

# The Youth's Instructor.

VOLUME 19.

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

## TELL ME.

TELL me how the bluebird sings,  
Balanced high on yonder tree,  
Flinging to the hungry winds  
All its grief or ecstasy.

Tell me how the cherries grow,  
Nodding by the window pane;  
Gathering from day and night  
Nectarine juice and crimson stain.

Tell me how the tints are caught  
In the bosom of the shell;  
Tell me what the perfume means,  
Breathing in the lily bell.

Tell me how the sunbeam shines,  
How the crystal's form is wrought,  
How electric currents move,  
Tell how thought responds to thought.

Who shall tell me what I ask?  
Who the heights and depths may scan,  
So to lift the veil that hides  
Nature's primal touch from man?

Language vainly seeks to teach  
This celestial range of arts;  
Tell me! is the ceaseless cry  
Rising from unanswered hearts.

—M. E. N. H.

## The Lost Child.

### A TRUE STORY.

THE incident I am about to relate, took place about twenty-seven years ago in the vicinity of the great Tonawanda Swamp, in the western part of the State of New York. The swamp was interspersed with numerous islands, but few of which were inhabited, but those which were peopled were connected to the main land by causeways made of logs. On one of these islands, my father's family lived at the time of which I speak. One Sunday afternoon, in early autumn, a little boy of eight or nine years of age came to our house, and inquired the way to the main road lying south of our home. I tried to tell him; but he seemed so confused, I could not make him understand. I then directed him to my mother. She questioned him so closely that he finally, though with some reluctance, admitted that he was lost. My mother gave him something to eat. He ate heartily; but was so wearied that he fell asleep in his chair before he had finished his meal. He refused to lie down, saying he must be on his way soon. My mother told him this must not be, that he was lost, and that she should keep him until she learned whose boy he was.

Shortly after, two strangers called at the door, and asked for a drink of water. They appeared very tired, and my mother invited them in to rest a while. They declined, stating that they were in a hurry; that they were in search of a lost boy. My mother said, pointing to the boy, "There is a child, who may be the one you are seeking for." She then stated the circumstances of his coming, and her conclusion that he was lost.

They were strangers to the boy, but said they had no doubt but he was the one they were in search of. They then stated how he happened to get lost. Our interest was much excited from what we heard. The little boy was now awakened, and he admitted what the strangers had said. They told him his father was a little way off, and that they had come to take him home.

Though weary with traveling, he was anxious to go, and said he would walk with them to meet his father. The strong men said, "No, we will carry you; you are too tired to walk." So one of them took him upon his shoulders, and I was sent to direct them to the woods beyond.

When we reached the woods, some of the other men in the search came up. Their first inquiry was, "Have you found him?" They replied, "We have found a boy." Some men now came up who knew that he was the one they were in search of.

The cry was raised, "We have found him." Long and loud did those strong men send forth that joyful sound. Others heard it and took it up, and soon came the loud, long blast of the distant horn, sending joy to every heart. I doubt whether those silent woods and dense thickets ever echoed a more welcome sound. The poor boy whose courage had until now sustained him, began to weep, and strong men wept too. The father coming up, took his boy in his arms and wept over him, and who is able to describe the relief his anxious heart felt as he gazed upon the lost, but now found, child. My dear young friends, I have told you a true story, but not more so than each one of us is experiencing from day to day. We are all either in the right way to our Father's home, or have wandered from that way and are in danger of being lost if we do not become sensible of our situation.

Are we making inquiries for the right road? Good men and holy angels are searching for all such. Are we anxious to be found and restored to our Heavenly Father's arms? or are we in our own way trying to find happiness and a home here, promising to repent by-and-by, hoping to reach Heaven at last? We may find ourselves deceived, when it is too late to repent. If we are found by those in the search, there will not only be joy in the hearts of God's people, but there will be a greater joy in Heaven. C. GREEN.

## Workers and Shirkers.

SHIRKERS try how little they can do—workers, how much. Shirkers seek easy jobs; workers take what comes. Shirkers want others to do for them; workers are glad to do for others. Shirkers lie abed and doze; workers are up and at it. Shirkers say, "Must I?" workers say, "May I?" Shirkers are out of sight when hard jobs are coming; workers are on hand when you need them. Shirkers are watching to see the sun go down; workers are toiling to get the work completed. Shirkers begin late and leave off early; workers begin early and work an honest day's work. Shirkers stand waiting for something to do; workers hunt up something and go about it. Shirkers try to make themselves comfortable; workers seek to make themselves useful. Shirkers refuse to master trades, and grow up botchers and blunderers; workers master their business and then oversee the shirkers and make them do theirs. Shirkers are despised; workers are prized. Shirkers are discharged; workers are retained. Shirkers are a good riddance; workers cannot be spared. Shirkers grow shiftless, vicious, and poor; workers become employers, and reliable, responsible people. Shirkers become vagabonds; workers do the business, and

have the profit and the benefit of it when it is done.

The world is full of workers and shirkers. Which class do you belong to? People shirk study, shirk duty, shirk reproach, and shirk cross-bearing; but though they may be shirkers through this world, they cannot shirk death, judgment, nor perdition.

Be a worker, not a shirker.—H. L. H.

## To-Day.

TO-DAY is the only time we can call our own. Yesterday is past, never to be recalled. We cannot do the work of yesterday again. The record of our past life is written. It cannot be re-written. If it is not what it should be, there is only one hope, and that is, that, by repentance and reformation and seeking to Jesus for pardon, it may be blotted out.

But to-day we are writing another page. Shall this be stained with sin? Shall the deeds of to-day call afresh for the application of the blood of Christ? Shall we by sin crucify the Lord anew?

Let us heed the exhortation: "To-day if you will hear his voice, harden not your hearts." If the present time is not wasted, we may yet secure salvation with eternal glory. We have no promise of to-morrow. Another day lost, and it may be too late. The time in which we may secure eternal life is passing and will soon be past. The future to us is uncertain. And having no promise of a future day in which we may attend to duty, it becomes us to use with earnestness the present.

Dear young friend, are you doing the duties of to-day? Are you seeking God, and making preparation for the world to come, that you may lay hold on eternal life? The priceless gift of eternal life is to be secured or lost. How much is at stake! Can you afford to lose eternal life and go to perdition? Can you be willing to squander the present time, which is the price in your hand to secure it? On the present depends the eternal future. Do be persuaded to improve the present. Do not let a single day pass without earnest effort to secure salvation. If you have begun, persevere; if you have not begun, begin to-day!

R. F. COTTRELL.

SPEND YOUR TIME WELL.—Spend your time in nothing which you know must be repented of. Spend it in nothing on which you might not pray for the blessing of God. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing if death should surprise you in the act.

"WHAT is conscience?" said a Sabbath-school teacher one day to the little flock that gathered around to learn the words of life.

Several of the children answered—one saying one thing, and another another—until a little timid child spoke out:

"It is Jesus whispering in our hearts."

HAPPINESS consists in being perfectly satisfied with what we have, and with what we have not.

**The Youth's Instructor.**

BATTLE CREEK, MICH., JUNE 1, 1871.

MISS J. R. TREMBLEY, : : : : EDITOR.  
MISS E. R. FAIRFIELD, : : : : ASSISTANT.**Christ's Second Coming.**

PAUL says, in 1 Thess. 4:16, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." This coming is when "every eye shall see him," and when the righteous dead shall be raised, which is the second appearing for which his people are now waiting. 1 Cor. 15:22, 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's *at his coming*." This is indeed a very definite statement. Who would ask for anything plainer? But this is not all. Hear what Paul says in his epistle to the Philippians, Chap. 3:20, 21: "For our conversation is in Heaven; from whence also we look for the Saviour, . . . who shall change our vile body, that it may be fashioned like unto his glorious body." When shall these mortal bodies be made like his? Paul says it will be at his coming.

Paul understood this matter perfectly, and had much to say about it. He said to the brethren in Thessalonica, "In every place your faith to God-ward is spread abroad. . . For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, and to wait for his Son from Heaven, whom he raised from the dead, even Jesus." They were not expecting to enter Heaven before the Judgment, or at death; but were content to wait till Christ comes from Heaven, and he has said his reward would be with him.

Again, he says, 1 Thess. 2:19, "Are not even ye in the presence of our Lord Jesus Christ *at his coming*? and 3:13, "To the end he may stablish your hearts unblamable in holiness before God, even your Father, at the coming of our Lord Jesus Christ with all his saints." Let us pause here, young friends, and meditate on the grandeur of his appearing. Let every heart swell with gratitude to God that we are not left in darkness with regard to this glorious event. Oh, the Bible, the precious Bible! Well may we sing its praises, and thank the adorable Giver, for instruction like this. We cannot afford to exchange it and its teachings for anything this poor world may give. No, indeed. It promises life, eternal life, through our Lord, and says we shall receive it at his coming. Come, Lord Jesus, and come quickly.

But this is not all the testimony Paul gives on this point. After stating that the Lord shall come with the voice of the archangel and the trump of God to awake the dead, he says, "Then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord." And here are other

passages right to the point, which the reader can examine at his leisure: 2 Thess. 1:7-10; 2:1-8; 3:5; 2 Tim. 4:1; Titus 2:13; Heb. 9:28; 10:37; Acts 3:19, 20; 1 Pet. 1:13; 5:4; 2 Pet. 1:16; 3:14; James 5:7-9; 1 John 2:28; 3:2; Rev. 1:7; 6:16, 17; 19:11-16.

But the apostles were not the only Bible writers who believed in the second personal appearing of Christ. Of others we may speak in future.

**Be Merciful.**

WHILE thinking for a subject upon which to write, an orphan boy came into my house. His father was killed in the late civil war. He lives with his aged grandmother and a sickly aunt. It is just at evening. The day has been cold and stormy, and the coming night will also be chilly. The boy asks me for an armful of wood for the night—he will pay it to-morrow. This boy has to pick up the most of the wood his grandmother burns. I think how many would be glad of the chance to pick up what wood they need. But yesterday was a pleasant day, and should he not have laid in for a good stock? Then again, he was thoughtless and did not think to-day would be so cold. And why has he not been more diligent to-day? If I give him an armful of wood, will it encourage his slackness another time? Children, are you prepared to say what is duty in this case? Stop and think what you would have done.

While I was thinking what to do, this passage came to mind: "Give to every man that asketh of thee;" again, "Lend, hoping for nothing again." Children, do you understand that this means in case our neighbors are suffering and are not able to pay it back?

God is merciful to us when we suffer and are tempted; must we not therefore be merciful to our fellow-creatures when we see them suffer?

This reminds me how merciful God was to us. The whole human race was guilty. God's law was broken, man was lost and doomed to return back to the earth from which he was made, when his only Son offered to suffer for man's benefit. How good God was in letting his Son leave his glory and majesty and pass through suffering and a shameful death, in order to succor the weak and redeem us from sin!

What child can forget that Jesus is his best friend? Therefore we also will be merciful; for our Father in Heaven is merciful.

JAMES SAWYER.

**Consider.**

DEAR CHILDREN: Since I wrote you about considering Jesus, I have been thinking of the dislike some children manifest for the society of older persons, of their uneasiness when in their presence, and the relief they seem to enjoy when they once more get with their particular mates. Jesus set no such example during his childhood. We read of him: "And it came to pass, that after three days they found him in the temple." How natural for a boy of twelve, in so great a city as Jerusalem was, to be anywhere but in the house of God. Most boys would choose to see the sights, as they are called. Some would prefer the theater, and other places of amusement. But Jesus loved his Father's house. "They found him in the temple"—with a company of boys, making sport, and having some fun? No, no,—sitting in the midst of the doctors. Of his own will he was there; it was his choice.

The youth may seek the society of older persons from a wrong motive. They may choose it because they are proud, and ambitious to be thought smart. They may think it will be more honorable to be seen in their society. No, children, we do not mean that *any* one older than yourself is a better associate, or that you should seek such society for any of the above reasons. But seek those older who are good, who have knowledge, who will teach you good things, who will give you the benefit of their experience. Seek it that you may improve—grow better.

Jesus was "sitting in the midst of the doctors, both hearing them and asking them questions"—not trying to astonish them with a show of his knowledge, but sitting as a hearer, as a questioner. And we are told that he "increased in wisdom, . . . and in favor with God and man."

Oh! may each child who reads this, earnestly consider Jesus. Learn of him. Do as he did, be like him. Seek the society of those older, who are good. Ask God to help you to love it, to be quiet and happy and contented in it.

H. C. MILLER.

**Leaning on a Broken Reed.**

YEARS ago, when taking the first lessons in reading, a short story something like the following fixed itself in my mind:

A youth in wandering through the fields came to a stream of water which he desired to cross. It was too deep to wade, and the banks were so far asunder that he could not leap across without a staff to lean upon. Looking about, he found something which he thought would answer his purpose, and placing it in the bed of the stream, he threw his whole weight upon it, at the same time springing with all his might, thinking thus to plant his feet firmly upon the opposite bank. Imagine his consternation when instead, he found himself buried in the water. Upon examination, he found the cause of his mishap—the staff upon which he had leaned was nothing but a stalk of elder; good enough for making pin boxes perhaps, but very treacherous in this case, as you see.

So much like this is the danger of a man whom I saw the other day, that I wish to speak of it, as others may be in the same condition of mind or trusting in the same false hope. A Jew peddler passing through Cottrellville called upon a family on the Sabbath to show and sell his goods. The lady told him it was the Sabbath, and that she did not wish to trade. He acknowledged it to be true, and said he believed it. "Why don't you keep it, then?" the lady asked. Said he, "I am poor. When I get rich, then I will keep the Sabbath." "Suppose you should die before you get rich?" questioned the lady. "Oh!" he answered, "I will repent just before I die." "But," continued the questioner, desirous that he should see the folly of his reasoning, "you may lose your life suddenly; what then?" "Oh!" said he, "I should feel very sorry, then," and hastened away.

How much is this man like the youth who trusted his whole weight to a stalk of elder, and how many there are among the children and youth, who thus rest on a false foundation, an easily broken reed. We will repent, say they, just before we die. Well, to-day is your own. We have no promise of to-morrow. To-morrow may be too late. Then repent to-day, and let Jesus' blood wash all your sins away.

D. H. LAMSON.

OBSERVE what directions your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of your real state.

**The Turnover and the Oranges.**

"JUST see what a beautiful turnover mother has baked for me," said a little boy to his aunt, as she entered the room where he was sitting.

"It is a very nice turnover," said his aunt. "Will you give me part of it?"

"It is hot," said the boy, taking the plate in his hand, as if he feared he should lose his treasure.

"But I will wait until it cools; will you give me a piece then?"

"I am not going to eat it now, I shall put it away."

"But I shall stay here all day; I am in no hurry. Will you not give me a taste when you eat it?"

"It is a very small turnover," said the boy.

"I only want a very small taste. Will you not give me that?"

"It is not good?"

"Oh! I think it is good. Your mother makes very good turnovers; I know it would taste good to me."

Mother would not be willing; she made it for me."

I am sure your mother would be willing; she is always generous."

"I want it all myself," said the boy, at last giving the true reason.

This is a correct report of a conversation which took place more than forty years ago. The selfish boy is still living, and he is a selfish man. I have observed him through these years, and whatever he has, he wants it all himself.

A few days ago, the very same lady who asked for a part of the turnover, gave six oranges to a little boy about four years of age. She gave them all to him for his own, but she told him she wished him to give away part of them. So he immediately gave one to his sister Helen, and another to his sister Alice, and two to other members of the family. His aunt then said to him, "You must not give them all away; you must keep two yourself."

But his mother, in whose lap he was sitting, said to him, "Will you not give one of these to auntie, and the other to me?"

"Oh! yes," he cheerfully replied, "I will."

"But what will you do? how will you get any orange?" said the mother to him.

"You will give me some of yours," said the generous, confiding boy.

The future of this darling boy is known only to God, but we trust that while he lives he will be ready to "deal his bread to the hungry," and to "have pity on the poor."—*The Myrtle.*

**The Teacher's Return.**

A SCHOOL teacher in a certain village, who was highly esteemed for his many lovely traits of character, had occasion to absent himself for a length of time in order to transact some important business. While away, many were the wishes expressed by anxious, loving hearts for his safe and speedy return. And when at last he made his appearance, there was such joy among his pupils that many were the happy greetings he received from them, and from little lips were heard such expressions as "kind teacher," "dear teacher," "good master," &c., while a pleasant smile on the teacher's face showed that he, too, enjoyed the event.

Now, children, many of you no doubt have already thought of another "dear Teacher" whose sweet presence is so much desired that his coming is earnestly prayed for. We are now on trial, and if we do not disregard the instructions he has left us, but cheerfully obey him by learning his precepts, and trying our best all the time, with the help he will give us, to put them into practice, we may be

fitted for his sweet society forever. Do we not, by our impatience and careless behaviour, often grieve him? And are not some of us very slow to learn the lesson he would teach us? Yet in tender love for us, how kindly, how patiently, he bears with our faults. But this will not be always so. We must have our tasks completed—our lessons learned. For unlike the school teacher whose return might have been prevented by death, he will surely come soon to reward every one according as his work shall be.

S. O. JAMES.

*Battle Creek, Mich.*

**An Exhortation.**

DEAR YOUTH AND CHILDREN: I wish to say a few words to you through the INSTRUCTOR. These are days of perils. We see wickedness on every hand. And as I see the dangers of many of the dear children, and their proneness to be disobedient to their parents, and quarrelsome while together, I fear they will be lost, unless they are converted. Little children can give their hearts to the Lord and be Christians if they will. He will hear their little prayers and save them from the many snares that beset their pathway. Jesus loves you and will help you.

While he was here upon earth, they brought little children to him that he might bless them, and when the disciples saw it, they rebuked those that brought them. But Jesus was displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." The Lord is just as willing to receive little children now as then. Now is the accepted time, now is the day of salvation.

Soon the dear Saviour will cease pleading for us before the Father, and our cases will all be decided either for life or death. Then do not hesitate for fear some one will laugh at you; but dare to do right let the consequences be what they may. It is no disgrace to be a Christian. It is an honor to be children of God, and joint heirs with Christ. May the Lord bless the dear little children, is the sincere prayer of

MARTHA B. MILLER.

*Battle Creek, Mich.*

**Sabbath-School Department.****BIBLE LESSONS FOR CHILDREN.****LESSON NINETY-ONE.**

1. What did Jacob's sons do as soon as they had received permission from their father to go again to Egypt? Gen. 43: 15.
2. Why did they take "double money"?
3. What was the present that they took to Joseph?
4. Why was it necessary to take Benjamin with them?
5. What did Joseph say to the ruler of his house when he saw Benjamin among his brethren? (Verse 16.)
6. Why were these brethren afraid when they were brought into Joseph's house? (Verse 18.)
7. What explanation did they make to the steward? (Verses 20-22.)
8. What answer did he make to them? (Verse 23.)
9. What did they do when Joseph came in? (Verse 26.)
10. What questions did Joseph ask? (Verse 27.)
11. What did he say concerning Benjamin? (Verse 29.)
12. How was Joseph affected at seeing his brother Benjamin? (Verse 30.)
13. What were the arrangements at table? (Verses 32-34.)

**LESSON NINETY-TWO.**

1. What command did Joseph give to his steward? Gen. 44: 1.
2. What did the steward do? (Verse 2.)
3. What did Joseph order his steward to do after his brethren had departed on their journey home? (Verses 4 and 5.)
4. What did they say when he overtook them? (Verse 6.)
5. What did they say to convince him that they were innocent? (Verses 8 and 9.)
6. What was the result of the search? (Verse 12.)
7. What did they then do? (Verse 13.)
8. What did Joseph say to them when they had returned and prostrated themselves before him? (Verse 15.)
9. What reply did Judah make? (Verse 16.)
10. What did Joseph propose to do? (Verse 17.)

G. H. BELL.

**From a Teacher.**

DEAR EDITORS: I want to say that my interest in the Sabbath-school has increased while I have tried to hear the lessons that are so well calculated to instruct, interest, and benefit, the rising generation. While I try to teach the children, I feel a great responsibility resting upon me in regard to my daily walk before them. I know my influence is felt on the children. I pray God to give me wisdom to do right, and to lead these little lambs to Christ. I am glad to say that all the members of my class profess the truth and have been baptized, although some are only nine years old. I believe them truly to be the lambs of God.

We have a small, but a very interesting, Sabbath-school and Bible-class. I have given out over sixty Bible questions in eighteen months, and my class always answers them promptly in concert. This proves to be very interesting. Oh! that I may be a humble, devoted child of-God, and meet these lambs on Mount Zion. May God bless the whole family of INSTRUCTOR readers.

S. A. HOWARD.

*East Richford, Vt.*

**Extract from a Letter.**

OUR friend A. M. hands us the following extract from a private letter from (we judge) an ardent friend of the Sabbath-school cause:—

We have a very good and interesting school. The record shows the membership to be forty-nine. The lessons in the INSTRUCTOR are a great help to us. We hope they will be continued to benefit and instruct God's people. Who is it that prepares the lessons? May God bless them that they may not grow weary in well-doing. I did not know how to appreciate the lessons until I was appointed as a teacher, and now I begin to think, How will I instruct my class without them? Oh! that we may lead the young to Christ, that they may have a shelter in the day of the Lord, and be gathered home when Jesus comes.

Your sister in the truth,

S. A. G.

GOOD TEMPER.—No trait of character is more valuable than the possession of good temper. Home can never be made happy without it. It is like flowers springing up in our pathway, reviving and cheering us. Kind words and looks are the outward demonstration; patience and forbearance are the sentinels within.

TO BE forever watching and thinking of self, even for the purpose of improvement, is hurtful to character. The more we can forget ourselves in efforts for the good and happiness of others, the better it is for us.

IF thy conscience blame, though ever so little, despise it not, nor neglect the secret check; 'tis a messenger from Heaven, sent to summon thee to thy duty.

**The Youth's Instructor.****Don't Do It.**

SOME send us articles for the INSTRUCTOR without any signature. Please sign your name in full. If you wish it withheld from the public, you can state it to us, and it will not be given; but the editor must always know who the writer is. Also in sending a continued article or a series of articles, we must see the completion of them before putting the first in print. Of course, there may be exceptions to this among the oldest contributors with whose writings we are familiar.

**THE CHILDREN'S CORNER.****THE FLIGHT OF THE BIRDS.**

O wise little birds, how do you know  
The way to go,  
Southward and northward, to and fro?  
  
Far up in the ether piped they:  
"We but obey  
One who calleth us far away.  
  
"He calleth and calleth year by year,  
Now there, now here,  
Ever he maketh the way appear."  
  
Dear little birds, He calleth me  
Who calleth ye;  
Would that I might as trusting be.  
—Scribner's Monthly.

**The Horse and the Little Bird.**

DR. WAYLAND has a tender way of speaking of dumb animals as "our fellow-creatures." The smallest creatures are not to be despised, whether brute or human, and they all have a right to support and kindness. This little fable illustrates the beautiful rule of "enough for both," which if generally followed, would make the peace of the world:

A little sparrow lighted upon a trough where a horse was taking his feed. "Horse," said the little sparrow, timidly, "let me pick a little, only a grain or two, and you will still have enough for yourself. Won't you horse?"

"Help yourself," said the horse to the sparrow, "help yourself; there's enough for both you and me."

And so they ate together, and neither the one nor the other suffered from hunger; and when the warm sunshine came, and the weather grew hot, and swarms of flies began buzzing around the horse, more than he could switch off, the sparrow killed them by hundreds, and so the horse was well paid.—Sel.

**Letters from Little Folks.**

DEAR EDITORS: I am a little girl most nine years old. I take great comfort reading the INSTRUCTOR. We have meetings here every Sabbath. My little brother and I get lessons and recite them after meeting. I wear the reform dress all the while. I am trying to keep the commandments of the Lord. I hope that you will pray for me.

LUCY SHEPARD.

Lucy is the first one who has written us anything about wearing the reform dress; yet we are sure she cannot be the only one of the INSTRUCTOR girls who wears it. Well, Lucy, the editors wear it, too; and do not care to wear any other.

ASSYRIA, Mich.

DEAR SISTERS: We take your excellent paper, and love it so much that we wish every

child had it to read. I have tried as much as possible to get others to subscribe for it; and some do. The papers come richly laden with blessings from the book of life.

GEORGE BROWN.

MARION, Iowa.

DEAR CHILDREN: I am always glad to see this little paper come. I have read it with interest for quite a number of years. Although I have not seen many of its readers, yet I feel a deep interest in the welfare of all. The teaching of the INSTRUCTOR is, that the Saviour is soon to come, and that we should keep the commandments of God, and so be prepared for his coming. If we are found keeping his commands when he appears, it will be well; and instead of crying to rocks and mountains to fall upon us to hide us from him, we will be glad to see him come. Dear children, let us try to meet there. Let us not forget to watch and pray; for by so doing we may meet in Heaven.

D. T. SHIREMAN.

Eugene R. Emery, of New Hampshire, says he has taken the INSTRUCTOR two years and likes to read the "Letters from Little Folks" very much. He is keeping the commandments, and wishes the prayers of all.

WHITEWATER, Wis.

DEAR FRIENDS: This is the first time I have written for our nice little paper. I am reading my Bible through, and trying to be a good boy. I like my paper, and like to read the letters. It is my determination to do right, so I can stand with you on Mount Zion. Pray for me.

JAMES BARTHOLF.

GRANBY, P. Q.

YOUNG FRIENDS: It has been a long time since you have heard from me, but I am still striving to overcome my besetments. I wish to set a good example before the youth in this place; for there are no Sabbath-keepers here. I am a lonely pilgrim, weary and sad; but I know there is a better land not far in the distance. I have not walked without crutches for over two years.

LUCELIA A. PROVO.

CICERO, Ind.

DEAR EDITORS: I love my little paper. I have no father; but I am keeping the Sabbath with my mother. We are looking for Christ to come, and trying to get ready to receive him. I want to meet you in the kingdom.

ELIZA EDWARDS.

Jane Ralston writes from Bowling Green, Ohio: In Psalm 103, is an exhortation to bless God. "Bless the Lord, O my soul, and forget not all his benefits." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Yes, children; we can go to him with full confidence, knowing that he will not turn us away. Be in earnest. Time is short. We must pray much in secret, and never give up till we receive a blessing.

Here is a letter written to Bro. White, and not intended for publication; as our readers will no doubt be interested in it, we give a portion of it:

ORONOCO, Minn.

BRO. WHITE: You no doubt remember the lone invalid who was at the camp-meeting at Wasiota, Minn., last summer. As I am improving in health, I thought I would write to you; for it is to you that I owe my recovery in a great degree. I would try to thank you in my feeble way. I have been growing stronger since Christmas, and have a desire to get well, and perform the work that I was created to perform. I hope to be a faithful follower of Jesus. I am at Bro. McAlpine's. He is a good man, and tries to do his duty. Here are a few pieces of silver I send you;

do what you choose with them. It is all I have.

Z. H. MARSH.

May God bless this dear youth, and make him strong in the Lord; and may he see, in the glorious world to come, the wealth to which his silver pieces may have multiplied.

Here is a dear letter from Tennessee. Let us hear often from our little friends in that State.

DEAR INSTRUCTOR: I suppose that many of the readers of this paper would not think it is instructing children in the State of Tennessee. We read it with delight, and long for it from time to time. We are all trying to obey God and keep the Sabbath. We hope you will pray for us, that we may be faithful till our dear Redeemer comes, and we all meet in one home.

Elder Lane was here, preached a number of sermons, and baptized five in all. His sermons were so good and instructing that I will always remember those meetings with pleasure.

LILLA McCUNE.

**ANSWERS TO QUESTIONS IN NO. 10.**

1. He had not faith. Matt. 14: 30, 31.
2. Such as feared God, men of truth, hating covetousness. Ex. 18: 21.
3. Not to keep company with such an one, no, not to eat. 1 Cor. 5: 11.
4. To desire anything which is our neighbor's and to love it more than God, which is idolatry, Col. 3: 5, or withholding from God or our neighbor, what is their due.

FLORENCE L. BARTLETT.

FENNO B. COMINGS, of New Hampshire, sends the same answers, and the following

**QUESTIONS.**

1. Why did Jesus teach in parables?
2. What book in the Bible does not contain the name of God?
3. What man was hanged on the gallows he prepared for another?
4. Is the word pulpit used in the Bible? if so, where?
5. When will the promise in the fifth commandment be received?

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