DEAR YOUNG FRIENDS: Though many speak to you through the Instructor much better qualified to do so than myself; yet I have had a tree 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. Since 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 does not come to us filled with light, chaffy, useless, and injurious reading; but rather like the merchant-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 and profit.

As we could generally read every number away from home, we took it away with pleasure and profit.

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, 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 little heart's-ease, that could be nothing but a little cheerful face, 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 Cyrus was carefully educated in the same virtues, their sobriety and love of justice; hence, Cyrus was taught to despise ease and luxury.

The Persians were at that time noted for their sobriety and love of justice; hence, Cyrus was carefully educated in the same virtues, and performed many great and wonderful actions during his life; but we shall speak more particularly of his boyhood, 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 little heart's-ease, that could be nothing but a little cheerful face, 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 Cyrus was carefully educated in the same virtues, their sobriety and love of justice; hence, Cyrus was taught to despise ease and luxury.

The Persians were at that time noted for their sobriety and love of justice; hence, Cyrus was carefully educated in the same virtues, and performed many great and wonderful actions during his life; but we shall speak more particularly of his boyhood, 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 little heart's-ease, that could be nothing but a little cheerful face, 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 Cyrus was carefully educated in the same virtues, their sobriety and love of justice; hence, Cyrus was taught to despise ease and luxury.

The Persians were at that time noted for their sobriety and love of justice; hence, Cyrus was carefully educated in the same virtues, and performed many great and wonderful actions during his life; but we shall speak more particularly of his boyhood, 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 little heart's-ease, that could be nothing but a little cheerful face, 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 Cyrus was carefully educated in the same virtues, their sobriety and love of justice; hence, Cyrus was taught to despise ease and luxury.

The Persians were at that time noted for their sobriety and love of justice; hence, Cyrus was carefully educated in the same virtues, and performed many great and wonderful actions during his life; but we shall speak more particularly of his boyhood, 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 little heart's-ease, that could be nothing but a little cheerful face, 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 Cyrus was carefully educated in the same virtues, their sobriety and love of justice; hence, Cyrus was taught to despise ease and luxury.

The Persians were at that time noted for their sobriety and love of justice; hence, Cyrus was carefully educated in the same virtues, and performed many great and wonderful actions during his life; but we shall speak more particularly of his boyhood, 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 little heart's-ease, that could be nothing but a little cheerful face, 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 Cyrus was carefully educated in the same virtues, their sobriety and love of justice; hence, Cyrus was taught to despise ease and luxury.
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.

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 one man 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 ready; waiting for his coming; he will come, and will not tarry; and I pray that he may see every one of the Lord’s people ready to welcome him.

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.”

---

Avon him who ridicules religion.

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 disagreed with her. Please tell me where it does. Please tell me what you think about it."

But Eddie might be urged 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 theological disability. We need 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" that would be sufficient for any one alone, which is this: "These shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. All Catholics will agree with that. We can read 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 sufficiently shown. One class have life eternal. Why? Because they have been made immortal. The Bible expressly says this in other places. But the Adventists, the non-Catholics, have no immortality. One class has eternal life. Why? Because they have been made immortal. The Bible expressly says this in other places. But the Adventists have no immortality. What about the other life also? If they are to live forever. But it is punishment; and a person can suffer a punishment which is everlasting without beginning or end. The first time in one place it says, 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 the everlasting punishment. It is the place 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.”

---

Another letter in the Letter Box says: "Uncle John, you say that 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
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 5.)
4. What did the Lord do for Potiphar? (Verse 5.)
5. Why did the Lord bestow such abundant blessings upon this Egypt? (Verse 6.)
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? (Verse 9-11.)
5. What interpretation did Joseph give to this dream? (Verse 12.)
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? (Verse 16.)
9. How did Joseph interpret this dream? (Verse 18.)
10. How many of the interpretations of these dreams fulfilled? (Verse 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. 41:18.)
2. What did he see come up first out of the river? (Verse 2.)
3. What came up afterwards? (Verse 3.)
4. What did the lean kine do? (Verse 6.)
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? (Verse 9-13.)
10. What did Pharaoh then do? (Verse 14.)
11. How did Joseph now show that he could interpret dreams? (Verse 16.)
12. Did Joseph come to the king with a request to interpret his interpretation of the dreams? (Verse 16.)
13. After Joseph had heard the dream, what did he say that Joseph could interpret the dreams? (Verse 9-13.)
14. Did Joseph say to Pharaoh when he asked him to interpret the dream? (Verse 16.)
15. Pharaoh then called upon Joseph to interpret the dream. (Verse 16.)
16. What did Joseph say that the seven good kine and the seven good ears denoted? (Verse 20.)
17. What did the seven lean kine and the seven blasted ears denote? (Verse 27.)

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 revolving drum; both 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.
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 Youth's Instructor.**

**Pointed Questions.**

It is so sweet to live
As thou wilt.

I would never leave it, if
I might forever stay,
Sometimes say.

I am so weary, Lord,
I did tears for dice,
Could not hear thee speak the word,
"Thy sins are washed away,"

The bitter mood that lies
These moods between midway
Comes softly, and lift my eye,
"Lord, on earth will I walk?"

M. H. Kinnell.

**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, as he was looking to 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. 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 thy words shall be thy thoughts, and by thy words shall thou be condemned. —Virginia A. Merrick.

**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 wish you, wishing you to send me your paper. Pray for me, that I may be good, and be saved at last.

**Laurence R.**

Lancaster, Mass., Jan. 27, 1871.

Dear Sir,

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

Howard Parsons.

**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 it is as well with me as it is. Dear young friends, let us try to be faithful, and search the word of God for hidden treasures. I hope to meet you all on Mount Zion.

Martha L. Ingram.

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 boys, of seven 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?" 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.**


**Miscellaneous.** A. Cosy 20-6, E. Snyder 20-6, C. Hopper 20-6, R. E. Hickey 20-6. 50 cents each: H. J. Porter 20-6, L. S. Long 20-6, A. Dratt 20-6, W. H. Hather 20-6, A. B. Bower 20-6, A. Dratt 20-6, F. Myers 20-6, A. J. Ricketts 20-6, A. B. Hickey 20-6. 1.00 each: W. B. Logan 20-6, L. W. Swisher 20-6, A. L. Coon 20-6. 2.00 each: H. Bowden 20-6, E. Herrington 20-6, W. B. Logan 20-6, R. Youn g 20-6, A. Cosy 20-6, W. O. Evens 20-6.