

THE YOUTHFUL  
INSTRUCTOR.

THOSE THAT SEEK ME EARLY SHALL FIND ME.

VOL. XVIII.

BATTLE CREEK, MICH., AUGUST 15, 1870.

NO. 16.

## MY MOTHER'S SONG.

THERE'S melody in every land,  
Sweet songs from foreign clime,  
Yet loved the most, above them all,  
My mother dear, are thine.  
The memory of childhood's days  
Recalls sweet songs to me;  
The songs we sung when all at home,  
Beneath the old roof-tree.  
And shall I e'er forget the song,  
The choicest one to me?  
The song of love that first I heard  
Upon my mother's knee?

She sang of Heaven—of Jesus there,  
Of saints in God's employ,  
Of holy angels' watchful care,  
Who'd guard her darling boy.  
And as she'd sing, she'd press my head  
Close to her heart so true;  
Oh! then, it always seemed to me,  
She was an angel, too.

My mother's voice I'll ne'er forget,  
That voice so sweet to me—  
The song of love that first I heard  
Upon my mother's knee.

And now, tho' all these days have fled,  
These many, many years,  
That song recalls my mother's voice,  
And fills my eyes with tears.  
Oh! should I, when my time is done,  
To Heaven's bright home attain,  
I know I'll meet my mother there,  
And hear that voice again.

Till then, I'll ne'er forget the song—  
The choicest one to me—  
The song of love that first I heard  
Upon my mother's knee.

—S. L. Cuthbert.

## SUCCESS.

Who does not love to have success attend all his attempts to be useful, in this life? Reader would you know how to have success? Open your Bible, and read Josh. 1: 8. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success."

To be prosperous, to succeed in life, this is the greatest ambition of most: to succeed in not only this, but to succeed in gaining eternal life, is the desire of the Christian; and here we have directions, as

distinct and clear as we could wish: to meditate in the word of God, and to order our lives according to the principles therein taught. These are the directions given.

How plain and simple, and yet how comprehensive, are these directions: to meditate day and night in these things; to do accordingly as these principles command. Here is food; here is work for a lifetime.

Notice how Joshua prospered in all things. Meditation in God's word did not unfit him to be a warrior, a legislator, and a leader of the millions of Israel.

No; never, before or afterward, did Israel experience more of prosperity and success, than under the directions of Joshua; and all the misfortunes that have since befallen that singular people, are in consequence of failing to carry out the principles which Joshua taught them.

Do not, then, spend precious time in planning for this life; but meditate as above directed; and may God help us all, both reader and writer, to do as Joshua did, meditate on the word of God.

JOS. CLARKE.

## THE ESCAPES OF RAFARAVY.

In a preceding number, my dear readers, I told you something about the persecutions of the Christians at Madagascar, and about a good woman who was twice very nearly put to death because she was a Christian. Though she was not killed when every one expected she would be, her house was pulled down, and everything taken from her, and she herself sold as a slave.

But her trials were not yet over. Five soldiers guarded her night and day. For five long months she was always expecting to be put to death. One day, one of the five men ran away for a little while. Presently he came running back, out of breath, to say that people were boiling water to put somebody to death.

"Whom do you think it is for?" asked Rafaravy.

"I do not know," said the soldier, "but I suppose it is for yourself."

Soon four executioners came up, and then the guards were sure that the water was for Rafaravy, and they began to take off her irons. She commended her soul to her Redeemer; she thought of that sweet text, "Fear not, for I am with thee," &c.; and she felt no fear even of this dreadful death. In a little while, she found that it was some one else who was to be put to death, and that it was by accident that the executioners had come that way.

Rafaravy's father and her relatives did not come near her. This was a trial; for she loved them, though they had forsaken her. She was of use to others even while she was a prisoner. Her Christian friends used to come and see her, and when they saw her so patient and cheerful, it encouraged them. Other people came to see her, and to them she spoke of the Saviour. She talked to her guards; and one of them was so impressed by her words, that it is hoped he became a Christian. At the end of five months, there came an order from the queen to sell Rafaravy as a slave, never to be set free.

This was hard for one who had had a house and servants of her own, but she could joyfully bear the loss of all things for the sake of Jesus. Her master (whose wife was a relative of hers), treated her kindly, and allowed her to go where she pleased when she had done her work. Her husband, who was an officer in the army, also came from a distance to see her. Thus she had a little season of rest.

One day, after she had done her work, she went to see two friends who lived a little way from the town. While they were talking, some one came and told them that the queen had sent to have her taken up again, and her two friends also. This was because they would not leave off praying to God. Rafaravy got up to go back to her master's house, and her two friends went with her part of the way. As they went, they talked of their Saviour, and the joy they should feel on seeing him, for the first time, in Heaven. They came to the place of execution, and there they knelt down and commended each other to God's care, and then parted. Rafaravy's friends went another way, and she went to her master's house, praying, as she went, that God would give her strength to suffer and die.

When she reached her master's, she found that he was out, and that the soldiers had not come for her. Then she went out to ask more questions, and called on two Christians named Simeon and David. She

found that they were in the same danger, and more of the Christians besides. It had not before come into her mind to run away, but now she and her friends began to think of the words of Jesus: "If they persecute you in one city, flee to another." From this they found that it would not be wrong to run away to save their lives. They did not go, however, for some hours. They had nothing of their own to pack up, for they were only poor slaves. Why, then, did they not go at once? Would not you have run away directly, without stopping a minute? It was because they had money and goods which their masters had trusted in their hands, and they would not go until they had made up their accounts, and left everything that belonged to him in a parcel by itself. They even put up a sixpence that one of them had spent in going a journey for him. When the money was all made right, they knelt down and prayed, and then, in the dark night, Rafaravy and her friends set off together. They walked all the rest of the night, and the next day, till they reached the house of some friends who lived fifty miles off. The names of these friends were Rafabalay, Andrimibaina, and Sarah his wife.

Rafaravy lived for some time with these friends. By day she used to hide in the crags of a mountain close by. Sarah kindly kept her company. One day it was so very cold that they thought they would venture to stay at home. There was some rice laid before the door to dry. Sarah heard some crows making a noise; she thought they were eating the rice, and jumped up to drive them away. As soon as she got outside the door, she saw two men coming with spears in their hands. She had just time to turn around and tell Rafaravy. She was obliged to speak softly, the men were so near. Rafaravy had only time to get under a bedstead, and to cover herself with a piece of matting.

Lightly the maddened rage of man must fall  
On hearts that in the Saviour's peace can rest.  
With God, our father, helper, friend, not all  
That men may do, can agitate the breast.

In my next I shall give an account of many more of the narrow escapes of this good woman. I will close for this time, hoping that both reader and writer may endure affliction unto the end.

PEBE A. MINER.

*Whitshall, N. Y.*

KIND words and kind deeds are more precious than diamonds. Diamonds only please the eye; but kind words and acts charm the hearts of those who utter, and of those also who hear and see, them.

## Bible Reading.—No. 7.

THE TREE OF KNOWLEDGE AND THE  
FIRST SIN.

THERE was another tree in the midst of the garden, the fruit of which the Lord forbade man to eat. This was the tree of knowledge of good and evil. God had given to Adam and his companion everything to make them happy—everything for the eye to admire, and that which was pleasant to the taste and good for food, to eat. The earth was given them to dwell in, and they had dominion over every living thing.

The Lord did not wish this happy pair to know what evil was. As long as they obeyed, they were happy. In the third chapter of Genesis is unfolded to us their ingratitude and disobedience to their Maker.

Eve, being alone, gazes upon the forbidden fruit. It was "pleasant to the eyes." Why may it not be good to eat? Read the conversation between Eve and the serpent, and see how ready she was to believe what he said. The fruit would make her wise—open her eyes to know good and evil—and she would not die, as God had said they would, if they did eat of it.

We read in the twentieth chapter of Revelation that this serpent was Satan. She did not know this. Instead of being frightened on hearing the serpent speak, and fleeing to her husband and telling him, she became bold to talk with it.

Satan told her one truth with his many falsehoods; and that, it may be, helped to deceive her. That was, she would know what was good and evil, which, no doubt, she had a strong desire to know, as the Lord had referred to it before.

Many older people, as well as children, are deceived in this way. A little good is often mixed with the mischievous words of those who persuade them to do wrong, and hoping it may not be so bad after all, they yield; and, like poor Eve, they learn when it is too late that they have been deceived, and led to commit sin.

Eve took of the fruit, ate of it, gave to her husband, who, it seems, had more love for her than respect for his Maker's command, and he ate also. The sad result of their disobedience we will speak of in our next.

There is a lesson to be learned by us all in this act of Eve's transgression. It is like some who, when they have done wrong, seek to entice others to do the same.

Are any of my readers of this class? Are any of you, like Eve, ready to stop

and parley with temptation? I hope not. Never stop to reason with the tempter, nor listen to what he has to say; but flee from him; and as you go, remember the words of the Lord, "Blessed is the man [or child, either,] that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him." CALVIN GREEN.

## The Beggar Boy and the Flowers.

"Go away, you beggar boy! you've no right to be looking at our flowers!" shouted a little fellow from the garden where he was standing.

The poor boy's face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and looking at both, said to her brother:

"How could you speak so, Herbert? I'm sure his looking at the flowers won't hurt us."

And then, to soothe the wounded feelings of the stranger, she said:

"Little boy, I'll pick you some flowers if you will wait a moment;" and she immediately gathered a pretty nosegay, and handed it through the railing. His face brightened with surprise and pleasure, as he earnestly thanked her.

Twelve years after this, the girl had grown to be a woman. One bright afternoon, she was walking with her husband in the garden, when she noticed a young man in a workman's dress, leaning against the railing, and looking attentively at her and at the flowers. Approaching him she said:

"Are you fond of flowers, sir? It will give me great pleasure to gather you some."

"The young workman looked into her fair face, and then said:

"Twelve years ago, I stood here a ragged beggar boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; ah! they made a man of me, too. Your face, madam, has been a light to me in many dark hours of my life; and now, thank God, though that boy is still a humble, hard-working man, he is an honest and a grateful one."

Tears stood in the eyes of the lady as, turning to her husband, she said:

"God put it in my young heart to do that little kindness, and see what a great reward it has brought!"—*Young Pilgrim*.

Do but the half of what you can, and you will be surprised at the result of your efforts.

## Youth's Instructor.

BATTLE CREEK, MICH., AUGUST 16, 1870.

### CHEERFULNESS.

ALWAYS be cheerful. It will do you good. It will do others good. What if everything does seem to go wrong? What if trials and difficulties surround you, and cares perplex and harass you? It will not make things any better to get impatient, or gloomy, or discouraged. Trust in the Lord and be calm. If you are faithful and submissive he will bring everything out all right. These trials afford you just the opportunity you need to develop a noble character. You have the promise that all things shall work together for good to those that love God. Cannot you believe this promise? You believe your friends, and they are but mortal and liable to err. Can you not believe the God of Heaven?

Now if you really believe this promise, there is no room for discouragement. God has a care for you. He watches over you. He is able to deliver you from every difficulty, and even to make each affliction a blessing to you. He will shield you from the power of the enemy. You are safe in his hands. Then look up! Trust in God! Get hold from above! Seek and obtain the gift of God's Spirit. It will bear in you its legitimate fruit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." You will then have in your heart that "peace of God which passeth all understanding;" and your heart and mind will be kept by it through faith in Christ. Phil. 4:7; 1 Pet. 1:5.

Then you will have a loving, happy heart, and a bright, cheerful countenance. This will help to dispel the gloom that may be gathering over the hearts of others. A cheerful face is like a ray of sunlight that enlivens and beautifies everything upon which it rests. One who always carries a happy heart, a smiling face, a cheerful voice, and obliging manners, will be a blessing anywhere.

Which will you be like, young readers? the gloomy cloud? or the bright sunlight? Will you dispense peace and joy, or will you carry impatience, discontent, and gloom

wherever you go? Will you scatter bright jewels? or will you leave thorns all along your pathway in life? We hope you will consider this matter carefully, and act consistently.

### Raining Gold.

LITTLE Harry was looking out of the window, watching the rain as it pattered down on the green grass, and bent the flower-heads, dancing away over the gravel, and making little pools wherever there was the least pretense of a basin. It is a pleasant thing to sit snug in your comfortable room and watch the rain; but Harry's brain was busy with another thought.

"O Aunt Susan," he said, his bright eyes sparkling, "how I wish it would rain gold coins instead of rain-drops! Would n't we be rich?"

"What if it *should* rain gold instead of water-drops all summer?"

"Why we could have everything in the world we wished for, then. I would buy a little carriage and harness for Carlo, and Annie should have the paint-box she wants so much, and mother would not need to work a bit, and I would get her a sewing-machine. Oh, how good it would be, auntie!"

"But what would you get to eat? Nothing can grow without water."

"Oh! we could buy our food; we should have money enough."

"Yes; but if it rained gold all over the world, no one would have any food to sell. All the fields would be parched. The grass would shrink and crumble to dust. The grain could not grow under golden rain. These beautiful and shady trees would soon wither and die. There would be no fruit nor vegetables in any one's garden. The little streams, and many of the wells that give refreshment to thousands, would all be dried up, and the men and animals would perish with thirst as well as hunger. Robinson Crusoe thought little of the gold he found in the sea-chest washed ashore on his island, for he could buy nothing with it. Besides, if gold were as plentiful as pebbles, we should value it no higher. Money is of no use except for what it brings us of the comforts of life. Some one has estimated that every good summer shower is really worth in money many hundreds, and sometimes thousands, of dollars. It produces what will bring that amount. We shall always find, dear Harry, the more we think about it, that our Creator has ordered everything a great deal more wisely and better for us than we could do for ourselves."

—Children's Guest.

## THE CHILDREN'S CORNER.

## COME TO JESUS.

The little ones to him  
The Saviour kindly calls;  
A mansion waits for them  
Within the heavenly walls.

He says, "Forbid them not;  
But suffer them to come;"  
And he will guide their feet  
Up to the heavenly home.

Dear children, will you come  
Now, in your youthful days?  
Now, leave the path of sin,  
And walk in wisdom's ways?

H. F. SPRAGUE.

## LETTERS.

HESPERIA, MICH., JULY 16, 1870.

DEAR YOUNG FRIENDS OF THE INSTRUCTOR: I have been taking this little paper for the past two years, and I like to read it. I am a boy of thirteen. My path is very dark; but I hope it will be brighter before long. I hope to meet you in the kingdom.

Yours, striving for eternal life,

A. F. WATERS.

WATERLOO, GRANT CO., WIS., JUNE 20, 1870.

BRO. BELL: I thought I would write a few lines to the INSTRUCTOR. I can say that I love it. I hail its visits, and love to read its letters. I am a little girl only eleven years old; but I have to write all of mother's letters; for she is so blind she cannot write. I am trying to keep the commandments, and be prepared for a home in the kingdom.

Yours in the love of truth.

EUNICE ESTELLE JESSEP.

## OLD DOG GRIM.

OUR minister was to preach to the children one Sabbath afternoon, and all the little people were invited to come. Even the infant-school children were told that for once they should understand a sermon.

Little Nattie was one of the smallest boys—a bright, black-eyed fellow, just five years old. He was his mother's darling, just as all of you, dear children, are; but even while yet so small, he had one very great fault. He was a lazy little boy. He was very fond of dogs, too; and soon after the minister began to talk, Nattie whispered, "O mamma, it is a sermon about dogs; I am so glad!" and directly he began to listen, with his eyes and ears and mouth all wide open, and was sure to hear every word.

The minister told about very cold countries, where they use dogs for horses. He said men go to these countries in ships, and often they get fast in the ice, for the sea is full of it; and sometimes the ships are broken in pieces, and the poor men starve or freeze on the great, dreary fields of ice.

Once an Englishman, Sir John Franklin, went with three ships to those frozen seas

to make some great discoveries; but he never came back. After waiting many years, other men and ships went after these, to see if they could learn what had become of them. This last party came home safely, and wrote a book, telling wonderful stories about their life in the Arctic seas.

Sometimes they left their ships fast in the ice, and taking sledges, with dogs for horses, traveled for many days over the ice. One of these dogs was named "Grim." He was a great, strong fellow, and could draw a larger load, catch a fox quicker, and eat more, than any of the rest, and was a very agreeable, intelligent dog, as you shall see. He went with them once or twice, to help drag the sledge on their land journeys; but they found that, with all his strength, he was the first dog to lie down when they came to a rough place: all the dogs did this, and the men had to unload the sledge and carry it over the bad place, and then the dogs would pull again. But old Grim was the first fellow down, and the last to start again. The next time they were about leaving the ship, Grim was nowhere to be seen. When he found them getting ready for another sledge journey, he very quietly took himself off. They looked for him as long as they could spare time, and then had to start without him. After a day or two, Grim came back to the ship, looking very innocent and very hungry, having had nothing to eat in his walk.

The next time they started, they called him to harness him, but found the poor dog was very lame. He could only walk on three legs, and seemed in great pain. Of course he was of no use, and so they left him again. By the time they were out of sight, old Grim's leg suddenly grew quite well, and he was all right again. And always, when they wanted him to work, he acted in this way; he was lame, or tired, or sick, or ran away, and so was of no use to any one.

Children, I have never been to the ice countries; but I think I have seen many a dog Grim in our own land. When a little boy or girl is asked to go up or down stairs to bring something, and he "don't want to;" or when he is told to put up his toys, and he is "too tired;" when he can't learn his lesson because his "head aches," or his "eyes hurt;" when he wants the maid to bring him a glass of water, and yet he can run all about the house at play—is n't such a little boy or girl very like dog Grim?

"Mamma," said little Nattie, growing quite red all over his face, "does he mean me?" After that, when his mamma wanted help, she had only to say, "Remember dog Grim," and it was enough.—*Child's Paper.*

## Sabbath-School Department.

## BIBLE LESSONS FOR CHILDREN.

## LESSON FIFTY-EIGHT.

## JACOB'S RECEPTION.

1. What did Jacob do after he had made this covenant with the Lord? Gen. 29: 1.
2. What did he see? Verse 2.
3. What was on the well's mouth?
4. What did Jacob say to the keepers of the sheep that were by the well? Verse 5.
5. What question did he then ask concerning Laban? Verse 6.
6. What answer did they make? Verse 6.
7. Who came up with a flock of sheep while Jacob was talking with them? Verse 9.
8. What kindness did Jacob manifest toward Rachel? Verse 10.
9. What did he tell her? Verse 12.
10. What did Rachel then do? Ibid.
11. How did Laban receive Jacob? Verse 13.

## LESSON FIFTY-NINE.

1. How many daughters had Laban? Gen. 29: 16.
2. What were their names?
3. Which was the younger?
4. Describe them. Verse 17.
5. Which one did Jacob love? Verse 18.
6. What did he offer to do for Laban if he would give him his daughter Rachel?
7. Did the time seem long? Verse 20.
8. Will the time seem long when we are doing things for our parents if we love them?
9. How did Laban deceive Jacob? Ans. He gave him Leah instead of Rachel at the end of the seven years.
10. What did Jacob have to do then? Ans. He had to serve seven years longer for Rachel.
11. Was not this a cruel deception that Laban practiced upon Jacob?
12. Why do you think the Lord permitted Jacob to be treated so badly? Ans. Perhaps it was because Jacob had so cruelly deceived his father and told such falsehoods.
13. What wages did Laban give to Jacob after he had served fourteen years for his two daughters? Read Gen. 30: 25-35.
14. How did the Lord prosper Jacob in this matter? Gen. 30: 43.
15. How long did Jacob remain in the service of Laban? Gen. 31: 38.

## BIBLE LESSONS FOR YOUTH.

## LESSON FIFTY-FIVE.

## THE MINISTRATION OF THE EARTHLY SANCTUARY.

1. By whom was the ministration in the worldly sanctuary performed? Ex. 28: 1; 29: 44.
2. What was made for them to wear? Ex. 28: 2.
3. What garments were made? Verse 4.
4. Where

do you find a full description of the ceremonies by which Aaron and his sons were consecrated to the ministry? Ex. 29: 5. What was first done after clothing him in the holy garments? Ex. 29: 7. 6. What ceremonies are described in verses 20 and 21. 7. How were the holy places and their vessels sanctified preparatory to the commencement of the ministration in them? Lev. 8: 10. 8. Of what did the ministration consist. Ans. It consisted of, 1. The perpetual daily services; 2. The special services on the Lord's Sabbath, new moons, annual sabbaths, and feasts; 3. The sin-offerings for individuals; 4. The work of atonement in the most holy place. 9. What were the perpetual daily services? Ex. 29: 38-42; 30: 7, 8. 10. What additional services were performed on the Lord's Sabbath? Num. 28: 9, 10. 11. Where do we find a description of the services to be performed on the new moons, annual sabbaths, and feast-days? Lev. 23. 12. Where do we find a full description of work for individuals when they presented their sin-offerings? Ans. In the first seven chapters of Leviticus.

## LESSON FIFTY-SIX.

## THE CLEANSING OF THE SANCTUARY.

1. Where were the services performed that have just been described in our last lesson? Ans. At the altar of burnt-offering, and in the first apartment of the sanctuary, called the holy place. 2. How often was the high priest permitted to enter into the most holy place within the veil? Lev. 16: 2; Heb. 9: 6, 7. 3. By what name is the most holy place called in Lev. 16: 2. 4. How do we know that the *most holy* is here intended? Ans. Because it is "within the veil before the mercy-seat which is upon the ark." 5. By what name is the holy place, or first apartment, of the sanctuary called in this chapter? See verses 16, 17. 6. What was the work to be done in this yearly ministration? Lev. 16: 33. 7. Why did it become necessary to make an atonement for the holy sanctuary, and for the tabernacle of the congregation? Lev. 16: 16. 8. How had the uncleanness and sins of the children of Israel been transferred to the sanctuary? Ans. It had been done in a figure, through the blood of the sacrifices they offered. 9. What was the person who had sinned required to do when he brought his sin-offering to the door of the tabernacle? Lev. 4: 4. 10. What did he indicate by thus laying his hand on the head of the victim? Ans. That his own sin was transferred to the victim. 11. What, by taking the life of the victim with his own hand? Ans. That he himself was worthy of death for having broken the law of God. 12. What did the blood denote? Lev. 17: 11, 14. 13. What was done with the blood of the victim? Lev. 4: 5-7. 14. What was thus done in figure by the priest? Ans. The sin and guilt of the individual, which had been transferred to the victim, was thus, through the blood of that victim, transferred to the sanctuary.

Secretary's Yearly Report of the S. D. A. Sabbath School at Battle Creek, Mich., for the Year ending June 1, 1870.

AVERAGE MEMBERSHIP.

	1st Qr.	2d Qr.	3d Qr.	4th Qr.	Total Average.
Pupils,	—	109	103	99	103 $\frac{2}{3}$
Teachers,	—	20	20	17	19
Officers,	—	7	9	9	8 $\frac{1}{2}$
Total,	—	136	132	125	131

AVERAGE ATTENDANCE.

Pupils,	105	93	92	89	94 $\frac{3}{4}$
Teachers,	23	19	20	17	19 $\frac{3}{4}$
Officers,	—	—	9	8	8 $\frac{1}{2}$
Total,	—	—	121	114	123

AVERAGE PER CENT OF ABSENCE AND TARDINESS.

Pupils,	12	14	8	10	11
Teachers,	5	10	4	3	5 $\frac{1}{2}$
Officers,	—	—	5	3	4
Total,	—	—	7	8	7 $\frac{1}{2}$

AVERAGE PER CENT OF IMPERFECT LESSONS.

Pupils,	18	31	20	18	20 $\frac{1}{2}$
Teachers,	6	6	14	9	9
Officers,	—	—	21	11	10
Total,	—	—	19	12	15 $\frac{1}{2}$

AVERAGE STANDING.

Pupils,	85	78	86	88	84 $\frac{1}{4}$
Teachers,	—	91	91	94	92
Officers,	—	—	87	93	90
Total,	—	—	87	90	88 $\frac{1}{2}$

NOTE.—The Secretary's Yearly Report, given above, is practically correct, but as in reckoning interest we drop certain fractions because we have no coin of less value than one cent, so in this report we have dispensed with fractions when the average standing would not be materially affected thereby.

There are several blanks in the report for the first half of the year. This is owing to some imperfections in our records, which make it impossible to give a strictly accurate report. These imperfections in the records are attributable to carelessness or want of experience on the part of some of the officers and teachers.

These reports are given, not so much to show the condition and progress of our school, as to show our manner of reporting.

The Librarian's Report is not made out in strict conformity to the directions given in the Instructor, but it is so thorough and definite that we conclude to give it. We earnestly solicit reports from other schools.

Librarian's Report.

THE whole number of books owned by the Sabbath-school is 174. Of these, two are at Mr. Peaslee's book store to be sold; three were procured since the catalogues were printed, and hence have never been placed in the Library; and the remaining one hundred and sixty-nine are those named in the catalogue—all of which are in the

Library except numbers fifty, and one hundred and twenty-four, one of which was destroyed and paid for by the one who drew it, about a year ago, the other being taken out to be sold.

The books are in as good condition as they were at the time of the last report, excepting the necessary wear which has been very much less than it was last quarter.

During the present quarter, there has seemed to be an increasing carefulness on the part of those drawing books, in consequence of which there have been, especially during the last few weeks, few occasions for imposing fines for soiling or damaging books.

Most of the fines have been for neglecting to return books at the proper time.

Three books have been sold at a discount of one sixth their cost.

The amount received for books is	\$1.82
The amount of fines imposed is	1.55

Whole amount received, \$3.37

which has been placed in the hands of the Treasurer. JOHN KELLOGG, Lib.

An Army of Exempts.

Get your most efficient men and women to enlist in this work. As Moses called about him the elders of Israel, so do you. In all our churches, there are some old professors tall as cedars. Secure these in preference to boys and girls. Such teachers were around me forty years ago, but now such men say, We are too old, and we are weary, and we are too much occupied to visit the scholars. Upon the experienced women also fall the cares of home, and other cares, which prevent their engaging in the Sabbath-school. Herein is a great defect, an army of exempts, and not a wound upon them. Their strength for money-getting is unabated, and yet, when Jesus asks their toil,—though there be ten vacant classes in the school,—still they hold back. Standing pools are these, which soon are covered with the green and slimy tokens of decay, and which become stagnant, and offensive to all around. So far as my observation goes, a heart too close to let out its love in active work, is far too close to let in grace. The epitaph of many an able woman might be this: A woman devoted to pot-boiling. The great and good Abraham was willing to leave the ass with the young men, while he and his boy went up into the mountain to worship. All our churches should profit by this example, and send their leaders into this most sacred work.

We need teachers intelligent in condition, advanced in education, and ripe in Christian experience; teachers who know Christ, and the power of his resurrection, and can so plainly and patiently set it before the pupils, that misapprehension of Christ's work shall be impossible.—Stephen H. Tyng, D. D.

## YOUTH'S INSTRUCTOR.

### The Strength of a Kind Word.

A MAN WAS one day driving a cart along the street. The horse was drawing a heavy load, and did not turn as the man wanted him. The man was in an ill-temper, and cruelly beat the horse; the horse reared and plunged, but he either did not or would not go the right way. Another man who was with the cart went up to the horse and *patted him on the neck, and called him kindly by his name.* The horse turned his head, and fixed his large eyes on the man, as though he would say, "I will do anything for *you*, because you are *kind* to me," and, bending his broad chest against the load, turned the cart down a narrow lane and trotted on briskly, as if the load was only a plaything. *Oh, how strong is a kind word!*

### Appearances Deceive Us.

THE NIGHTINGALE is a small bird, plain and unattractive in appearance, dressed in a suit of sober Quaker colors. In an assemblage of birds of brilliant plumage, if its name and merits were unknown to us, it would probably pass unnoticed, while its more showy companions would gain all our attention.

But when "the day is done," and all the gay flutters have sought their nests among the leafy branches, then is the time for the neglected little nightingale to show its hidden power. Perched upon some little twig, unseen in the darkness, it pours forth its wondrous song upon the air, in wave after wave of melody, captivating the hearts of all listeners.

We are often as much at fault in our estimate of the persons that we meet in the ordinary intercourse of life. Some of them seem to us dull and uninteresting, until the night of sorrow and affliction comes to us. Then we are surprised to find them among the first to offer us their sympathy and consolation. And we discover that their hearts are like nests of singing birds, so filled are they with sweet and gentle thoughts; and that their lives are made up of deeds of kindness and charity, performed, not for the praise of men, but seeking only the approval of Him who seeth and knoweth all things. "Be not hasty in judgment."—*Child's Paper.*

### A Hint for Young Christians.

Those who are beginning to serve the Saviour may be helped by this little incident which we find in the *Sunday School Journal*:

"Your Frank is a Christian," said one to a father. "How glad you must be that he has come out and professed his faith."

"Well," was the reply, "I am glad—but—per-

haps I ought not to say so, but Frank was a better son before he joined the church than now. He seems to forget that he has any home duties. It is going to this meeting, and to that mission school here, tract distribution there, Band of Hope now, and Young People's Meeting next day; and, altogether, Frank has entered upon a career of religious dissipation. Then, being worn out for want of rest, he is irritable and thoughtless, and the effect on the other children is very bad."

Dear young friend, has religion helped you to be a more lovable son, or brother, or daughter, or sister? Has it taught you charity that "thinketh no evil"? Has it made you patient of control, like Him who went home to Nazareth with his parents, and was "subject unto them"? In the ardor of your first love, let your life grow more and more beautiful!

### A Good Boy.

How pleasant it sounds to hear one say, as a boy passes, "That's a good boy!" A good boy is always sure of friends. He is trusted. Everybody is ready to heed what he says; for they know he will speak only the truth. Goods can be intrusted to his care; for all know he will not steal. When a kind act is to be performed, no one hesitates to ask a good boy to do it; for all know that, if it is in his power, he will gladly confer a favor. Boy reader, are you a *good boy*?—*Myrtle.*

### MONEY RECEIVED.

*Each 50 cents.* J A McLaughlin 18-13, E O Hickok 19-1, D J Burroughs 19-1, Zeta Waters 19-15, John Butolph 19-2, M J Morton 19-15, Mariette Lamson 19-15, Chas W Van Amberg 19-15, Henry Gibbs 19-15, Jennette Post 19-1, C E Cole 20-7, Arthur Potter 19-8, Katie Dishamp 19-15, J F Carman 19-13, Mattie Davis 19-2, Robert Marvin 20-1, Mary A Carr 19-15, Clarence Whipple 19-1, W Grant 19-1, Daniel Fair 19-1, L Griswold 19-1, Wm Martin 19-1, Wm Potter 19-13, Elijah Stearns 19-3, S B Stearns 19-3, Russell Hoag 19-6, John Corlis 19-11, U J Denison 19-1, Amy Wakeling 19-1, O W Austin 19-15, C B Preston 20-1, O D Washburn 19-13, J M Ballou 20-1, L R Chapel 19-16, Lyman Baker 19-13, L J Edson 20-1, A Barnard 19-13, Eugene Coats 18-18, M E Morey 19-6, W S Moon 19-1, Wm Treadwell 19-6, Almira Spencer 20-1, L S Bristol 19-5, H Hitchcock 18-22, B Hostler 20-1, S B Craig 19-13, A H Robinson 19-17, T H Lindsay 18-22, Luther Upson 18-16, F M Palmiter 19-13, B A Brigham 19-13, A Ross 2 copies 18-13, S E J Pierce 19-14, P Chaffee 19-1, J M Hall 18-14, Wm Brown 19-1, M A Taylor 19-2, J W Woodard 19-13, J Crandall 18-19, J G Brown 19-13, A W Smith 19-1, E R Emery 19-6, R D Henderson 20-10, M P Shaw 19-1, J T Ashley 19-3, M E Chandler 19-1, Wm H Graham 19-1, J J Maress 19-13, J W Temple 19-13, S H Peck 19-13, D Wilcox 19-9, C L Foster 19-6, A A Harris 18-13, Candace Herrick 19-13, Martha Griggs 19-7, John Martin 18-13.

*Each 25 cents.* L Hastings 20-1, C F Buzzell 19-1, W T Carson 19-3, Anna Hilliard 19-2, Margaret Cummings 19-3, Fanny Johnson 18-14, D Kellogg 19-3, Eveline Powers 18-22, Bertha Van Slyke 19-1, C N Russell 18-15, C G Cramer 20-17, Roena Everetts 19-2, Genette Everetts 18-15.

*Miscellaneous.* M J Dorance \$1.00 19-22, Lathrop Drew 88c 19-15, Wm M Sexton 1.00 19-1, M G Eastman 43c 19-2, Geo O States 38c 18-19, Willie C Witter 55c 19-12, C C Bodley 1.00 19-19, Alma L Wilkinson 1.00 20-1, R T Payne 28c 20-1, Ellen Walsworth 1.00 19-7, T T Wheeler 75c 19-13, Cora Witter 1.00 19-19, Emily Palmer 1.50 20-7, D Tarbell 1.00 20-13.

## THE YOUTH'S INSTRUCTOR

IS PUBLISHED SEMI-MONTHLY BY THE  
Seventh-day Adventist Publishing Association

EDITED BY G. H. BELL.

TERMS IN ADVANCE.

Single copy, . . . . . 50 cents.  
For twenty-five copies (to one address) . . . . . \$11 00.  
For fifty copies (to one address) . . . . . \$20 00.  
No subscriptions received for less than one year.  
Address, REVIEW & HERALD, BATTLE CREEK, MICH.