

THE YOUTH'S INSTRUCTOR

Mary J. Parmenter 1852-20

BARLEY LOAVES.

ONLY five barley loaves!
 Only two fishes small!
 And shall I offer these poor gifts
 To Christ, the Lord of all?
 To him whose mighty word
 Can still the angry sea,
 Can cleanse the leper, raise the dead?
 He hath no need of me.

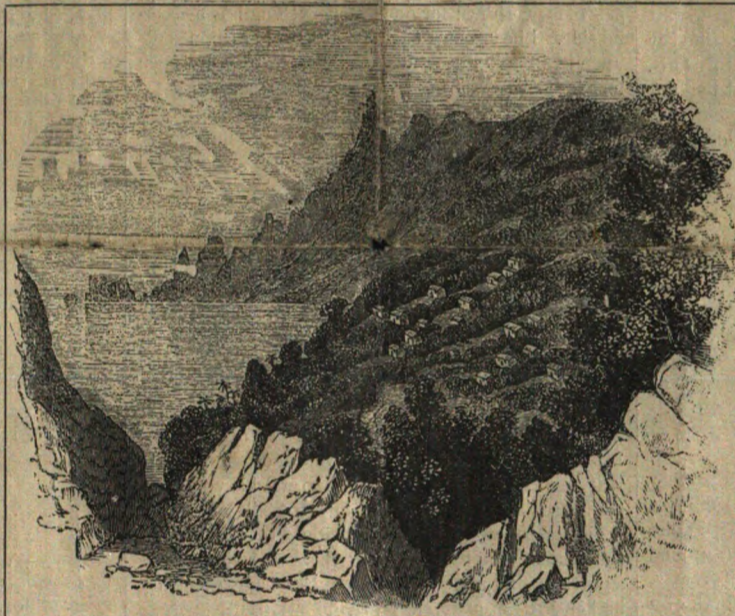
Yes, he hath need of thee;
 Then bring thy loaves of bread;
 Behold, with them, when Jesus speaks,
 The multitude are fed.
 "Two hundred pennyworth,"
 Sath one, "had not sufficed."
 Ah, true! What is abundance worth
 Unless 't is blessed by Christ?

Only one talent small,
 Scarce worthy to be named;
 Truly he hath no need of this;
 O soul, art thou ashamed?
 He gave that talent first;
 Then use it in his strength;
 Thereby—thou knowest not—he may work
 A miracle at length.

Many the starving souls
 Now waiting to be fed,
 Needing, though knowing not their need,
 Of Christ, the living Bread.
 Oh, hast thou known his love?
 To others make it known;
 Receiving blessings, others bless;
 No seed abides alone.

And when thine eyes shall see
 The holy, ransomed throng,
 In heavenly fields, by living streams,
 By Jesus led along,
 Unspeakable thy joy shall be,
 And glorious thy reward,
 If by thy *barley loaves*, one soul
 Has been brought home to God.

—Selected.



For the INSTRUCTOR.

THE STORY OF PITCAIRN ISLAND.—NO. 9.

SOON after these people came back to their own island and home, five died from disease contracted at Tahiti. But this was not the worst result of their visit to that corrupt community; a great change was immediately seen in their conduct. After becoming well settled in their old quarters, some of them were determined to have strong drink, and so began to distill spirits from the native Ti-root. Mr. Nobbs, their faithful teacher, remonstrated with them, but to no avail. They soon became so hardened that they cared nothing for his counsels, and declared they would no longer be bound by him, but would pursue a course to their own liking.

How sad to think that the once peaceful abode of Pitcairn should become so changed! Yet it was all brought about by a short association with those of impure life. And as it is now, so it was then; Satan took advantage of the circumstances to destroy entirely the happiness of that simple-hearted people; for just at that time there landed at the island a man by the name of Hill. He was at first so pleasant and affable that he won many hearts; but soon his purpose was manifested. By his smooth words and insinuations, he succeeded in turning the people more fully against their pastor, when he openly told them that he had been sent there by the English Government to take the oversight of their spiritual interests, and also to be governor of the colony.

Under this pretense he commenced a severe persecution against Mr. Nobbs and the other two English-

men on the island, with the evident design of driving them into exile. Evans and Buffett he publicly whipped and otherwise tortured. They were then charged with disturbing the peace of the community, and were threatened with imprisonment unless they left the island at the first opportunity. Soon a vessel, bound for Tahiti, called, and these three men, in order to save their lives, were obliged to leave their families and flee. Two of them, while waiting for justice to overtake their persecutor, went to the Gambier Islands as missionaries.

Mr. Hill now had everything his own way. But under his rule the island soon fell into a bad state indeed. Where love and unity had prevailed, was now enmity and contention. Those who before had taken pleasure in the service of God, now lost heart, and ceased to struggle against the enemy of their

prosperity, they adopted a code of laws, and chose a magistrate to enforce them.

The magistrate was to be elected on the first day of January of each year. Everybody born on the island, and those who had resided there five years, and were above eighteen years of age, were privileged to vote for this officer. When elected, he became the chief authority on the island, and with the advice of his council (consisting of two other natives), must settle all differences that might occur. It also became his duty to keep a register of all complaints brought before him, and the manner in which they were disposed of. None except those born on the island could hold the position of magistrate.

At this time (Jan., 1839,) the colony consisted of ninety-nine persons. And as their numbers were rapidly swelling, they decided that thenceforward no one should be allowed to land upon the island from another country, to settle there. In order to preserve the morals of their children, they also passed a regulation that no one should be allowed voluntarily to come upon the island to remain any length of time. This regulation was found necessary because the wicked crews of whaling vessels and others had sometimes come there and offered insults to the inhabitants.

In the latter part of the same year, Lieutenant Lowry, of the English ship *Sparrowhawk*, visited the island, and described the people to be as fine a race as he ever saw. Up to that time, but one person had ever been born there with any bodily defect, and that only in one eye. He judged the island capable of supporting one thousand inhabitants. He also thought them the most exemplary people in the world.

In describing their habits of life, he says: "Their manner of living is so simple that they have but few diseases, and death rarely visits them except from old

age. There are thirteen families, who live in comfortable homes constructed of wood. . . . The women and girls wear a loose sort of dressing gown, not confined at the waist, and coming up close to the neck. . . . When they have no visitors, they partake of meat but twice a week; there is abundance of vegetables at all times; and they drink only water and coconut milk." The accompanying cut shows the village of Pitcairn, as it overlooks, from its eminence, the surrounding ocean and the little harbor of Bounty Bay.

At that time all on the island could read, write, and understand arithmetic, and seemed as happy as before their unfortunate visit to Tahiti. That experience on the whole did them some good, since it helped them to feel content with their own little paradise. They have since seemed to realize that their situation was a pleasanter one than falls to the lot of many others, and they have accordingly fostered feelings of good-will, cheerfulness, and contentment.

J. O. C.

For the INSTRUCTOR.

GERTIE'S RESOLUTIONS.

"It wasn't right, I'm sure! It was not my money, and it would have been just as well for papa to put it into the box himself; but I suppose he wanted me to do it. I wonder why!"

A few days before, Mr. Eldred had given his daughter two and a half dollars to put into the yearly missionary fund. She was much pleased at first; but as she sat in the low rocker by the window of her room

that night, she was troubled with some misgivings on the subject.

Gertie Eldred was an apt scholar, and knew enough of moral philosophy to reason well, and understood mathematics so as to reckon correctly. The shadows were deepening outside, yet within she saw distinctly a picture that annoyed her.

"May be he thought I had earned it," she mentally commented, "but I have not. I go to school, and do only one hour's work in the morning for any one but myself. I help about the work on washing day, but all told it does not half pay for board, clothes, shoes, schooling, books, and everything. If I were only as good as I should be! If I were only kind, patient, careful, and prudent!" Here came a long pause. Self inspection revealed to Gertie Eldred a side to her character which she had never seen before.

There was the little iron bank with its lock and key, which mamma had given her as an incentive to be saving of her money. A little had been dropped into it from time to time, but it was picked out again. Her cheeks reddened at remembrance of the failure.

"It need not have been so," she exclaimed, "had it not been for so many things I might have done without. I could have saved the money, and then I would have had some all my own to put into the missionary box."

Another long pause, and then—"I wonder why I cannot do it!—get up a practical problem that will come out with just as sure results as my examples in algebra do!" Then she thought of what grandma used to say, "A penny saved is as good as a penny earned." Dear grandma said so many good things before the silver hair was smoothed back for the last time, and the wrinkled white hands were folded upon the quiet breast, and the lids pressed down over the gentle, loving eyes! How little Gertie had thought of her loving counsel then, or heeded it!

But might she not do it yet? With her heart full of such precious thoughts, she took down from the shelf the little iron bank, brushed off the dust that had gathered on it, and locked it, putting the key where it would be no temptation to her to use it. Then she dropped into the bank three bright ten-cent pieces.

But she knew that good resolutions could not be carried out without help from a higher source than her own will; so, bowing before the chair where she had been sitting, she sought pardon for all the selfishness of her life, and plead for strength to deny herself of those things which were only harmful, and that God would accept of the sacrifices which she might make for his sake. And as the loving Father never turns away from the cries of his weakest children for help, may we not hope he heard Gertie's prayer, and will strengthen her in her resolutions to do right?

M. D.

SPARE THE SICK MOTHER.

CHILDREN do not always know how much noise they make, nor do they always seem to care; and many a noisy boy makes a sick mother's head ache with noise and anxiety, and does not seem to think how unkind and heedless and unmanly he is. Men feel differently, for some of them know something of the worth of a mother.

The German Baron von Karlstine, in his book about New York, relates that on Washington's birthday he was standing in a crowd on the corner of Fifth Avenue and Fourteenth street, waiting for the grand procession to arrive. The first drums were heard in the distance, when a young man, hatless, and in his shirt-sleeves, passed through the assembled multitude, and addressed the policeman who kept the people back.

"Officer," he exclaimed, "my mother is sick in a house near Sixth Avenue; she has suddenly been taken much worse, and the doctor says that if the procession passes our house, the noise will kill her."

"O. K., young fellow," said the policeman, and left him to run up the avenue, where he stood some twenty feet before the procession and screamed, "Halt!" holding up a light rattan cane with both hands.

The word was passed along the line, an adjutant galloped forward, bent over his horse's neck, and exchanged a few words with the policeman.

Suddenly the command "Forward! march!" was heard, and the immense body of men proceeded to the corner of Fourteenth street, without any music, except the lightest possible tapping of drums. Then came, "Right wheel!" and nearly fifty thousand men, whom immense crowds were waiting to see and cheer, wheeled up Fourteenth street to Broadway, and down Broadway they marched without music until they were beyond the distance at which they might disturb the sick woman.

No one asked why an army of well-drilled, admirably equipped men, many of them battle-scarred vet-

erans, turned out of their path at the simple request of a single policeman, armed with but a little rattan cane. It would have been but a trifling matter for them to have taken the city; but no, the general in command, when he received the young man's thanks, reminded him that his very natural request was addressed to gentlemen and soldiers. And a gentleman, be he a soldier or not, reveres the sacred name of mother.—*Selected.*

GRAVES OF THE FLOWERS.

THE woods are full of tiny graves,
The sweet graves of the flowers,
That sprang in every sheltered nook
Amid the springtime hours.
The buttercup lies on the slope
Where first the sunlight fell;
The violet sleeps beside the rill,
The daisy in the dell.

Upon no stone is carved the name
Of April's children fair;
They perished when the sky was bright
And gentle was the air.
To the soft kisses of the breeze
They held half-trembling, up,
Full many a small, transparent urn
And honey-laden cup.

And when the roses budded out,
In summer's balmy hours,
No little mound was made to tell
Where slept the gentle flowers.
Those early flowers—they seem to me
Like little children sweet,
Who smile a moment on our path,
Then perish at our feet.

—Louise Chitwood.

"IF I WERE A BOY."

If I were a boy again, I would look on the cheerful side of everything; for almost everything has a cheerful side. Life is very much like a mirror; if you smile upon it, it smiles back again on you, but if you frown and look doubtful upon it, you will be sure to get a similar look in return. I once heard it said of a grumbling, unthankful person, "He would have made an uncommonly fine sour apple, if he had happened to be born in that station of life!" Inner sunshine warms not only the heart of the owner, but all who come in contact with it. Indifference begets indifference. "Who shuts love out, in turn shall be shut out from love."

If I were a boy again I would school myself to say "No" oftener. I might write pages on the importance of learning very early in life to gain that point where a young man can stand erect, and decline doing an unworthy thing because it is unworthy; but the whole subject is so admirably treated by dear old President James Walker, who was once the head of Harvard College, that I beg you to get his volume of discourses and read what he has to tell you about saying No on every proper occasion. Dr. Walker had that supreme art of "putting things" which is now so rare among instructors of youth or age, and what he has left for mankind to read is written in permanent ink.

If I were a boy again, I would demand of myself more courtesy toward my companions and friends. Indeed, I would rigorously exact it of myself toward strangers as well. The smallest courtesies, interspersed along the rough roads of life, are like the little English sparrows now singing to us all winter long, and making that season of ice and snow more endurable to everybody.

But I have talked long enough, and this shall be my parting paragraph. Instead of trying so hard as some of us do to be happy, as if that were the sole purpose of life, I would, if I were boy again, try still harder to deserve happiness.—*James T. Fields, in Journal of Education.*

HOME DUTIES FIRST.

A GIRL of fourteen, who had lately been converted, asked God to show her what she should do for him, and what was her special work. After praying for some time the thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took the charge of the child, and relieved her mother in the work and care of the little ones.

This was godly and Christlike. Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for work, when God places work within our reach.

"The daily round, the common task," provides ample opportunities for serving God, doing whatsoever our hands find to do.—*Dr. H. Bonar.*

Our Scrap-Book.

AN AGATE FOREST.

THERE have been exhibited lately in the well-known house of Tiffany & Co., New York City, some wonderful specimens of agate from Arizona. This agate is "petrified wood," but like no other petrified wood previously discovered. The coloring is brilliant and beautiful; glowing red, the delicate blending and tinting of grays, blues and greens, with here and there a glistening quartz crystal, makes a rare combination.

These beautiful slabs, two or three feet across, were sawn from great stone logs. The perfect likeness of the tree is there,—the concentric rings, the radiating lines, the rough, gnarled bark,—and even every knot has its fac-simile in the stone.

Petrifications in wood have been discovered before, but they have been in neutral tints; the size and richness of coloring are what render this recent discovery remarkable, for, previous to this, agates thirteen inches in diameter were considered large.

The finding of this agate forest, as it might properly be termed, is interesting. When the Apache chief, Geronimo, led the frontiersmen such a lively chase in Arizona, he ran better than he knew. During the pursuit of the Indians, the heart of the Apache country was penetrated. It was on one of these wild chases that a cowboy, named Adams, found himself in the remote and before undiscovered petrified forests of Arizona.

As soon as he was able, he reported his wonderful find to the Governor of Arizona. His story was laughed at.

"All right," said the cowboy, "if my story isn't true, I'll bear all the expenses of the journey there and back."

The story was true, and there, prone in the depths of the lava desert, they saw the remains of a forest, changed into brilliant-hued, translucent agate, held in form by the petrified bark, every ridge and knot perfectly translated.

For ages the water, impregnated with silica, played over and amongst these forest trees, wearing the wood away, and, cell by cell, atom by atom, replacing it by the stone. It is assumed that powerful geysers may have burst forth, and with their heated waters covered this forest, and then, perhaps, after centuries, settled away, leaving as monuments of their work these agate petrifications. Stumps, trees, twigs, fallen logs, are all represented in the beautiful stone.

The cutting and polishing of these great agates is a work of exceeding difficulty. Thirty-five days were consumed in sawing across one of the stone logs. No steel instrument can make an impression, nor even scratch the polished specimens on exhibition. Diamond-dust and saws with diamond teeth alone will cut them.

Of course much of the work must be done on the spot. Hence a camp has been set up in the Arizona wilderness, in the midst of desolation, and here are sawn out the blocks and slabs of agate, while the workmen, fearful of the treacherous Apaches, look carefully to their Winchester rifles, which are rarely left out of reach.—*Youth's Companion.*

CURIOUS FACTS.

AMONG the very first books that were printed was the *Biblia Pauperum*, a kind of Bible made up of pictures from wood-engravings, printed for the use of those who could not read, the title meaning "Bible for the Poor."

Yankee Doodle was composed by Dr. Shackburg, a physician in the British army in America, and palmed off on a company of militia, about 1755, as a very celebrated air.

Tantalize comes from the legend of Tantalus, a person who displeased the gods, and as a punishment endured perpetual thirst, standing in water his lips could not reach.

Ultima Thule is a name that was given to the most northern island with which the Romans were acquainted. It is now uncertain which one that was, but it is supposed to be one of the Orkney or Shetland, lying north from Scotland.

In the days of Rome it was customary to fashion the prows of war vessels like beaks of birds. These beaks (Latin *rostra*) would be torn off of captured vessels and brought to Rome as trophies, being set up on the platform of the speakers, from which comes the modern word *rostrum*.

Bills of exchange were invented by the Jews, and brought into general use in 1307.

The name Britain is thought to be a corruption of the Celtic word *brith*, or *brit*, meaning painted, as the ancient inhabitants painted their bodies with colors.

Among the Anglo-Saxons there were titled men called *eorls*, or *earls*, over whom was an officer named an *ealdorman* (meaning "older man," or "senator")—hence the modern term *alderman*.

The Curfew, a bell that used to be rung in England at sunset in winter and eight o'clock in summer, is really a corruption of the French *couvre-feu*, cover fire, the intention being to guard against fire.

w. s. c.

THERE is no possibility of too much culture. The more striving there is after perfection, the more nearly is that state secured.

The Sabbath-School.

FIFTH SABBATH IN MARCH. MARCH 31.

OLD TESTAMENT HISTORY.

LESSON 13.—QUARTERLY REVIEW.

INTRODUCTION.—What is given herewith is designed to assist the teacher in conducting a review of the lessons for the quarter. It is suggested that all the time usually allotted to the class recitation and the general review, or exercise, be given to the teachers, so that they can thoroughly consider the entire lesson in the class.

QUESTIONS AND LESSON TEXT.

- 1. WHY should God receive homage from all creatures?
2. What distinguishes the one true God from false gods?
3. By what simple act were the heavens and earth created?
4. Who was the active agent in creation?
5. Then how much honor should Christ receive?
6. What was instituted, by which men can show that they honor God as Creator?
7. What relation does Christ sustain to the Sabbath?
8. What was the cause of the fall of man?
9. What principle underlies all outward sin?—Pride.
10. How did God manifest his love for fallen, rebellious man? John 3:16.
11. How did Abel show his faith in this wonderful truth?
12. How wicked did the earth finally become?
13. What did it become necessary for God to do because of this wickedness?
14. When will this wickedness again be paralleled?
15. What Heaven-defying act was done shortly after the flood?
16. Wherein did the heinousness of this act lie?
17. State some of the circumstances of the call of Abraham, and the promises to him.
18. Did the Lord call Abraham because he was a perfect man?

For all have sinned, and come short of the glory of God; wherefore as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned. Rom. 3:23; 5:12.

- 19. Why did he grant him such wonderful blessings?
But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. For I know him, that he will command his children and his household after him, and they shall keep to the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. Gen. 15:16; 18:19.
20. How do you know that Abraham had faith in God? James. 2:21-23.
21. What promises were made to him?
22. State in few words what these promises really comprise?
23. Who are children of Abraham, and heirs of these promises?

- 24. What will the children of Abraham do?
They answered and said unto him, Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham. John 8:39.
25. What did Abraham do?
Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. Gen. 26:5.

OUTLINE OF LESSONS FOR THE PAST QUARTER.

LESSON 1.

HISTORICAL.—Creation of the earth—God's Son the active agent in the creative work—Separation of light from darkness—The day made—Creation of the firmament—The waters gathered together, and the dry land made to appear, and bring forth vegetation—Creation of the heavenly bodies.
PRACTICAL.—Faith that the things that are seen were not made of the things which do appear—The Son's rightful title is God—The Son is a worthy object of worship—The days of creation week were literal 24 hour days.

LESSON 2.

HISTORICAL.—Creation of the inhabitants of the waters, the fowls of the air, beasts of the field, and man—Institution of the Sabbath.

PRACTICAL.—The Sabbath was an institution set apart for a holy or religious use, and its sanctification necessarily included the proclamation to Adam of its nature and design—The Sabbath was designed to be a continual reminder of God's greatness, and of man's dependence upon him, and duty to serve him with humility—Christ, being the active agent in the creation of the Sabbath, is eminently qualified to be "Lord also of the Sabbath-day."

LESSON 3.

HISTORICAL.—Temptation and fall of Adam and Eve, their expulsion from the garden of Eden, and subjection of the whole human race to mortality and death.

PRACTICAL.—Dangers of parleying with the tempter—Pride the underlying principle of all outward sin—Man is prone to do evil, and must be "born again" before he can become partaker of the divine nature.

LESSON 4.

HISTORICAL.—Birth of Cain and Abel, their character, occupations, and worship—Death of Abel.

PRACTICAL.—Importance of the proper training of children—The characteristics of acceptable worship to God—The nature of religious persecution—Attitude of the righteous toward persecution and their persecutors.

LESSON 5.

HISTORICAL.—Corruption of the earth by a violation of the seventh commandment, and departure from the true purpose and design of the marriage institution—Striving of God's Spirit with a wicked world—Noah alone remains righteous.

PRACTICAL.—God's Spirit strives with all men—Resisting the Spirit of God is a sin—God looks at the heart to discover man's character—The only safe course for a Christian to pursue while in a wicked world is to walk with God—The faith and works of the righteous condemn the wicked.

LESSON 6.

HISTORICAL.—Building of the ark, and warning a wicked world—Destruction of the world by the flood—Saving of Noah and his family and the animals in the ark—Subsidence of the flood, God's covenant relative to its repetition, and the sign of the covenant.

PRACTICAL.—True faith in God's word is accompanied by corresponding works—True faith is not affected by adverse circumstances or the sneers of wicked men, neither is it dependent upon the reasonableness of appearances—All who would be saved must enter into covenant relation with God—God's word is sure—The wicked will be destroyed.

LESSON 7.

HISTORICAL.—Chronology of the patriarchs—Building the tower of Babel—Confusion of tongues.

PRACTICAL.—Abraham's opportunity to know all about the antediluvian world—The history of the first 2,000 years of the world easily preserved by only four men—Folly of man's pride and presumption when opposed to God's plans.

LESSON 8.

HISTORICAL.—The call of Abraham, and the Lord's promise to him.

PRACTICAL.—Obedience is the test of faith—Faith, with corresponding obedience, is counted to man as righteousness, or freedom from sin—By faith and obedience we may become Abraham's children and heirs of the inheritance promised to him.

LESSON 9.

HISTORICAL.—Journey of Abraham and Lot to Canaan—Prosperity attending them—Their separation—Location of Lot—Character of the people of Sodom—Battle near Sodom, and capture of Lot.

PRACTICAL.—The Lord is able to abundantly prosper the obedient—It is dangerous to be governed by favorable worldly prospects, if thereby we are to be brought into the company and under the influence of the wicked—Worldly riches are exceedingly uncertain, and when obtained otherwise than according to God's pleasure, are sure to prove a curse.

LESSON 10.

HISTORICAL.—Abraham's recovery of Lot and his family and goods—His meeting with Melchizedek, and payment of tithes to him.

PRACTICAL.—We should be ready and willing to respond promptly to the necessities of our afflicted or unfortunate fellow-beings—As Abraham paid tithes to Melchizedek, and as Christ (who is our high priest) is a priest after the order of Melchizedek, the duty of paying tithes is incumbent upon all who would be Abraham's children and heirs according to the promise.

LESSON 11.

HISTORICAL.—Visit of the angels to Abraham, and renewal of the promise to him—Revelation to Abraham of God's purpose to destroy the cities of the plain—Abraham's plea for Sodom, and its results.

PRACTICAL.—Duty of hospitality—Improvement of opportunities—Value of home training—Efficacy of the prayer of the righteous—Relation of the righteous to the world—To dwell with God is the only safe place.

LESSON 12.

HISTORICAL.—Visit of the angels to Lot—Revelation to Lot of God's design to destroy Sodom—Lot's efforts to save his friends and relatives—The destruction of the city—Fate of Lot's wife.

PRACTICAL.—The reward of hospitality—Obligation to warn our fellow-beings of an impending judgment—Necessity of prompt action to save ourselves from ruin—Sin of disobedience and its punishment.

Table with columns for Chronology (B.C.), Lives of Abraham, Isaac, Jacob, and Joseph, and Contemporaneous events. Includes dates and descriptions of events from the Bible.

For Our Little Ones.

WHO GOES A-SOWING?

WHO goes a-sowing?
 Who with patient hand
 Is throwing, for growing,
 His seed on the land—
 Seed to strike through, lad,
 To live and not die?
 'Tis I, lad, and you, lad,
 'Tis you, lad, and I;
 There's sowing, and growing,
 And reaping by and by.
 What is the seed, lad,
 We scatter far and wide,
 In walking and talking,
 At work and fireside?
 Good seed or ill, lad?

Fair grain or weeds?
 Our deeds, words, and will, lad,
 Our will, words, and deeds;
 There's rooting and fruiting,
 Though haply no one heeds.
 When comes the reaping—
 When each with joy or moan,
 Is heaping and keeping
 The crop that he has sown?—
 The crop of joy or sorrow,
 The sheaves piled thick and high?
 One harvest's to-morrow,
 And one by and by.
 When angels are the reapers,
 For the garner in the sky.
 —From "Little Folks."

For the INSTRUCTOR.

GENIE'S SECRET.

SECRET is something that but few persons know, and ought not to be told to every one. We all have our secrets and if we don't want everybody to know them, we have to be very careful to whom we tell them. It is only to our truest friends that we tell our secrets. The little girl in the picture is telling hers to grandma. With a face beaming with happiness, she ran into the room saying,—

"O grandma!"

"What is it, dear?" said the lady.

"I've something so good to tell you, if you'll promise never to tell—till I say you may."

"Of course any secret that is left with grandma is good enough to keep, and so Genie Stevens put her mouth close to grandma's ear, and whispered the whole story.

Genie and Georgia Stevens were the only children of kind parents. They were good little girls, and because papa and mamma made them such a pleasant home, they, in turn, tried to please their parents. It was their delight to plan pleasant surprises for them. They loved to do up their own work sooner than it was expected of them, and then, unbeknown to papa and mamma, perform some of their duties; and in many other ways they were on the lookout to bring pleasure into the family.

Genie's secret was a surprise that she and Georgia had planned for mamma's birthday. Papa had been let into the secret, and now that they had told grandma, and the thing pleased her, there was to be a busy time at the home of the Stevens family. Papa was to take mamma away on the cars to be gone over night and until noon the next day, when he was to come home and find all the family friends seated at the table, to celebrate mamma's birthday. The little girls, with grandma's and auntie's help, had planned and made all the preparations, not forgetting to twine an extra garland of flowers about mamma's place at the table.

As mamma entered the room upon her return, and saw all that had been done during her short absence, and learned how it all came about, she was indeed surprised. But what surprised and pleased her most was to read the pretty note attached to a small box that lay by the side of her napkin. These are the words: "Dear mamma, please accept this trifling gift as a token of your daughters' best affections. A more costly gift we might have bought with money saved from

our allowance of spending money; but the Lord has the first claims upon us, and, as you have instructed us, we have reserved the greater part for him."

Mamma assured her loving daughters that the richest gift money could bestow would not make her so happy as the wise course they had pursued in making her a birthday gift.

Do you, little friends, like Genie and Georgia, sometimes make happy surprises for papa and mamma? It is right to trust such secrets with grandma, or some other good and wise person who will advise you and help you; but aside from this, nothing should be kept from your parents. Much evil has been the result when little boys and girls have kept secrets from parents and guardians. And it most always happens, too, that, when it is too late, these boys and girls are sorry for having done so. They have frequently been heard to say, "Oh! if father and mother had known all, I should have been saved this trouble."



"If I had told them my secrets, and followed their advice, I need not now be so miserable."

To listen to the secret of another, when it is what would make you blush to tell father or mother, is an evil practice too. Those who would "keep themselves pure," as Timothy advises, should listen to no secrets that they would be ashamed to tell their parents.

But however much one may hide from his parents, there is One from whom he can keep nothing secret; for "the eyes of the Lord are in every place, beholding the evil and the good;" and he has said, "There is nothing hid, that shall not be known;" and that he will "bring into judgment every secret thing." So, as we can keep nothing secret from the Lord, let us have no secrets that will cause us to blush if repeated in presence of our purest-minded friends.

M. J. C.

ALL FOR THE LORD.

TWO little eyes to look to God;
 Two little ears to hear his word;
 Two little feet to walk his ways;
 Hands to serve him all my days;
 One little tongue to speak his truth;
 One little heart for him now in my youth;—
 Take them, Jesus, let them be
 Always willing, true to thee.

Letter Budget.

CORA L. LEWIS sends a letter from Alexandria Co., Va. She says: "Since I wrote my last letter, we have moved to within about five miles of Washington, D. C. When I wrote last, I was thirteen years old; now I am fifteen. We did not have any Sabbath-school but a family school until we came here, but now we have a school of about thirty or thirty-five members. We attend every Sabbath when the weather is good. I study in Book No. 3. I like my teacher very well. I am glad we are where we can attend Sabbath-school and meetings. I like to read the nice pieces in the INSTRUCTOR. We live about half a mile from day school, where I went until it got so muddy we could not go. My sister teaches at home now. I have been keeping the Sabbath with my father and mother about ten years. From where we live we can see the Capital of the United States, the Washington monument, and the Potomac River. I am glad we are so near the city. I have been in the President's house, but I have never seen the President. I have been way up in the top of the Capitol building. I think it is so pretty there. I hope you will pray for me, that I may be saved when Jesus comes."

ALICE M. HOUSLOR, of Cameron Co., Pa., writes: "I have often thought I would write to the Budget. For many years I have been parted from my mother, have not lived with her since I was fifteen months old, till I came to live with her last April. I am now fourteen years old. I believed the Methodist faith until I came here; but now I have found the truth, and want to keep it, God helping me. I hope all the other boys and girls will too. I am trying to lead others in the right way. I believe the Lord brought me here, where I might learn his truth. There are only six members in our Sabbath-school. Ma is a Sabbath-keeper, but pa is not."

The next letter is from Grundy Co., Mo., and reads: "I am a little girl ten years old. My name is ENO BOWLES. I have no sister. I have one brother, but he is married, and lives on a farm. We live in town. I keep the Sabbath, and go to Sabbath-school regularly. I study in Book No. 3. Mamma gave me an old hen and nine little chickens. I hope to earn some money with them, and then I am going to give some of it to the missions. I take the INSTRUCTOR, and like it much. I love to read the letters. I am trying to be a good girl, and hope to be saved."

ELEANORE and LOUISA KINDIG, aged ten and eight years, write as follows from Chicago: "We read the INSTRUCTOR every week, especially the letters. Our mamma goes with us to Sabbath-school every week. We study in Book No. 3. We did some missionary work before Christmas. We made some ironing holders, and crocheted some dollies' sacks and caps, and then we went around and sold them, and in this way we made \$3.35 for the African Mission. We are trying to be good girls, so we can meet you all in the new earth."

The next letter was written at the Greeley, Colorado, camp-meeting, last fall, by WILLIAM BARRENSHEEN. He says: "I am twelve years old. I go to the Sabbath-school which is held at our camp-meeting. We all enjoy the meeting. There is a large crowd of interested people out every night. I live in Arapahoe Co. I have a brother ten years of age, and we both study in Book No. 4. We are all trying to obey the commandments, so we may have a home in the new earth."

THE YOUTH'S INSTRUCTOR

IS PUBLISHED WEEKLY BY THE

S. D. A. PUBLISHING ASSOCIATION,
 Battle Creek, Mich.

Mrs. M. J. CHAPMAN,

Miss WINNIE E. LOUGHBOROUGH,

EDITORS.

The INSTRUCTOR is an illustrated, four-page sheet, especially adapted to the use of Sabbath-schools. Terms always in advance.

Single copy, 75 cts. a year.
 5 copies to one address, 60 cts. each.
 10 or more copies to one address, 50 cts. each.

Address,

YOUTH'S INSTRUCTOR,

BATTLE CREEK, MICH.,

Or, PACIFIC PRESS, Oakland, California.