

The Youth's Instructor.

VOLUME 19.

BATTLE CREEK, MICH., FEBRUARY 1, 1871.

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

WE CAN MAKE HOME HAPPY.

THOUGH we may not change the cottage
For a mansion tall and grand,
Or exchange the little grass-plot
For a boundless stretch of land—
Yet there's something brighter, dearer
Than the wealth we'd thus command.

Though we have no means to purchase
Costly pictures rich and rare—
Though we have not silken hangings
For the walls so cold and bare,
We can hang them o'er with garlands,
For the flowers bloom everywhere.

We can always make home cheerful,
If the right course we begin,
We can make its inmates happy,
And their truest blessings win;
It will make the small room brighter,
If we'll let the sunshine in.

We can gather round the fireside,
When the evening hours are long—
We can blend our hearts and voices
In a happy, social song—
We can guide some erring brother—
Lead him from the path of wrong.

We may fill our home with music,
And with sunshine brimming o'er,
If against all dark intruders
We will firmly close the door—
Yet should evil shadows enter,
We must love each other more.

There are treasures for the lowly,
Which the grandest fail to find,
There's a chain of sweet affection,
Binding friends of kindred mind—
We may reap the choicest blessings
From the poorest lot assigned.

—Belle May.

Riches Cannot Make People Happy.

DEAR CHILDREN: I presume that most of you who read this little paper, have had comfortable houses, and kind friends to love you and care for you. I hope you are not forgetful of the many poor children who have no such comforts. Do you always remember to thank our Heavenly Father for such precious gifts? for each token of his love and favor? Do you ask him to help you make a good use of all these blessings?

I want to tell you of some of the things that I have seen, and of some of the thoughts that I have had, while visiting among my friends. These friends live in fine houses, furnished with every convenience for comfort or enjoyment; and some of them have fitted up their homes in a style of elegance and luxury. Their children are petted and indulged, greatly to their present joy and satisfaction; but oh! thought I, it may prove to be, ere long, greatly to the sorrow of both parents and children. Their clothes are of an expensive material and made fashionably; for show, and not for comfort. Their play-things are costly; and I thought, to myself, How much real comfort and joy a small part of this expense might bring to many children who are really needy.

Then, too, I thought, how happy these children of rich parents ought to be if such comforts and indulgences could, of themselves, make them happy. But I found that there was a secret in being happy, that neither these children nor their parents had discovered. All their money could not buy real happiness. Costly dwellings, fine clothes, beautiful surroundings, plenty of money, and even loving friends, all combined cannot give

constant, abiding happiness, unless the peace of God rule in the heart.

The peace of God passeth all understanding, and with that in our heart, we may be happy, even in poverty. Do not, then, depend on the comforts or luxuries of this life to make you happy; but if the Lord sees fit to give you such things, accept them with gratitude; and if he sees fit to withhold them, never murmur, but be happy in the thought that He doeth all things well, and will order everything for our best good.

SISTER GENIA.

Saved from a Robber by Rain.

A MERCHANT was one day returning from market. He was on horseback, and behind him was a valise filled with money. The rain fell with violence, and the good old man was wet to his skin. At this he was vexed, and murmured because God had given him such bad weather for his journey.

He soon reached the border of a thick forest. What was his terror at beholding, on one side of the road, a robber, with leveled gun, aiming at him, and attempting to fire! But, the powder being wet by the rain, the gun did not go off; and the merchant, giving spurs to his horse, fortunately had time to escape.

As soon as he found himself safe, he said to himself: "How wrong was I, not to endure the rain patiently, as sent by Providence! If the weather had been dry and fair, I should not, probably, have been alive at this hour; and my little children would have expected my return in vain. The rain, which caused me to murmur, came at a fortunate moment, to save my life, and preserve my property." And thus it is with a multitude of our afflictions; by causing us slight and short sufferings, they preserve us from others far greater, and of longer duration.—*Scl.*

The Pleasures of the World.

DEAR YOUTHFUL FRIENDS: I am often pained as I see the strong attractions which the pleasures of the world have for you.

I have seen some of you, with whom I am personally acquainted, arise and express your determinations to serve the Lord, overcome your sins, and at last stand on Mount Zion. You have been led into the water and immersed, in token that you were dead to the world, alive unto God, and had risen with Christ to walk in newness of life. Perhaps you did run well for a while, but ere you had fairly begun the Christian course, the world (which you had professed to give up) attracts you. Gradually you cherish and indulge the desire to follow its fashions and partake of its pleasures. Your dress, or hat, or hair, must be trimmed till it bears the impress of the world. After a while, when you meet with the people of God, you take a back seat among youth who either make no profession, or are backslidden from God. You have no testimony to bear to the goodness of God. You do not love to speak of what he has done and is doing for you.

Ah! my young friend, beware of the first step in departing from the Lord. Come back! Take up your neglected Bible and read,— "Love not the world, neither the things that are in the world. If any man love the world,

the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God, abideth forever." When tempted, for temptation is our common lot, go back to Calvary and remember the purchase of our salvation. Go forward, and view in imagination the earth restored to Eden beauty, with the heavenly Jerusalem in all its splendor situated upon it, and all the marks of the curse wiped away forever.

Youth and children will be there, and can mingle freely in society, without being harmed! All will be pure, holy, and refined; there will be nothing to lead away from God, for all will worship him and join in his praise. Dear young friends, let us strive to be there.

We may be assured that Satan will ensnare us if possible. There is but one safe place; and that is, to abide in Christ.

S. E. L. PIERCE.

A Night in a Log-House.

A TRUE STORY.

MANY years ago, Mr. and Mrs. J— went to live out West—somewhere in Ohio. The place was very different then from what it is now. It was thinly settled, and the nearest house to their own was six miles away.

One morning Mr. J— left home on business, intending to return by nightfall. But he was detained, and as the night closed in, his wife gave the children their supper and put them to bed. Evening wore on, and still he did not come. A slight noise at the little window made her turn her head; and there, in the darkness, were two great eyes staring into the room. Terrified as she was, she kept still, and soon discerned that the eyes belonged to a huge bear. Now it is very seldom that wild beasts approach a house. They never do it except when driven by extreme hunger. But this was in winter time, and the bear, no doubt, found it hard to get a living.

What could the poor woman do? The strong, hungry animal could easily break the window; but there was one thing that made him hesitate. It was the glowing fire. Wild beasts are much afraid of fire; and it is a custom with hunters, when encamping in a forest, to kindle one, for the purpose of keeping them off. This she knew. Her husband had provided her with abundance of wood, close beside the fire-place; and her resolution was quickly made. She piled on the wood, and kept up a large fire. There she sat alone throughout the long, anxious night, while her children slept; for she did not disturb them. The bear would grow tired of standing on two feet and get down for a few moments; then he would rise up again and put his fore-paws on the window.

What a night it was! Mrs. J—'s greatest anxiety was for her husband. She and her children, in the house, were comparatively safe, while she kept the fire blazing; but she was every moment expecting her husband, and for him to meet the hungry bear was certain destruction.

Who could help her in this hour of bitter need?

But One.

That One did help. Her husband's busi-

ness kept him late, and contrary to his first intention, he yielded to the urging of his friends to remain over night; little dreaming of the providence which was moving, through these circumstances, the hearts of his neighbors and his own thoughts—little dreaming of the fierce danger that waited beside his dwelling. All night the mother's vigil lasted; and when day-dawn was near, the bear turned away disappointed, and went back to the woods. Her husband returned soon after, safe and well.

"Deliver us from evil!" Little had the children thought, that night, how much that prayer was needed!

The mother, watching through those hours of peril, illustrates, as in a picture, the One that watches over us all. And remember, dear little ones, the love of Christ is a fire that evil spirits dare not approach; and as long as you keep his love in your hearts, you are safe.—*Children's Hour.*

The Youth's Instructor.

BATTLE CREEK, FEB. 1, 1871.

Self-Education.

LET no one despair of an education because he lacks good opportunities of attending school, or because he cannot have access to well-filled libraries.

We have heard many young people murmur and complain because they could not have all their time for study. Now we verily believe that many of them would be injured, rather than benefited, by the opportunities which they so much desire.

They are, already, enjoying precious privileges which books and schools can never afford. They do not appreciate these privileges—they do not improve them. They can not believe that the every-day duties and trials of life afford the very best means of developing strength and beauty of character.

They have never learned that good sense, sound judgment, correct tastes, purity, chastity, integrity, and true piety, can be best cultivated in the home garden; in the light of God's word, under the genial warmth of true affection, and subject to the wholesome restraint of Christian parents.

To those who have not thus laid the foundation of a good character, the learning of the schools would be useless, if not dangerous. We would be thankful for the opportunities of improvement afforded by our public schools, and would give them credit for all the good they do; yet we would not have you depend too much on them as a means of usefulness or success in life. The most important elements of a good education can be obtained elsewhere.

There are very few who ever make a practical use of what they learn, or seem to learn, at the schools. There are far too many who are somewhat like the college graduate who, wishing to obtain from a distant city choice carpets that would exactly fit his rooms, sent on a load of poles, tied together in pairs, each pair showing the carpet-vender the length and breadth of one of his rooms.

The following words from the pen of Daniel Webster are very instructive, and, al-

though they are familiar to many, we trust they will be read with interest:

"Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, as a man is, under God, the master of his own fortune, so is he the maker of his own mind. The Creator has so constituted the human intellect, that it can only grow by its *own action*; and, by its own action and free will, it will certainly and necessarily grow."

"Every man must, therefore, *educate himself*. His book and teacher are but *helps*; the *work* is his. A man is not educated until he has the ability to summon in an emergency, all his mental powers in vigorous exercise to effect its proposed object. It is not the man who has seen most, or read most, who can do this; such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts.

"Nor is it the man who can boast of native vigor and capacity. The greatest of all warriors in the siege of Troy, had not the pre-eminence because nature had given him strength and he carried the largest bow, but because *self-discipline* had taught him how to use it."

It is certain that your education depends more upon your own effort and perseverance, than on the opportunities you enjoy.

Never be discouraged, then, because home duties prevent you from attending school, or from reading as much as you would like. Remember that many of the greatest and best men of earth, have never enjoyed the advantages of a school education. Yet they were educated men in the best sense of the term. Many of our greatest statesmen, our most eminent preachers, and our best educators, have been *self-made* men. They *thought and studied while they labored*; as you, too, may do. They filled up all their spare minutes in the eager pursuit of knowledge, or in seeking strength and wisdom from above.

Follow their example, and you may also become truly educated, great, and good.

Rules for Self-Improvement.

1. If you have but little time to read, be sure to read something excellent, and then think it over and over while you are at work.
 2. If you have but little time to study, apply yourself with the greater earnestness and vigor, being careful to remember what you learn.
 3. Whatever you are set to do, see how *well* you can do it.
 4. Whatever company you are in, see how kind you can be, and how good an example you can set.
 5. Whatever your occupation may be, try to learn a good lesson from it.
 6. Whatever may befall you, be sure to gain a good experience from it.
- Follow these rules one year, and mark the results.

WHEN alone, guard your thoughts; when in the family, guard your temper; when in company, guard your words.

COMBAT vice in its first attacks, and you will come off conqueror.

THE CHILDREN'S CORNER.

WE SEEK A CITY.

Oh! yes; we seek a city,
A home that's not like this,
Where many paths are leading
Down to a dark abyss.
But we are happy pilgrims,
Led on, by Jesus' love,
To that eternal city
Prepared for us above.

Oh! yes; we seek a city;
But while we journey on,
We'll pass the time in singing,
For day will soon be gone.
And while the precious moments
Are flying fast away,
Oh, may we work for Jesus,
And labor, watch, and pray!

Oh! yes; we seek a city,
A city bright and fair;
A home where little children
May all be gathered there.
And then, with friends and teachers,
And all dear ones we love,
We'll join that sweeter music
In that bright world above.

—Sel.

"Home."

Is it the walls of your house that make it home? Is it the chairs and tables? Is it the books and pictures? Is it the fire, and bread and butter? Is it your playthings and a piece of cake?

A little boy ran home from school one day, and as he bounded into the entry, "This is my home! this is my home!" he cried, in a merry tone all his own.

A lady visiting his mother, said, "The next door is just the same as this. Suppose you go in there and hang up your hat, would not that be home just as much as this?"

"Oh, no!" said Willie, very earnestly, "it would not, indeed."

"Why not?" asked the lady.

The little fellow never thought why, before. It would not; but *why*? After thinking a minute, he ran up to his mother, and throwing his arms around her neck, said, "Because *my dear mother lives here*."

You see it is the *society of those we love* which makes our earthly home. Somebody to love—somebody to love us; that indeed is what makes life sweet.

And it is just so in our heavenly home. We must *know and love somebody* there, to make it seem like home. Your Heavenly Father is there; but you must know him, love him, mind him, talk to him, before it can be like home. Your best Friend is there, the Lord Jesus; but you must know and love him here, so that he shall not be a stranger to you there. It is not pleasant to go among strangers. Heaven would not be home if nobody but strangers were there.—*Child's Paper.*

Stretch It a Little.

A LITTLE girl and her brother were on their way to the store the other morning. The grass on the common was white with frost, and the wind was very sharp. They were both poorly dressed, but the little girl had a kind of cloak over her which she seemed to have outgrown.

As they walked briskly along, she drew the little boy closer to her, and said, "Come under my cloak, Johnny."

"It is n't big enough for us both, sister."
"Then I will try and stretch it a little;" and they were soon as close together and as warm as birds in the same nest.

Now why can't we all stretch our comforts a little? There are many shivering bodies, and sad hearts, and weeping eyes, in the

world, just because people do not stretch their comforts beyond themselves.—*Well-Spring.*

What Have You Done?

"SIR," said a lad coming down on a wharf in Boston and addressing a well-known merchant—"sir, have you any berth for me on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What *have* you done?"

"I have sawed and split all mother's wood for nigh two years."

"What have you *not* done?" asked the gentleman, which was a queer sort of question.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered once in school for a whole year."

"That's enough," said the gentleman, "you may ship aboard this vessel, and I hope to see you master of her some day. A boy who can master a wood-pile and bridle his tongue must be made of good stuff."—*Sel.*

Sabbath-School Department.

BIBLE LESSONS FOR CHILDREN.

LESSON SEVENTY-EIGHT.

REVIEW.

1. What chapter tells about the death of Sarah, her age, and her burial?

2. What chapter tells how Abraham obtained a wife for Isaac?

Why did he send his servant to such a far country, to find a suitable person? Ans. Because the people of the land where Abraham and Isaac lived, were idolaters, and did not worship the true God.

4. Where do we find an account of the death and burial of Abraham? Will you give the account?

5. What chapter tells how Esau sold his birthright? Will you relate the circumstances?

6. What chapter contains the same promises to Isaac, that had before been made to Abraham? What were they?

7. What chapter tells how Jacob deceived his father and obtained the blessing that was intended for Esau? What was this blessing?

8. What chapter tells us about Jacob's flight to Padan-aram?

9. Where do we find an account of his remarkable vision, at Bethel? Of his meeting Rachel at the well? Of his reception by Laban? Of the agreement that he made with Laban in regard to serving him? Of the manner in which Laban deceived him?

10. What chapter tells how Jacob served Laban for the last six years that he was with him?

LESSON SEVENTY-NINE.

REVIEW.

1. What chapter tells about Jacob's flight from Padan-aram? Why did he leave Laban? Who pursued him? Where did he overtake him? Did he harm Jacob in any way? Why not?

2. What chapter gives an account of the preparation that Jacob made for meeting Esau? What was that preparation?

3. What chapter describes their meeting? Will you give the description in your own words?

4. Where is the record of Jacob's wrestling with the angel?

5. What two chapters tell about a change in Jacob's name? What was this change? What does each of these names signify?

6. What chapter gives an account of Rachel's death?

7. Where do we find an account of the death and burial of Isaac? Will you give the account in your own words?

8. Where are the following facts and events re-

corded? (1) The plan of the ark. (2) The building of the tower of Babel. (3) The murder of Abel. (4) The age of the patriarchs. (5) The naming of the animals. (6) The promises made to Abraham; to Isaac; to Jacob. (7) The changing of Abram's name; of Sarai's; of Jacob's. (8) Jacob's flight to Padan-aram. (9) His meeting with Esau. (10) The burial of Isaac. (11) The vision at Bethel. (12) The creation of the world. (13) The setting apart of the seventh day as the Sabbath. (14) The building of the ark. (15) Selling the birthright. (16) The blessing bestowed upon Jacob and Esau. (17) The planting of the garden of Eden. (18) The first sin.

BIBLE LESSONS FOR YOUTH.

LESSON SEVENTY-SIX.

REVIEW.—VESSELS OF THE SANCTUARY.

1. What was placed in the second apartment called the most holy place?

2. Will you describe the ark of the covenant?

3. What did it contain? Heb. 9: 4.

4. Describe the mercy-seat.

5. What holy vessels did the first apartment, or holy place contain?

6. Will you describe the altar of incense? Ex. 30: 1-5.

7. Describe the golden candlestick and the table of show-bread.

8. Where did each of these articles of furniture stand?

9. What other sacred vessel was used in the sanctuary service? (Lev. 10: 1.)

10. For what purpose was it used? (Lev. 16: 12, 13.)

11. How was the court of the tabernacle inclosed?

12. What was placed within the court and before the door of the tabernacle?

13. Will you give a brief description of the altar of burnt-offering and the laver.

LESSON SEVENTY-FIVE.

REVIEW.—THE SANCTUARY.

1. What is the meaning of the term sanctuary? Ans. A holy, or sanctified place, a dwelling place of the Most High.—*Cruden.*

2. Has the Lord ever had a worldly sanctuary? Heb. 9: 1.

3. What was the purpose for this sanctuary? Ans. It was a type of the true; a figure for the time then present. Heb. 9: 9, 23, 24.

4. Where do we find a description of this worldly sanctuary? Ex. 25; &c.

5. Did the Lord command the people to build him such a sanctuary? Ex. 25: 8.

6. Describe the walls of this sanctuary.

7. Describe the covering.

8. What were its dimensions?

9. How many apartments had it?

10. What were these apartments called?

11. How were they separated from each other?

12. Of what did the door of the tabernacle consist?

13. What was the curtain that separated the holy, from the most holy, place, sometimes called? Heb. 9: 3.

Words of Good Cheer.

We are very glad to receive words of encouragement from some of the Sabbath-schools, and hope to be favored with letters and reports from many more.

FROM MONTEREY.

We paid a visit to the Sabbath-school in Monterey, Oct. 29-31. The school was thoroughly organized at that time, and set running on the plan recommended in the INSTRUCTOR.

They set out on a trial trip of four weeks, with the understanding, that, if the plan succeeded well, they would then ship for a longer voyage.

We were very much pleased with the promptness and energy with which the work was undertaken, and

would return our special thanks to Brn. Joseph Bates, Charles Jones, H. M. Kenyon, Chas. Russell, and others, for their hearty cooperation and kind attentions.

The following letter from Bro. Kenyon, although probably not intended for publication, is so full of good cheer, that we take the liberty to publish it, so that others, as well as ourselves may be encouraged by it.

DEAR BRO. BELL: I take this opportunity to write you a few lines in reference to the Sabbath-school at this place. We feel that your coming to Monterey, was truly a great advantage to our school.

We admire your plan of conducting Sabbath-schools. As the plan was new to us, it took a little time to get into working order. Dec. 3, we reorganized, and commenced our first quarter for the year, under quite encouraging circumstances. There is an interest manifested by both old and young, in learning the lessons in the YOUTH'S INSTRUCTOR, that we have never witnessed before. Many that have never, in the past, taken any apparent interest in our Sabbath-school, now unite heartily with us. We find the lessons in the INSTRUCTOR, especially the review lessons, very interesting and instructive. We are obliged to make our lessons very short, yet there is margin enough left to each lesson, so that our time is profitably employed. We have received words of good cheer from several spectators who have witnessed the order and harmony of our present system. It seems to me, that the only thing we now lack, in order to make our Sabbath-school a success, is for officers and teachers to consecrate themselves fully to the Lord, that his blessing may be with us, to assist us in the work.

Yours, desiring ever to be in the way of duty,

H. M. KENYON—*Superintendent.*

FROM ALLEGAN.

Bro. H. C. Winslow, Supt. of the Sabbath-school at Allegan, reports "a growing interest, and general improvement in every respect." We are glad to hear it; it is meet that generosity and faithfulness should be rewarded with success.

Our acquaintance with the school at Allegan has been a very happy one, and we should be greatly pleased to have Bro. Winslow give us a brief history of the school for the past year.

FROM RAYMOND.

The Sabbath-school at Raymond, Potter Co., Penn., is represented by an interesting report from the Secretary, Sr. Amelia Stebbins.

Their school has been small, but their numbers have increased about one third during the quarter. The pupils have generally been regular and punctual in attendance, and when detained at home, have, usually, learned their lessons there.

The number of verses committed during the quarter, has been, by the First class, 875; by the Second, 405; by the Third, 289; by the Fourth, 316; Total, 1885.

The school has closed for the winter; but some of the pupils are still learning lessons at home, and reporting them to their Secretary.

To the members of this school, we would say, Work on! Your zeal and enterprise will give you a good degree of success, under almost any plan of teaching. You have our hearty sympathy and good will. We bid you "God speed," whether you follow our plan or not. And yet, when your school opens in the spring, we would like you to try our plan of organization and reporting, recommended in the INSTRUCTOR, together with the lessons published in the paper, and see how they work. If they do not suit you, let us know in what respect they fail; for if this plan does not meet the wants of our schools generally, it should be amended till it will.

KNOWLEDGE AND GOOD-NATURE.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love, the sweet sunshine
That warms into life;
For only in darkness
Grow hatred and strife.

The Youth's Instructor.

BURY thy sorrow;
The world has its share;
Bury it deeply,
Hide it with care;
Think of it calmly,
When curtains by night;
Go and tell Jesus,
And all will be right.

The Dragon-Fly.

DRAGON-FLIES may be found near ponds and streams. As they are among the largest of insects, their bodies long, and their colors brilliant, they may be very easily known. The dragon-fly first comes from an egg. A number of eggs, fast to each other in a cluster, are dropped by the mother into the water, where they sink to the bottom. After a while, the young ones break the shell and separate. Here, then, we have this insect in the early stage of its life—that is—in the water.

At this time it is like a worm with six legs. The tail is furnished with means for drawing up and driving out the water, by which it supplies itself with oxygen, and pushes itself forward at the same time. Its lower lip grows into a strangely-jointed organ which can be shot forward nearly an inch, the more readily to seize its prey. It has a great appetite, and eagerly devours whatever grubs or worms may come within its reach.

Ten or eleven months are spent in the first stages of its life in the water. If it were taken out and kept for any length of time it would perish. Above it, there is a world in which it is destined to live, for which, in its present state, it is utterly unfit. Of the thin air and bright sunshine and beautiful flowers, and of the freedom and joy of a winged life, it knows nothing.

But at length a time comes when it is seized by a strange restlessness. It loses its relish for the pursuits in which it had hitherto spent its life. It can live no longer in the water, and yielding to an impulse to ascend, it climbs the stalk of some plant and passes from the water. When high enough up, it pauses and takes a firm hold of the plant with its claws. If closely observed, it is now seen to quiver, as if in mortal agony. At length the skin of the back splits open, the dragon-fly thrusts out its head, and at last succeeds in drawing out the whole body, leaving the old skin behind.

It still remains for a time upon the plant, shaking out its wings until they are dry and gain strength, when it launches away on the air for the toils and joys of the new life which it has begun.

There are several kinds of dragon-flies, and all are very beautiful. Their wings, which are four in number, are light and gauzy, like network, and some of them are tinted with all the colors of the rainbow. Their eyes are hard, but clear, and very large, forming, indeed, the greater part of the head. They are strong of wing, and quite as greedy in their new state of life as in the old.—*Children's Guest.*

What a wonderful change this curious insect experiences in passing from the dull, sluggish life which he led in his gloomy prison-house of water and mud, to his subsequent life of freedom and activity!

And should we not look for as great a change in one who has been set free from the cruel bondage of sin and Satan?—one who has, spiritually, passed from death unto life?—whose sins have been forgiven—and who rejoices in the love and favor of God?

And all who have met this spiritual change,

and who go on serving the Lord, faithful to the end, will experience a transformation in body, more sudden and more wonderful than that experienced by the dragon-fly. May all who read this, meet with that glorious change when our Lord shall come. ED.

Having Courage.

"WHAT'S the reason you are not a Christian, Henry?"

"I hardly know."

"Do you wish to be?"

"Yes. I would give anything if I were a real Christian."

"You know the way. It is simple."

"I know it, but—"

"But what?"

"To be honest, Mr. —, the real reason is because I am afraid."

"Afraid of what?"

"Of the boys—those I know and meet with every day."

"And what of them? What will they do or say?"

"They will not do anything; but they will laugh at and plague me, and call me pious, or something of the kind."

"Would that hurt you?"

"It would hurt my feelings. I can't bear to be laughed at."

"Not for Christ's sake? Not for his love?"

"It would be hard."

"Perhaps so; but if you are ever to be a Christian, you must be willing to bear as much as this. Let us see what your friend here, thinks of it. James, you love the Saviour, do you not?"

"I do."

"And have the boys troubled you very much?"

"Not at all. I made up my mind to take the laugh as it comes. I expected the boys would begin on me when I went to school, but they never have."

"And if they should?"

"I should be more sorry for them than for myself. It is so sweet to love Jesus, that I can afford to be laughed at a little, or even more than that."

"Henry, perhaps it would be the same with you; but you have not the courage to do what you know you ought. Are you willing to be a coward still?"—*S. S. Times.*

Yes, boys, it is the want of true courage that brings you a large part of the sneers and taunts you receive from your wicked school-mates.

If they could see that you were fully decided to give up the world and serve the Lord, they would respect you. If they could see that your sole anxiety was to please your Master, and that if you could have his approval, you cared very little for their displeasure, they would soon cease to ridicule you. Try it boys, and see if it is not so. ED.

Will You Work for the Paper?

MY DEAR YOUNG FRIENDS: I have, of late, thought much of your valuable paper, the YOUTH'S INSTRUCTOR. And I am led to conclude it is the best paper of the kind I ever read. First, it tells no lies. Many papers tell stories which are not true, simply to please the ear, and not so much to instruct. And that makes me think of what the Bible says in 2 Tim. 4:3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

There is something else for which I prize your paper, and that is the Bible Lessons. I am acquainted with quite a number of men and women, who take your paper and learn those lessons. I suppose you all study them, and where there is no Sabbath-school that you can attend, recite them to your parents. This is right, and pleasing to the Lord.

But there is a question I wished to propose to all the INSTRUCTOR family. How many subscribers can you get for your paper this year, 1871? I thought some of you could obtain twelve, some ten, some five, and each could get at least one. Now I will tell you how to do it. First go to your mates, show them the paper, tell them how good it is—what good pieces it contains—comes once in two weeks—what good Bible Lessons it contains, and finally, how cheap it is; only fifty cents a year. When you find some one who would like the paper and cannot pay for it, make him a present of it. If you have no money, see if you cannot find a way to earn some. By giving the paper to some one who would read it, you might do a great deal of good. Sometimes people have been led to become Christians just by reading a small tract. Would it not be a great thing if you could help to lead some one to the Saviour?

Now do not get discouraged even if you have to make a number of trials before you succeed. Pray for God's blessing. And let this be your motto:

"If at first you don't succeed,
Try, try again."

S. N. HASKELL.

New Bedford, Jan. 3, 1871.

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