her son at the time that good old man, Elijah, came along, while she was in the act of gathering a few sticks to bake the last morsel of meal she had, and after eating it, she and her son were going to starve, as she supposed. And when called upon by the prophet to bake the cake and give it to him to satisfy his hunger, she told him the situation they were in; and upon being told the result of doing as he had requested her, she readily gave him the last morsel of bread she possessed. What was the result? “And the barrel of meal wasted not, neither did the curse of oil fall, according to the word of the Lord, which he
spake by Elijah." During that long, tedious drought, while the earth was parched beneath the burning sun, and its inhabitants famishing for food and water, the widow and her son were preserved from death, because she denied herself to feed the hungry servant of the Lord.

Although we may not be called upon to part with the last " meal in the barrel," or " oil in the cruse," yet we can find opportunities every day for doing good, of denying ourselves, and thereby lay up a treasure in heaven.

Be merciful, be kind, seek the good of others, relieve the distressed, raise up the bowed down, the widow and her son were preserved from death, because she denied herself to feed the hungry servant of the Lord.

The last " meal in the barrel," or " oil in the cruse," in the kingdom he has promised to those who love the Lord, would be merciful, be kind, seek the good of others, relieve the distressed, raise up the bowed down, the widow and her son were preserved from death, because she denied herself to feed the hungry servant of the Lord.

In this work. Before the heavy iron timber, splinter by splinter. Even this had to be done with great caution, that the soldier might not hear us on the outside. While one was at work in his turn, some others were watching that our keepers should not approach and find the hole uncovered. About forty were engaged in this work. Before the heavy iron timber, splintered out, one of our number obtained the cook's iron poker. This was a great help to pry off small splinters around the heavy iron bolts. In this way, after laboring between thirty and forty days, we reached the copper on the ship's bottom some two to three feet from the top of our cover, on an angle at about 25° downward. By working the poker through the copper, on the upper side of the hole, we learned to our joy that it came out beneath the stage where the soldier stood. Then on opening the lower side of the hole the water flowed in some, but not in sufficient quantities to sink the ship for some time, unless by change of wind and weather, she became more unsteady in her motion, and rolled the hole under water, in which case we should doubtless have been left to share her fate.

The commander had before this, stated that if by any means the ship caught fire from our lights in the night, he would throw the keys of our hatchways overboard, and leave the ship and us to burn and perish together. Hence we had chosen officers to extinguish every light at 10 p.m.

The welcome fresh air, and morning light came suddenly upon us, by an order from the commander to open our port-holes, unbar the hatchways, and call the prisoners up to get their bread. In a few moments it was clearly understood that our enemies had capitulated by yielding to our terms, and were now ready to make peace by serving us with our full allowance of bread.

While one from each mess of ten was up getting their three days' allowance of brown leaves, others were up to the tank filling their tin cans with water, so that in a short space of time a great and wonderful change had taken place in our midst. On most amicable terms of peace with all our keepers, grouped in messes of ten, with three days' allowance of bread, and cans filled with water, we ate and drank, laughed and shouted immoderately over our great feast, and found the hole uncovered. About forty were engaged in this work. Before the heavy iron timber, splintered out, one of our number obtained the cook's iron poker. This was a great help to pry off small splinters around the heavy iron bolts. In this way, after laboring between thirty and forty days, we reached the copper on the ship's bottom some two to three feet from the top of our cover, on an angle at about 25° downward. By working the poker through the copper, on the upper side of the hole, we learned to our joy that it came out beneath the stage where the soldier stood. Then on opening the lower side of the hole the water flowed in some, but not in sufficient quantities to sink the ship for some time, unless by change of wind and weather, she became more unsteady in her motion, and rolled the hole under water, in which case we should doubtless have been left to share her fate.

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YOUTH'S INSTRUCTOR.

10 P. M., every

Midnight came; the watch was changed, the cheering music had ceased. The stillness that reigned without and within, retarded our work. At length it was whispered along the ranks that the few that had passed out during the stillness had caused great uneasiness with the soldiers, and they judged it best for no more to attempt to leave for fear of detection. It was also near daylight, and we had better retire quietly to our hammocks.

Edmond Allen and myself, of New Bedford, cov-enanted to go, and keep together. We had been hold of each other during the night, and had ad-vanced near the hole when it was thought best for no more to go. In the morning the cover was off, and E. A. was among the missing.

The committee reported seventeen, and E. A. made eighteen that had passed out during the night.

The prisoners were greatly elated at the last night's successful movement, and took measures to keep the hole undiscovered for another attempt at 10 P. M.

We were confined between two decks, with no communication after we were counted down at night and locked up. During the day some tools were ob-tained, and a sentry was cut through the upper
deck and covered up undiscovered. Word was then circulated among the prisoners to go up from the upper deck as soon as the soldiers ordered the prisoners up to be counted down for the night. But those on the lower deck were to move tardily, so that those on the upper deck might be counted down before the lower deck was cleared. This was done, and eighteen that had just been counted, slipped through the scuttle unperceived by the soldiers mingled with the crowd up the lower deck ladder, and were counted over again. At 10 P.m. the lights were again extinguished, and the ranks formed for another attempt to escape.

JOSEPH BATES.

DEERFIELD, MINNESOTA.

"THY WORD IS A LIGHT UNTO MY PATH." FOR THE INSTRUCTOR.

There is the path of sin and the path of virtue, and into one or the other of these our steps are ever pressing. In shunning the seductive way of sin, we choose the narrow way to heaven; but in neglecting to watch closely for the path of virtue and holiness, we are in danger of turning our feet into the way which ends in death. But while thus surrounded with danger, we are not left without a compass and guide, which if followed will lead us safely through life's uneven road, and conduct us to a harbor of eternal rest.

We read from the inspired pen of king Solomon: "If thou incline thine ear unto wisdom, and apply thine heart to understanding; yea if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekst her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." Prov. ii, 2-5, 9.

Thus we find it is not by the promptings of the natural heart that individuals are led to walk in ways of wisdom and uprightness. It often requires earnest effort. Their secret struggles and wrestlings for heavenly aid are best known to Him who alone discerns the thoughts of the heart. Their anxious fears and seasons of heart-searching lest some sin lurks within to forfeit the approbation of heaven, are all unknown to those who pass them by with words and looks of unkindness. Yet this does not daunt them, but with patient, steady step they press onward. In lifting up the voice for wisdom they find the promises of God verified, and his word is a lamp to their feet and a light unto their path.

Says the psalmist, "Light is sown for the righteous and gladness for the upright in heart." Though all this peace and gladness will not be felt till the saints come to Zion with songs and everlasting joy upon their heads, yet there are beams of heavenly light and blessedness which shine upon the Christian's pathway now. Afflictions may sometimes be the portion of his cup, but he knows whom the Lord loveth he chasteneth, and bows beneath the rod. He feels still the supporting arm of his Saviour and leans upon him in faith and confidence, that he will not forsake him, but that when tried he will come forth as gold.

In trusting in human aid or wisdom, we may be overtaken by danger. Here then is no safety. But in turning to the word of God for light and understanding, we find a safeguard and easy passport through every evil, a secure resort from storm and tempest, a source of consolation and hope in our pilgrimage journey, and a promise of eternal rest from every toil and anxious care.

M. D. BINTON.
tians, we have something to do to work out our own salvation with fear and trembling. Jesus says, "If any man will come after me, let him deny himself, and take up his cross and follow me."

Dear friends, are we striving in this way to follow Christ? If we are, we may be of good courage; salvation with fear and trembling. Jesus says, "If tians, we have something to do to work out our own and take up his cross and follow me." any man will come after me, let him deny himself, for there are many soul-cheering promises in the Bible for those who are trying to overcome. But if we are growing careless and unconcerned about ourselves, we have reason to fear. The Lord has said, "My Spirit shall not always strive with man," and without the aid of this, we can do nothing ac-
ceptable to him. I hope that none of the readers of the Instructor will be left of God to be filled with their own ways.

Now we have an opportunity to make our calling and election sure. Jesus still pleads for us before his Father's throne. His Spirit is operating upon our hearts. Let us be careful to cherish it and heed its promptings. We may expect trials and afflictions by the way, but the Lord has promised a sufficiency of grace to carry us through, and when the chief Shepherd shall appear a crown of glory which fades not away.

"O watch, and fight, and pray, The battle ne'er give o'er; Renew it boldly every day, And help divine implore.

"Ne'er think the victory won, Nor lay thine armor down; Thy arduous work will not be done, Till thou obtain the crown."

F. J. Stevens.

Waukon, Iowa.

"THOU GOD SEEST ME."

Did you ever realize this, children? The eyes of the Lord are upon you constantly. He sees all your actions, hears all your words; and not only this, but knows your most secret thoughts. If you should do anything that you know your parents disapprove, and which would grieve them, and perhaps cause them to be displeased with you, were they to know it, your natural fear of reproof and correction might lead you to try to conceal it from them. What think you about the Lord's knowing it? You cannot hide it, or yourself, from him. Although your sin may be committed in the dark night, yet he sees it. The darkness and the light are both alike to him. His eyes run to and fro through the whole earth. Even the smallest lamb in the fold does not escape his searching eye. Their words and acts too are all written in the book of his remembrance.

Then, little friends, fear to sin; for though your parents may never find you out, yet God certainly will. We are told in the Bible that he is angry with the wicked every day. If you fear the displeasure of your parents, how much more should you fear to do anything to make the great God angry with you.

But you not only ought to fear God, but love him too. He loves you, and wants to save you, and if you love him and keep his commandments he will. If you are sorry for your sins, and ask him for Jesus' sake to forgive you, he will forgive. And now, when tempted to do anything which you think may be wrong, remember that God sees you, and ask yourself the question, Will this offend God? Shall I be kindling his anger in thus doing? From one who wants to meet the little ones on Mt. Zion.

M. E. Williams.

Alden, N. Y.

OLD MOLLY.

"Well, Molly," said the judge, going up to the old apple-woman's stand, "don't you get tired sit-
ting here these cold, dismal days?" "It's only a little while," said she. "And the hot, dusty days?" said he. "It's only a little while, sir," answered Molly. "And the rainy, drizzly days?" said the judge. "It's only a little while," answered Molly. "And your sick, rheumatic days, Molly?" said the judge. "It's only a little while, sir," said she. "And what then, Molly?" asked the judge.

"I shall enter into that rest which remains for the people of God," answered the old apple-woman devoutly; "and the troublesomeness of the way there don't pester or fret me. It's only a little while, sir."

"All is well that ends well, I dare say," said the judge; "but what makes you so sure, Molly?"

"How can I help being sure, sir," said she, "since Christ is the way, and I am in him? He is mine, and I am his. Now I only feel along the way. I shall see him as he is in a little while, sir."

"Ah, Molly, you've got more than the law ever taught me," said the judge. "Yes, sir, because I went to the gospel." "Well, Molly, I must look into these things," said the judge, taking an apple and walking off. "There's only a little while, sir," said she.—Child's Paper.

RECEIPTS.

D. Arnold, S. Peckham, D. Slauson, E. C. E. Bod-

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