

The Youth's Instructor.

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"Hear Counsel, and receive Instruction, that thou mayest be Wise." Prov. 19:20.

LIFE.

LIFE is a conscious field,
Upon whose soil
The years bring ample yield
For human toil.

We are the workers there,
And hour by hour,
We scatter everywhere
A deathless power.

Each thought and word and deed
Is what we sow,
And every little seed
Shall spring and grow.

Oh! may our Father grant
His loving care,
To train each tender plant
Divinely fair.

And life shall not be vain,
If, in that day,
Our sheaves be golden grain,
And He shall say,

"Well done!" for his dear sake
Ye labored on;
And now he bids you take
The robe and crown.

—C. A. Beckwith.

Cheering Words from New England.

DEAR YOUNG FRIENDS: Though many speak to you through the INSTRUCTOR much better qualified to do so than myself; yet I have had a desire for some months to say a few words to you, and if no more, assure you that I still feel a deep interest in the prosperity of your paper, and most anxiously desire your salvation.

It is nearly nineteen years since I first earned the intention of Bro. White to publish a monthly paper for the benefit of the youth and children. Soon the first copy appeared, and was welcomed with gladness by its numerous friends. From that time, I have loved the INSTRUCTOR.

How appropriate its name, and how worthy it has proved itself of it. It does not come to us filled with light, chaffy, useless, and injurious reading; but rather like the merchantman freighted with the choicest of merchandise. It comes filled with the best instruction, with the most pious counsel, to be prized both by young and old.

Hundreds and thousands, doubtless, could testify that the INSTRUCTOR has proved to them a blessing, a rich feast, many, many times. We take it and read it with pleasure and profit.

As we could generally read every number away from home, I thought we would not take it this year. Accordingly, we were without it till the issue of one or two numbers, when we ordered it again, paid for it, and soon ordered it sent to four of our little nephews and nieces. For this, we feel the better.

May God still bless and encourage the kind hearts, the Christian friends, who write for, and who edit and send forth, this little sheet to its hundreds of anxious readers, the dear lambs of the fold; and may you all treasure up and heed the rich instruction given. May you seek heavenly wisdom, lay hold of it, and make sure of it.

"She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and

honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her." Prov. 3: 15-18.

God invites you through the influence of heavenly angels, and his Holy Spirit, his sacred word, and the preached gospel, to turn from sin and disobedience, to the highway of holiness and usefulness, to the shining path of virtue and piety which leads upward to Mount Zion.

Come, children, come. "Seek ye the Lord while he may be found, call ye upon him while he is near;" and finally be among those who shall shine forth as the sun in the kingdom of God. A. S. HUTCHINS.

The Heart's-Ease.

THERE is a good fable told about a king's garden, in which, all at once, the trees and flowers began to wither away—the oak, because it could not yield any fair flowers; the rose-bush, because it could bear no fruit; the vine, because it had to cling to the wall, and could cast no cool shadow.

"I am of no use in the world," said the oak. "I might as well die," said the rose-bush. "What good can I do?" murmured the vine.

Then the king saw a little heart's-ease, which all the time held up its little cheerful face, while all the rest were sad.

And the king said, "What makes you so bright and blooming when all the rest are fading?"

"I thought," said the little heart's-ease, "you wanted me here because you planted me; and so I thought I would try and be the best little heart's-ease that could be."

Little reader, are you like the oak, and the rose-bush, and the vine, doing nothing because you cannot do as much as others are doing? Or will you be like the heart's-ease, and do your very best in the little corner of the vineyard in which you are put?

Cyrus.

THIS was the name of a man who lived, more than two thousand years ago, in a country called Persia. He was the son of a king, and himself became a king. He possessed many good and noble traits of character, and performed many great and wonderful actions during his life; but we shall speak more particularly of his boyhood.

The Persians were at that time noted for their sobriety and love of justice; hence, Cyrus was carefully educated in the same virtues, and was taught to despise ease and luxury. His food was of the most simple character possible, being selected with reference to health, without regard to appetite. All his habits were regulated by the same principle. He thus learned to govern himself, which prepared him to govern others. Although he was beautiful, he was not vain of his beauty; but possessed so amiable a disposition that his character appeared as beautiful as his person.

When he was twelve years of age, he went to Media on a visit to his grandfather, who was king of that country. The people who lived there, though near neighbors to the Persians, were far different from them in charac-

ter, spending much of their time in feasting and revelry. All this was very new to Cyrus; but he did not allow himself to be led astray by these evil influences. On the contrary, he manifested contempt for such a manner of life, and endeavored to show his friends the folly of it.

One day his grandfather, being very fond of, and wishing to please, him, prepared, for his gratification, a great feast which was furnished with all the delicacies that wealth could procure. When everything was in readiness, Cyrus was brought in; but what was the king's surprise to see him, instead of sitting down to enjoy the dainties, immediately commence distributing them among the servants, reserving none for himself. He was still more astonished when, upon requesting him to taste some wine, he refused, saying that he feared there was poison in it, as he had noticed that those who drank it acted afterward as though they did not know what they were about, and could scarcely stand upon their feet. The king, although much surprised at the conduct of Cyrus, was not angry, but rather admired his manly firmness and good sense.

Do we not also admire such a course? and may we not derive good instruction from it? There was Cyrus, a small boy, in a foreign land, surrounded by those who would lead him into wrong, and yet firmly adhering to the right, though he was not a Christian, and knew nothing of the God who created him.

How many of us who profess to be followers of Jesus, and have received so much instruction in the right way, would have acted as nobly under like circumstances? We can easily answer this question by asking ourselves another. How do we act when placed in a similar position? If we happen to be in company with persons who indulge in frivolity, jesting, and foolish talking, do we join with them, or do we try to point out to them the sin of such a course? I fear that many of us yield to temptation at such times, and grieve pure and holy angels by so doing. In fact, do we not often do that which is wrong and sinful, even when surrounded by the very best influences?

We need more of that firmness and decision of character which young Cyrus had. We should serve God from principle, and should have that principle so firmly fixed in our hearts that circumstances cannot affect us. May the Lord give us courage to do right.

JOHN KELLOGG.

"Could I Keep the Good News?"

A NEW ZEALAND girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said, "Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you." "What!" she said, "do you think that I could keep the 'good news' to myself? Do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there!"—Sel.

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MISS J. R. TREMBLEY, : : : : EDITOR.
MISS E. R. FAIRFIELD, : : : : ASSISTANT.

Look on the Bright Side.

LOOK on the bright side, for it is the right side. What if the clouds for a moment hide the blue sky from view? Will it drive them away to wear a sad and gloomy countenance? When the storm clouds gather, shall we complain of being deprived of the sun's rays? The sky appears blue ten times where it appears black once. Clouds may cast dark shadows for a time; but the sun still shines as brightly beyond them. It is the rain, as well as the sunshine, that makes the flower. When nature is refreshed by the summer's shower, no one complains of the cloud that brought it, though it was ever so dark.

You have troubles, have you? So have others. None are free from them. Each trial may be given for some purpose. It is said that "troubles give sinew and tone to life—fortitude and courage to man." Certainly, we should not be saddened and discouraged by them. The sailor would never get skill where there was nothing to disturb the surface of the sea. Does not time always change the darkest night into day?

Heaven cannot smile upon that Christian who complains of the obstacles thrown in his way. What would be the state of society now, had it not been for the great Reformation? But suppose Martin Luther and Melancthon had given up their efforts to accomplish a reform, when they met difficulties sufficient almost to distract them. We have reason to be thankful to-day for their perseverance, and energy, and good courage. They knew what it was to have a firm trust in a kind Providence. They leaned upon One stronger and mightier than they; and that is the privilege of every one who reads this article.

Please read the 16th chapter of Acts. Suppose Paul and Silas, after being stoned, beaten with many stripes, and cast into that wretched prison, had reasoned with each other in this way: We have given up all for Christ, have done the best we could; but now he has forsaken us, and we are left to these merciless Jews. If we live through this, we will keep out of such difficulties hereafter. Was this the case with them? Oh! no. They were cast into the inner prison, their feet elevated and made fast in the stocks. They had to lie on their backs, which were lacerated and bleeding, and no doubt quivering with pain. Did they groan and complain about it? No. They prayed, sang, and praised the Lord. It was a privilege to them to "suffer with Christ." Theirs was a sad experience; but it had a bright side. They were inclined to make the best of it, and the consequence was, the Lord sent an earthquake which shook the foundations of the prison, opened its doors, and they were set free. They did not seek the sympathy of others, but on stepping out of the prison, their first words were to exhort those around them to believe on Christ. 'Tis

said of Paul that he *comforted his brethren.*

There is a dark, a rough, a stormy, side to life; but let us ever look on the other side; for "there is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom."

"Waiting."

How often we hear the desire expressed, "I want to be waiting when Jesus comes." It is so frequent an expression that I fear we are in danger of using it without having our hearts filled with its meaning. Do we realize what it is to be waiting for Jesus? It is to be all ready; to have everything done that we can do; to be able to say truly, "I have finished the work Thou didst give me to do."

Not long since, I was obliged to wait in a depot until the time should arrive for the train to leave. It was a large depot, at which several railroads met, and was filled with people who were waiting for their several trains to start. For want of anything else to do, I began to notice those around me. The first thing that I particularly observed was that every one was ready at a moment's warning to step aboard the train. They showed by their actions, even before they expressed it in words, that they were "waiting for the cars." Men, women, and children were there. They had cut loose from business and friends, and having made every preparation, were waiting for the train. Not one of all that company failed to get aboard the cars when they arrived, simply because they had done all they could do, and were ready and waiting.

Dear young friends, we have an event to look forward to of vastly greater importance than did that company; then we should have far greater interest in preparing for it than did they. The Lord is coming, and when he comes, he will only accept of those who are *waiting*. And none but such as have washed their robes white in his blood will be of that number. We have much to do before we can be called pure in heart. Let us work earnestly.

As the chief thought in the minds of those who were waiting at the depot was, "The cars are soon coming;" so should the all-important thought with us be, The Lord is coming; he will come, and will not tarry; and I must be ready.

We should regard it as a pleasant privilege to prepare for his coming; for he is going to take his waiting people to live with him in a land where there is neither sorrow nor sighing, but where there is fullness of joy. Will we not, then, choose life, eternal life and happiness, even though to obtain it we must be continually at war with sin and Satan? The yoke of Christ is easy, and his burden light, to the humble, willing soul. The love of Jesus in our hearts will sweeten every bitter cup, and will give us peace and happiness while we are getting ready to meet our Lord. Just as certain as we make the needed preparation, God's word for it, we will hail our coming King with, "Lo! this is our God, we have waited for him."

E. R. F.

☞ AVOID him who ridicules religion.

Pointed Questions.

IN a paper called *The Standard*, printed in Chicago, Ill., there is a department named "Uncle John's Letter Box," in which are published questions by the children, and answers by "Uncle John." And the children are asking some pretty sharp questions. For instance, Eddie Eaton, of Rochelle, Ill., writes to Uncle John:

"We have an Advent neighbor who says that there is no place in the Bible where it speaks of the immortality of the soul. I disagree with her, but as yet have found no place where it does. Please tell me what you think about it."

We wish Eddie might be suffered to go on and examine the Bible from beginning to end on this subject, without any interference from those whose business it is to doctor a sick divinity, which would soon get well if they would let it alone, and our word for it, he would not find any place which speaks of the soul as immortal. No one would find any such place if he had not such a theory, and did not feel obliged to find something in the Bible to sustain it. But Uncle John thinks "there are places enough where 'it speaks of the immortality of the soul,'" yet he gives only one, which is this: "These shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. All the INSTRUCTOR readers have probably noticed before this that this text says nothing about what is called the soul. It speaks of the whole being, and the time when it applies is at the close of the great day of Judgment. One class have life eternal. Why? Because they have been made immortal. The Bible expressly says this in other places. But the wicked have the opposite. Is that eternal life also? It is if they are to live forever. But it is punishment; and a person can suffer a punishment which is everlasting without being all the time in conscious misery. Hanging a man for murder is called capital punishment. Death is the punishment. So it is with the wicked. They suffer the second death. It is called everlasting destruction in another place; but destruction is not an eternal preservation of life.

But Uncle John wants Eddie to ask his Advent neighbor to find a place in the Bible where it says in just those words that there is a God. And then he says we don't need to be told there is a God, because we know it without. Just so, he says, we know that the soul is immortal without being told. But Uncle John mistakes. The Bible does say, "There is one God," or, which is the same thing, it says we do well to believe this; and again it says that when we come to God we must believe that he is. Does it anywhere tell us that we must believe or understand that the soul is immortal? Nowhere. And let it be kept in mind that it is not the existence of the soul, but its immortality that is in question. True, the Bible has a good deal to say about God, from which we know that such a being exists. Now if Uncle John's argument is good for anything, it must have a good deal to say also, not simply about the soul, but about its immortality. But does it say anything in any place about the soul's immortality, from which we may know that the soul has such an attribute? Not a word. We hope that Advent neighbor will show Eddie how unfair Uncle John's reasoning is.

Another letter in the Letter Box says: "Will Uncle John please tell a little one who it was that changed the Sabbath from the seventh to the first day of the week; and why it was done; for I have been taught in the Catechism and in the Ten Commandments that the seventh day was the Sabbath. Please inform a child."

This is not the first child which has been

puzzled to know why people do not now keep the day which the commandment tells them to keep. The commandments and the catechism cause a great deal of difficulty. Something must be done. The catechism can be changed. But what about the commandments? They cannot be changed; and that is the trouble. So Uncle John trudges over the old beaten path which Roman Catholics have made before him, to prove that the Sabbath has been changed; that is, Christ rose on the first day of the week, Christ met his disciples on that day, and again after eight days, (which he says was just a week! Will not some of the INSTRUCTOR children count it up and see?) and the disciples were blessed on the day of pentecost, and they met on the first day of the week to break bread, and Paul commanded the churches of Corinth and Galatia to lay by them in store on that day, and John was in the Spirit on the Lord's day, and the churches founded by the apostles, it is said, kept the day. So no matter about that commandment which God gave in such grandeur from Mt. Sinai; for of course we are to keep this day instead of the other, although that has never been repealed, and this has never been commanded. But Uncle John forgot to say that Christ was probably crucified on Friday, that he met with his disciples on one occasion, when they were out fishing, John 21:1 (which Uncle John, we presume, wouldn't care to have people do on Sunday), and that he ascended on Thursday; all of which have just as much to do with the Sabbath as his resurrection on the first day of the week does.

We would like to say to that child, that the commandment is right, and she will do best to keep the day which that commandment tells us to keep.

A LOVER OF TRUTH.

"Is It an Advent Bible?"

It was the Sabbath. The sun shone brightly on the frozen pond where three little girls often went to play. But on that day little Lucy had no one to accompany her, or to assist her in trying to skate. She amused herself alone a little while; but, becoming lonesome, she soon hastened away to plead that her playmates might go with her for just a short time.

"Mother will not let us play to-day," said the little girls; "it is the Sabbath." "I knew it was your Sabbath," replied Lucy; "but I was in hopes you would go and skate awhile." "Lucy," said their mother, "will you come and read this verse?" "Yes, ma'am. 'Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God.'" "Now let us turn to a table of time. Please read the days of the week." "First day of the week, Sunday; second day of the week, Monday; third day, Tuesday; fourth day, Wednesday; fifth day, Thursday; sixth day, Friday; seventh day, or Sabbath, Saturday."

"Well, Lucy, you now see that Saturday is the seventh day; and you have read for yourself that the seventh day is the Sabbath of the Lord thy God." "Yes, I see; but," she added, looking very thoughtful, "is not this an Advent Bible?" She was assured that it was like her mother's Bible.

After she had read this verse: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city," she hastened home, to tell her mother all she had heard and read in regard to the Sabbath day.

C. E. COLE.

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Sabbath-School Department.

BIBLE LESSONS FOR CHILDREN.

LESSON EIGHTY-FOUR.

JOSEPH IN BONDAGE AND IN PRISON.

1. How did Joseph prosper when he was a slave in the house of Potiphar? Gen. 39:2.
2. What did Potiphar do for Joseph? (Verse 4.)
3. Why did he make him overseer over his house? (Verse 3.)
4. What did the Lord do for Potiphar? (Verse 5.)
5. Why did the Lord bestow such abundant blessings upon this Egyptian? (Verse 5.)
6. What degree of confidence did Potiphar finally come to have in Joseph? (Verse 6.)
7. But what did Joseph's master do with him after a time? (Verse 20.)
8. Why did Potiphar do this? Ans. Because his wife had become angry with Joseph, and told a falsehood concerning him, saying that he had been very wicked.
9. How did the Lord bless Joseph in prison? (Verse 21.)
10. What favor did the keeper of the prison bestow upon Joseph? (Verse 22.)
11. What confidence did the keeper of the prison come to have in Joseph? (Verse 23.)
12. Why did he have so much confidence in him?

LESSON EIGHTY-FIVE.

JOSEPH INTERPRETS DREAMS.

1. What officers of the king were put in prison under Joseph's care? Gen. 40:1-4.
2. How did he find them looking as he came into the prison one morning? (Verse 6.)
3. Why were they looking so sad? (Verse 8.)
4. What had the chief butler dreamed? (Verses 9-11.)
5. What interpretation did Joseph give to this dream? (Verses 12, 13.)
6. What request did Joseph make of the chief butler? (Verse 14.)
7. What reasons did Joseph give to show that he ought to be delivered from prison? (Verse 15.)
8. What had the chief baker dreamed? (Verses 16, 17.)
9. What interpretation did Joseph give to this dream? (Verses 18, 19.)
10. How were the interpretations of these dreams fulfilled? (Verses 20, 22.)
11. Did the chief butler remember Joseph and try to get him released from prison? (Verse 23.)

LESSON EIGHTY-SIX.

PHARAOH'S DREAM.

1. When did Pharaoh have a remarkable dream? Gen. 41:1.
2. What did he see come up first out of the river? (Verse 2.)
3. What came up afterward? (Verse 3.)
4. What did the lean kine do? (Verse 4.)
5. What did he see when he dreamed the second time? (Verse 5.)
6. What sprung up after the seven good ears? (Verse 6.)
7. What became of the seven full ears? (Verse 7.)
8. What did Pharaoh do in the morning? (Verse 8.)
9. Could any of these men interpret the dream?
10. What did Pharaoh then do? (Verse 14.)
11. How did he learn that Joseph could interpret dreams? (Verses 9-13.)
12. What did Joseph say to Pharaoh when he asked him to interpret the dream? (Verse 16.)
13. After Joseph had heard the dream, what did he say the Lord had done? (Verse 25.)
14. What did he say that the seven good kine and the seven good ears denoted? (Verse 26.)
15. What did the seven lean kine and the seven blasted ears denote? (Verse 27.)

16. What further explanation of the dream did Joseph give? (Verses 29-31.)

17. Why was the dream repeated? (Verse 32.)

Successful Teaching.

SOME persons have a gift for teaching children, and you can generally pick out the children in the Sabbath-school that have such teachers. Their eyes are fixed upon them, their hands and feet are still. Learning forward toward the instructor, they seem for the time to have forgotten the plays, and mischief, and recklessness, of childhood, in the all-absorbing employment of the hour. Such power to attract and hold the attention of children is, however, rare; and if none but such teachers were permitted in our schools, multitudes of children would be untaught.

There is room for another class of teachers, and a large one, who, although not "gifted," are yet laborious, faithful, pious, and very useful in the Sabbath-school. No one, when asked to teach, should begin by inquiring, "Have I a gift for teaching?" but should rather ask the better question, "Have I a duty to do as a Sabbath school teacher?" When once this question is answered in the affirmative, self-distrust and humility should not keep one back. How to control, to interest, and to instruct, a class, may be learned, if only sufficient effort is made by the teacher. We know, one who, for half a century, has taught successfully in the best sense of the word (to the salvation of his scholars); and he began without education or peculiar gifts, in a mission school, before such schools were known by the name. Every morning in the week, before five o'clock, he might have been seen with his Bible and note-paper before him, studying his Sabbath-school lessons. This was his only leisure, but it was faithfully appropriated to the work to which God had called him; and now, with gray hairs upon him which are a crown of glory, each morning still finds him with his Bible before him, engaged in the same blessed work. Among his former scholars, most of whom trace their conversion to his patient and loving work, are ministers of the gospel and missionaries of Christ, professors in our Christian colleges, and men in all the learned professions, and in the marts of business; respected, useful, Christian men.

Not gifts, nor learning, but *consecration to the work*, is the secret of this success. When he began this work, this teacher was poor, with scanty knowledge, little time, and few advantages. But in his upper chamber he studied the holy word with as fervent prayer as now, in his comfortable library, with its well-filled shelves; and he brought the best work which he could do to the Sabbath-school class. So may you do, my friend; you may want money and time and opportunity for larger work and grander usefulness; but if you truly love the Master, and are willing to consecrate yourself with heartiness to the work, and to pursue it with steadfastness, your success is sure. You will have souls for your hire, many will call you blessed, and God will give you a crown of many stars in the great day. It is not to excuse or comfort careless and lazy teachers that we write thus, but to encourage those who have it in their hearts to do something for Christ, but are kept back by a dread of unfitness, or by lack of education, or fear of failure. Consecration, Piety, Steadfastness—let these three words be the motto of your Sabbath-school work, and in due season you will reap your blessed harvest.—*Observer.*

How Do You Read?

COLERIDGE says there are four classes of readers. The first class is like the hour-glass—their reading begins on the sand; it runs in, and it runs out, leaving no vestige behind. A second is like the sponge, which imbibes everything, and returns it in the same state, only a little dirtier. A third is like a jelly bag, allowing all that is pure to pass away. The fourth is like the slave in the diamond mines of Golconda, who, casting aside all that is worthless, retains only pure gems.

The Youth's Instructor.

We call especial attention to the article, "Pointed Questions," in another column. It will be read with deep interest by all those who "search the Scriptures," and desire to give to every one who asks a reason for the hope they cherish. We hope to hear from this "Lover of Truth" often.

THE STREAMLET.

GENTLY flows the little streamlet,
Pure and sparkling from its source;
And it waters field and meadow,
As it glides along its course.
May our lives be like the streamlet,
All our work the purest love,
Till we end the pleasant journey,
In the sea of light above.

How Much God Loves Us.

JOHN says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Suppose there is a little boy, dirty, ragged, poor, and ignorant. A rich man comes along, takes him home, dresses him up, sends him to school, and finally adopts him as his own son. Would we not all say, Behold, how much this good man loves that boy? Yes, he must have great love for the boy to do all this for him. Well, children, God shows his love to us in about the same way. We are all poor, filthy, vile sinners, ignorant of what is good. We don't do right. We are often cross, disobedient, and selfish. Now the Lord offers to take us and help us get rid of all these things so that we may be good, kind, obedient, and loving children. Then he calls us his sons and daughters, and will finally take us up to Heaven. Why should God do all this for us? We have done nothing for him. Well, it is because God loves us, and wants to do us good. Then we ought to love him and do as he wants us to. D. M. CANRIGHT.

Shut the Door.

THE door of your ears must be closed against bad language and evil counsel. The door of your eyes must be shut against bad books, trashy novels, and low papers; or your studies will be neglected, and you will grow up useless and ignorant. You must also close them sometimes against the fine things exposed for sale in the shop windows; or you will never learn to save your money, or have any left to give away. The door of your lips will need especial care; for they guard an unruly member, which makes great use of the bad company let in at the doors of the eyes and ears. The inner door of your heart must be well shut against temptation; for your conscience, the door-keeper, grows very indifferent if you disregard his call, and sometimes will drop asleep at his post. Forget not to pray without ceasing, and open the door of your heart to the Lord Jesus.—Sel.

The Child and the Butterfly.

A LITTLE child was chasing a butterfly with golden wings. Whenever it alighted near her, she tried to seize it with her tiny hand; but it always rose triumphantly, and fluttered over her head, as if to mock her futile effort. Wearied at last, she threw herself upon the ground, and, with a look of sweet resignation, exclaimed, "Well, no matter; it might have stung me."

While smiling at the little one's philosophy, I could not but breathe the prayer that in

after years, when golden insects should flutter round her and elude her eager grasp, the same kind spirit might come to her aid, and whisper, "It might have stung me."

THE CHILDREN'S CORNER.

AS THOU WILT.

It is so sweet to live
My little life to-day
That I would never leave it, if
I might forever stay,
I sometimes say.

I am so weary, Lord,
I would lie down for aye,
Could I but hear thee speak the word,
"Thy sins are washed away,"
I sometimes say.

The better mood that lies
These moods between midway
Comes softly, and I lift my eyes,
"Lord, as thou wilt!" I pray;
And would always. —H. M. Kimball.

Be Kind.

As I was passing along the street the other day, I heard a boy call to one of his playmates, "John, see that robin." I looked up into the tree pointed to by Willie, and saw a robin sitting on a limb. He looked at me, with a pleasant, Good morning, in his eye.

The boy called John stopped, and picked up a stone; but just as he was going to throw it, Willie called out, "Oh! don't hit the little bird." John dropped the stone he was about to throw, looked at Willie, and laughing, went on his way.

Willie stopped to look at the little robin once more, and then went his way.

I walked on slowly, thinking of the characters of these two boys. I thought Willie must have had good religious training, and I think he must read his Bible; for in that good old book we learn lessons of love and kindness to all, even to animals. And I thought of John, who, at one word from Willie, dropped the stone he was about to throw, and went his way.

A word rightly spoken will often do much good. Do any of the readers of the INSTRUCTOR ever think how that what they speak will do either good or evil? Strive to have your words few and well chosen; for "by thy words shalt thou be justified, and by thy words shalt thou be condemned."

VIRGINIE A. MERRIAM.

Letters from Little Folks.

NETTIE ATWOOD writes from Somerset Co., Me.: I am a little girl eleven years old. I love the holy Sabbath, and love to go to Sabbath-school with my parents. I have kept the Sabbath about four years, and love it, and hope to be saved when Jesus comes. I have earned a little money that I send you, wishing you to send me your paper. Pray for me, that I may be good, and be saved at last.

LANCASTER, Mass., Jan. 27, 1871.

DEAR SR. TREMBLEY: I am a little boy six years old. I love my little paper. I have earned the money to pay for the paper. I will send it in this letter. I love to keep the Sabbath and go to Sabbath-school. I want to be saved when Jesus comes.

HOWARD N. BROWN.

LOGAN Co., Ill., 1871.

DEAR LITTLE FRIENDS: I am a little boy six years old. I can't read much, so ma reads the paper to me. I like the reading in the IN-

STRUCTOR. I can print, but can't spell well enough to print a letter without help. I keep the Sabbath with my ma, and try to mind her and be a good boy. I want to be good so I can be saved when Christ comes. I am going to try to get some subscribers for our little paper.

HOWARD PARSONS.

DUNHAM, O.

DEAR EDITORS: I am a little girl ten years old. I take great comfort in reading the INSTRUCTOR. We have no Sabbath-school nor meetings nearer than thirty miles. I am an orphan, but have a good home. I thank the Lord that it is as well with me as it is. Dear young friends, let us try to be faithful, and search the word of God as for hidden treasures. I hope to meet you all on Mount Zion.

MARTHA L. GRIGGS.

We have enjoyed reading the little letters this week. Are glad to see the zeal and energy manifested, and the interest taken in this department. The boy, six years old, who is going to get subscribers for the paper, and the other, of the same age, who earns the money to pay for his paper, we think have some of what older people call "genuine Advent faith." Accept our thanks, little friends. Several letters are left over for the next paper.

I will here ask some questions, to which let all the children send in answers. Each one answer one or all of them as he chooses:

QUESTIONS.

What is meant by this scripture: "With what measure ye mete, it shall be measured to you again"? (Matt. 7:2.)

Why does the Bible represent the path that leads to Heaven as being narrow, and the gate strait?

Was it because of their deep love for the Sabbath that the Pharisees objected to Christ's healing the sick on that day?

Matt. 6:24 says, "No man can serve two masters." Why is this?

Money Received.

25 cents each. O E Vosburgh 19-18, L M Witter 19-18, H Fulmer 19-6, L D Yaker 17-7, James Osburn 19-12.

50 cents each. Charlie Kilgore 20-2, A Cook 20-1, J Vickery 20-6, I W Selts 20-6, Charlie Eaton 20-6, A A Hill 20-6, E Myers 20-1, C A Russell 20-6, James Hackett 21-1, J P Kellogg 20-1, E Kellogg 20-1, B M Miner 20-1, David Arnold 20-1, Albert Pauley 20-6, E Baker 20-1, T L Brown 20-1, F Barnard 20-1, J E Myers 20-1, L Lowrey 20-1, I S Fisher 19-3, P A Ferguson 20-7, Alice Pearce 20-1, E S Johnson 20-6, J C Parker 20-4, Eva Crandall 20-13, Geo W Pease 19-1, C S Glover 20-1, C J Bardwell 20-2, E M Crandall 20-2, H S Waterberry 20-6, E G Gilbert 20-6, S H King 20-1, M Lull 20-6, M E Bourdeau 20-6, L Hoag 20-8, N Dixon 20-6, A Caviness 20-1, M J Myrrick 20-1, R Reed 20-8, S Reaick 20-1, Ada C Suttiff 20-6, P Showway 20-6, Susan Maycroft 20-2, E E Bargwell 20-1, Willie Sellers 20-1, Charles Maycroft 20-1, Mary Lovell 20-1, A Covert 20-6, E C and A N Waggoner 19-12, R C Waggoner 20-1, W Walton 19-9, T E Cottrell 19-1, W C McClure 20-6, Abby Simonds 20-1, V K Chandler 20-1, E A Demmon 20-1, C Blake 19-2, J H Swisher 19-6, F Draper 19-5, L M Swisher 19-5, A Bidwell 19-6, H Draper 20-1, A Parsons 20-6, J Gibson 20-6, W Middleton 20-6, C Hobson 20-6, M Swisher 20-6, L D Chaffee 20-1, C Baker 20-1, H Barker 20-6, A M Cummings 20-6, M B Watson 19-15, G R Garvin 20-4, B Camp 20-1, E Gladding 20-1, J A Eldrig 20-6, E Burgess 20-1.

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