

YOUTH'S INSTRUCTOR.

"KEEP MY COMMANDMENTS AND LIVE: AND MY LAW AS THE APPLE OF THINE EYE."—PROV. VII, 2.

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SABBATH MORNING HYMN.

IN every thing my eyes behold,
I view, with awe, my Maker's hand;
Creation's works his might unfold,
In every form, in every land.

Thy boundless power, O let me know,
That I may feel how weak my frame;
Thy love and mercy to me show,
That I may here adore thy name.

To be acquitted at thy throne,
Is all I ask or would desire,
The thought that I may be thine own,
Lights up my soul with hallow'd fire.

Now, Lord, forgive me for the past;
This morn my covenant renew,
And give me strength while life shall last,
To still the narrow way pursue.

That when I reach that blissful shore,
Where sorrows cease, and Satan's wiles,
I may recount thy mercies o'er,
And bask forever in thy smiles.

A. R. SMITH.

A Remarkable Friendship.

THERE was a good reason for the friendship of David and Jonathan. See 1 Sam. xx. Jonathan knew that God was with him; and as he himself loved and worshiped God, their piety made them one. There was something in both worth loving. Many friendships are not so, and therefore cannot last. Remember this. Never choose a friend till you are quite sure that he deserves to be loved. Do not, any one of you, be what Solomon calls "a companion of fools;" else your friendship will be sure to do you mischief, and come to a painful end.

But was it not wonderful that these two young men should be such friends? What was Jonathan? A king's son. Yes, he was the prince; and, excepting his father, the greatest in the land. And what was David? A shepherd. Why, most princes would have scorned even to look upon the humble son of Jesse, much more to take him as a dear companion. But Jonathan's was a truly noble spirit. He did not think of the difference between his father's palace and the sheep-cotes of Bethlehem. It was the soul that he regarded, nothing else. Do you remember the way in which Jonathan first showed his affection? 1 Sam. xviii, 4. And what could David give in

return? Did Jonathan want anything? No; he only asked to be repaid with love. Real friendship always feels so. It does not care for the outside, the shape of the face, the coat on the back, the money in the pocket; it thinks only of what is within—the mind, the heart. To love another for what you can get is not real friendship, but a base pretence. Every true-hearted person, old or young, will be ready to say, "Love me for myself, or not at all."

But by-and-by there came another reason that made this friendship more wonderful and beautiful still. Do you know what it was? The prince found out something about the young shepherd of Bethlehem—a promise which God had made him: what was it? That he was to be a king. Yes; Jonathan could not know this at first, though David did. How had the promise been given? Before long, however, it must have become known. And then if Jonathan had not been very noble-minded indeed, he would surely have cast David off, or become cool towards him. For you know the son of the king must have expected to succeed his father. Jonathan had been set aside by God's choice of David. I should think he could not help being disappointed; and yet there is no anger, no unkindness, no loss of love to his friend. You will feel what a hard trial this must have been. I have known young people who seemed most attached to each other, quarrel and part as soon as they became rivals; that is, when both tried for something, (as favor, wealth, or honor,) which only one could have. Have you not seen this at school? John and Thomas were the best of friends—always together—till both began to try for the arithmetic prize; but then how strangely their love broke down! they scarcely speak to one another now. How much more likely would separation be when the prize was a throne! But Jonathan does not seem to have thought of rivalry at all. Could you have been like him? Could you have said, "I know my friend is better, greater than myself; yet I love him the more for that. He will gain what I shall lose, yet I will not envy him. It is God's doing, and I will submit, not only dutifully, but most gladly. And when he is seated on the throne which once I learned to expect, I will not grudge him the honor, but will be the first in all the land to serve and obey him?" It was only the grace of that God who chose David, that could create such a spirit in Jonathan; and be sure the same grace can take selfishness out of our hearts too, and make us to

possess the "charity that envieth not; the charity that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."—*Selected.*

The Barren Fig-tree.

"MOTHER, I'm almost discouraged about my peach tree. I've taken more pains with it than I have with all my roses and carnations and tulips, and yet they all grow, and there is nothing but leaves on my peach tree;" and Lewis leaned upon his little garden hoe, and, as he brushed the damp hair from his forehead, he fixed his eyes once more upon the fruitless branches which cast their shadow upon the flowering shrubs that grew beneath.

"What have you done to your tree, Lewis, to make it grow?" kindly inquired his mother.

"Done, mother!—I have watered it, and dug around it, and bent away the branches of that large apple tree, so that the sun could shine upon it all day: and now I have spent the whole afternoon in hoeing around it, when, if it had only grown, I should have got my Sabbath lesson. O, dear! I've a great mind to cut it down."

"No, Lewis—let it be. Now put your hoe away, and let us go in. You have but a short time to prepare your Sabbath lesson—and"—

"Mother, I don't care about my lesson. It seems to me the Sabbath comes so often!" and Lewis petulantly laid aside his garden tools, and followed his mother into the house. Had he seen the tear that dimmed her loving blue eye, and stole silently down her cheek, he would have been sorry he had spoken so lightly of the day dearer to her than all others.

It was evening and all around was hushed to quietness. Lewis sat by the window, watching the fluctuating shadows in his little garden. At length, his father entered. He had patiently listened to Lewis' complaint of his unfruitful tree, and now he spread upon the table a large picture.

"Here, my son is something for you."

"O, how beautiful!" eagerly exclaimed Lewis.

"There is a tree all covered with leaves and blossoms, and there is a man cutting down a poor barren tree just like my peach tree. Well, that will have to go next week, for I won't have it spoiling the looks of my garden any longer. Father, what is this picture?"

"Lewis, a great many years ago, in the eastern country, was a fertile and beautiful garden. The soil was rich, the sun shone clear, and the trees were covered with glossy green leaves. At the earliest dawn of morning, and as the dusky night came on, the watchful gardener watered each plant and every tree. He never wearied, and most abundantly was his toil rewarded. But there was one tree upon which no fruit ever grew. The bright sun of summer lay smiling upon its branches all the day long; the gentle rain moistened its roots—and the dew of evening descended

upon it. Vain were sun, and shower, and evening dew. Untiringly did the gardener cultivate the unyielding tree. Vain were his labors. His eye rested upon its leafy verdure; and the joyous birds built their nests, and warbled their songs among its shady branches; but his heart wearied that such promise should never be realized. For three successive years, at the end of each summer season, the owner had come from a distance, and disappointment had succeeded his expectation with regard to the yet barren tree. Again he came; and now he said to the gardener; 'Behold these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?' And the gardener answered; 'Let it alohe this year also, till I shall dig about it; and if it bear fruit—well; and if not, then after that thou shalt cut it down.'"

The father of Lewis paused. For a moment, the eyes of his boy were earnestly fixed on the barren tree: then he said; "Father, I shan't cut down my peach tree this summer."

"My son, there is a deeper meaning in the story I have told you, than you have yet learned. The garden represents the world. Our Father in heaven is its owner. You are one of his plants. You have been nourished and watched. A mother's tears and anxieties—a father's prayers and hopes—have been added to the sun of heaven and the dew of grace. Lo these ten years has your Maker come seeking fruit. What has he found? Have you been an obedient, dutiful child? Have you loved the Sabbath? Have you sought more than all things else to please Jesus? My son, think of this evening's lesson. Never, never forget the barren fig-tree. Bring forth fruit here, and hereafter you shall be like a tree planted by the rivers of water in the garden above. The glory of God will shine there, and the Lamb lighten for ever the fadeless trees of the garden of heaven."—*Sabbath School Visitor.*

Elijah's Comforter.

"As he lay and slept under a juniper tree, behold then an angel touched him, and said unto him, Arise and eat." 1 Kings xix, 5.

ELIJAH caused the false prophets to be slain, and by prayer obtained rain from heaven. The impious queen Jezebel, being told of this victory over the worshippers of Baal, sent a message to Elijah, threatening him with the same fate as had befallen them. The holy man, frightened at her menaces, immediately fled. Alas! how weak and wavering is human nature: he who had just shown so much courage was now suddenly seized with fear, thus proving that sometimes immediately after the bravest actions our feebleness is most manifest.

The prophet fled to the desert, and at last, worn out with fatigue, prayed God that he might die. Whilst in this state he laid himself down under a juniper tree and slept, and was awakened by an angel, who bade him arise and eat. When he

awoke he saw a cake baked on the coals, and a bottle, or pitcher, of water at his head, of which he ate and drank, and again laid himself down to rest.

The angel of the Lord came a second time, and touched him, bidding him, as before, to "Arise and eat," because he had still a long way to go. Elijah obeyed, and thus refreshed and fortified continued his journey, which lasted forty days and forty nights, until he came to Horeb, the mount of God. Here the Lord appeared to him, and commanded him to go to Damascus, and anoint Hazael king of Syria, and Jehu king of Israel.

The Scripture says that Elijah "went in the strength of that meat forty days and forty nights;" from which we may infer that he was miraculously sustained the whole of that time without any other nourishment. As he was supplied with earthly food, so are we with heavenly; namely, the word of God as revealed to us by Jesus Christ; and that this blessed sustenance may never fail us should be our most earnest prayer. It never will fail us if we receive it with a humble mind, and a fervent desire to profit by its blessings.—*Scripture History.*

God's Goodness.

How good God is! When we are awake and when we are asleep, God is always doing us good. He sends the warm sun and the cool breeze, so that we may be in health; and he makes the earth dark and quiet at night, so that we may sleep and be at rest. He ripens for us the fruit on the tree, and the corn in the field; and he makes the silent dew fall in the night that the grass and the herb may grow for our use. When we are weak he makes us strong; when we are sick he makes us well. He is not only our Maker, but our Father, and is always thinking of us as his children. If we love and obey him, we shall have a blessed and happy home with him in heaven. And God has given us the Bible, that we may know his will, so that when this life is over we may serve him forever in his kingdom. Oh, let us learn to love God, for how good God is!

God the Father of the Young.

"My Father, thou art the guide of my youth." The discovery of God as a father is the turning point in religion. Suppose we should ascertain that some individual whom we had conceived to be a mere stranger, was really a long-lost parent, how would the indifference of the heart melt into love! And when the soul makes a similar discovery in regard to God, the frost of indifference dissolves, and the heart surrenders itself at once, and altogether to his service.

One is your Father which is in heaven. To believe this truth, as explained and illustrated by the gospel; to value it, and act upon it, is genuine religion.

God, my reconciled father in Christ! Then I

must love and trust, and cheerfully and constantly serve him.

God our Father in heaven! Then I must mingle reverence with affection, and tremble at his displeasure, even when I repose upon his love!

Is God only my Father? Then I must oppose no authority to his. I must admit none to wield his sceptre, or to occupy his throne.

Come then, thou who art the father of our spirits, come and dwell in us, and rule over us. Wash us in the blood of atonement, justify us through Christ our righteousness, sanctify us by the spirit of truth, and give us at once the adoption and the disposition of sons, the delightful portion of those who are admitted to be heirs of God and joint-heirs with Christ.—*Selected.*

The Two Voices.

I KNEW a dear child who, at an early age loved to hear about the silent voices. His dark eye would sparkle with intense delight when I asked him what voice he heard in his heart.

I had told him that when disposed to do any thing wrong, if he would stop, and listen and think, he would always hear something that would say in his heart that he must not do it; and that was his conscience, which was God's voice, and which he must always be sure to obey, wherever he might be. And when he heard another voice, tempting him to do wrong, and urging him to disobey, it was the wicked spirit, and he must not listen for a moment. I was truly gratified with the influence which a knowledge of conscience seemed to have over him, and could not but rejoice that such voices were given to us, that we may ever know the right way.

I was very busy one afternoon, and had not seen the children for some time, but thought that they were still in the yard at their play, as they had never left it without permission. Very soon Willie made his appearance, looking as if he had something of great interest to tell me. I called him, and he instantly began: "Mother, I ran away this afternoon, and never stopped to ask my conscience. I did not think of it till I got almost there, and then I heard it say, 'You have done wrong; you must not go from home without asking and getting leave;' and mother I turned right about, and minded the voice, and came home as soon as I could." I kissed his dear cheek, and commended his returning, with tears of joy that God's voice had been heard amid strong temptation, and been obeyed by my little child.—*Selected.*

GIRDLE.—THE Bible is the truth, and it is the girdle with which the young soldier of Jesus Christ is girt. Eph. vi, 14. The girdles which officers and generals wear are beautiful and costly, and also of skillful workmanship. How unspeakably beautiful and costly is the precious and divine material of this girdle of eternal truth!

Soldiers and racers find the benefit of girdles. Oh, how unspeakably great is the benefit this girdle affords to those who are Christ's soldiers, and who run the Christian race.

YOUTH'S INSTRUCTOR.

EDITED BY MISS ANNA WHITE.

ROCHESTER, JUNE, 1854.

MAN'S FALL AND REDEMPTION.

WHEN Adam and Eve were placed in the beautiful garden of Eden, the Lord God commanded them, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."

Through the subtilty of the Serpent, Eve was persuaded to eat of the forbidden fruit. "She gave also unto her husband with her, and he did eat." Then "sin entered into the world and death by sin."

The Lord sent them forth from the garden, and lest they should put forth their hand and eat of the tree of life and live forever, "he placed at the east of the garden cherubim and a flaming sword to keep the way of the tree of life."

The children of our first parents were sinful. Though some of them walked with God and offered acceptable sacrifice to him, in others sin could be seen in its most hateful forms. Thus it has been ever since. The world has always been blest with a few of the good, enough to save it from utter destruction till now; but the mass of mankind have gone on adding actual transgression to our first parents' sin. And the sentence "dust thou art and unto dust shalt thou return" has passed upon all men, for all have sinned.

While man was in this state of darkness and death, the Son of God, the beloved of the Father, came into the world and "gave himself a ransom for all." He died upon the cross to redeem us with his precious blood. He arose from the tomb; hence "life and immortality is brought to light." Now they that repent of their sins and believe in Jesus may have eternal life at his appearing.

This earth which has been so long under the curse will be restored to more than its former beauty and glory. In it there will be nothing to hurt or destroy. Sin with its bitter effects will be done away; for Satan and sinners will be destroyed from off the earth forever. The tree of life will not then be guarded by a flaming sword, for the redeemed shall have a right to its immortal

fruit, and shall pluck with joy its healing leaves.

The glorious City of the New Earth is described in the last chapters of Revelation. "The throne of God and of the Lamb shall be in it; and his servants shall serve him; and his name shall be written in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light. And they shall reign forever and ever." O sinful man, to be thus honored and exalted! O love and pity infinite, to form such a plan for man's redemption! "Thanks be unto God for his unspeakable gift."

THE LAST TIME.

"LITTLE children, it is the last time: and as ye have heard that antichrist shall come, even now there are many antichrists; whereby we know that it is the last time." 1 John ii, 18. The Apostle here speaks of a time when there shall be many antichrists; he calls it the last time, or the last days; and he brings it up as proof that it is the last time, because there are many antichrists: when there shall be many antichrists, we may know that it is the last time. There are many passages harmonizing with this, but we will refer to only a few. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. ii, 1. "For there shall arise false christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they would deceive the very elect." Matt. xxiv, 24. These things were to take place in the last days. Paul says to Timothy that at this time perilous times should come; for men should be lovers of their own selves, proud, blasphemers, &c.; and Peter says that scoffers shall come in the last days, walking after their own lusts. Thus we have some of the signs of the last days. These constitute only one class of those signs by which we may know that we are living near the end of the world. There are many others given; yet John says that we know that it is the last time by the false christs, or antichrists; that is, this sign alone is enough, even if there were no others given, to convince us that we are in the last days.

Now is this sign fulfilled? Are there many antichrists, or false prophets at the present day? Yes; we find them all over the land. We mean

especially the mediums of spirit rappings. Of these there are great numbers. It is said that there are already upwards of one million and three hundred thousand; and they are daily increasing.

Antichrist is one that denies Christ, or opposes the doctrines of christianity; now these mediums and believers in spirit teachings do this openly. They teach that the soul is immortal; a doctrine which is not taught in the Bible; and they positively deny the divinity of Christ. So they answer exactly the description given by Peter, when he says that they "shall bring in damnable heresies, even *denying* the Lord that bought them."

False prophets! they do great signs and wonders as our Lord said they would; and they prophecy peace and safety, when swift destruction is coming upon the earth. People are all looking for some great event to take place; and they take those very prophecies which show that the end of the world is just upon us, and try to make them prove that we are going to have a temporal millennium, a thousand years yet of peace and happiness. This accords better with their natural desires, and they love to have it so. They do not like to have it that evil and trouble is in the future; so they shut their eyes to the truth, and believe that there is a good time coming. As the waters of the flood destroyed the wicked in the days of Noah, so these will not awake till swift destruction comes upon them and sweeps them all away.

Yes, my dear young brethren and sisters, we are living in the last days. The wicked may scoff at us for believing so; but if they do, it only makes us so much the more sure that we are right; for, though they do not perhaps know it they are fulfilling the prophecy which says, "There shall come in the last days, scoffers, walking after their own lusts." Then since we are living in these last days, we ought often to ask ourselves how we may be prepared for the great events before us, and how we may be saved when Jesus comes. It is by heeding the teachings of the Saviour, keeping separate from the world, fearing God and keeping all his commandments. In no other way can we enter into eternal life.

U. S.

A SINGLE HEART.—Let me seek to attain a single, simple heart, and never speak to God, or man without desiring the end I profess. Let me beware of formality in discharging religious duties. Let prayer, conversation, all flow from the heart. Let me first feel the force of truth myself,

and then impress it on others. Let me feel the force of every truth and argument with which I am conversant.

A Story about Joseph.

BY B. SPAULDING.

CHILDREN, I will tell you a story about Joseph. He was the son of Jacob, who had twelve sons; but he loved Joseph more than all the rest, and there was a good reason for it, as we will see by and by. He gave Joseph a coat of many colors, a fine proof of his love. But when his brethren saw that their father loved Joseph more than all the rest of them, they hated him and could not speak peaceably to him. O what a bad feeling envy is!

Joseph dreamed that he and his brethren were binding sheaves, and his sheaf arose and stood upright; their sheaves bowed to his sheaf. He dreamed again that the sun and moon and eleven stars made obeisance to him. Jacob said that it meant that his father and mother and brethren should bow down to him.

Jacob sent ten of his sons to Dothan, to keep sheep, for they were shepherds. One day he told Joseph to prepare himself and go and see how his brethren prospered and bring him word. He obeyed and when his brethren saw him coming, they said, "Behold the dreamer cometh. Let us kill him and then we will see what will become of his dreams." But Reuben said, "let us not kill him, but let us cast him into a deep pit;" for he wanted to get him out of their hands. So they caught him, stripped his coat from him and put him into a pit; and then sat down to eat. At that moment there came along a company of Ishmaelites, and they lifted up Joseph from the pit and sold him to them for twenty pieces of silver, and they carried him down to Egypt and sold him to Potiphar, an officer of Pharaoh. Then Joseph's brethren took the coat of many colors and killed a kid of the goats and dipped the coat in the blood and brought it to their father, saying, "this have we found. Is not this Joseph's coat?" and Jacob knew it, and he said, "this is Joseph's coat. Some evil beast hath devoured him;" and he mourned for Joseph many days. And though all his sons and daughters tried to comfort him he refused to be comforted; and said, "I will go down to the grave to my son mourning."

As for Joseph he was in the house of Potiphar his master and he was a faithful servant. He did every thing just right. Whatever he did prospered. His master saw that he was faithful, and put all his concerns into his hands. At length he was accused by his mistress of a crime he was not guilty of, and his master cast him into prison. But though he was accused and forsaken of men, yet the Lord did not forsake him, but gave him favor in the sight of the jailor and he made him overseer of the prisoners.

Pharaoh dreamed dreams which troubled him. He heard of Joseph, that he could interpret

dreams and he sent for him. The king told his dreams and Joseph interpreted them, telling him there would be seven years of plenty, when the earth would bring forth by handfuls, then there would be seven years of famine, when nothing would grow. Joseph recommended him to build store-houses and lay up grain for the time of famine. Then the king made Joseph ruler over all the land of Egypt. He built store-houses and laid up all the grain that could be spared, until the quantity was so great that they could not count it.

The seven years of plenty passed and the seven years of famine began. It was sore in all the land and extended to Canaan, where Jacob lived. When they had nothing to eat, Jacob sent ten of his sons down to Egypt to buy corn. When they got there, Joseph was governor and he knew them, though they did not know him. He told them they were spies, and said "they had come to spy out the nakedness of the land." They told him they were true men, and not spies, that they were all the sons of one man, that their father had twelve sons one was dead and the other one was at home with his father. Then said Joseph "if your words prove true, it shall be well with you, but if you come to me with lying words, you are all dead men. Send home and fetch down your brother." And he put them into prison. After three days he sent nine of them home with corn, telling them to bring down their other brother when they came again.

When they had eaten up that corn, Jacob said, "go again and buy us food." They said, "send Benjamin and we will go;" but he did not want Benjamin to go lest mischief should befall him, and his gray hairs be brought down with sorrow to the grave. But soon he consented to have Benjamin go, and again they were on their way to Egypt. When Joseph saw Benjamin he was so affected that he could not refrain from weeping and he caused all the Egyptians to go out, and he wept aloud so that the Egyptians heard him. And he made himself known to his brethren and said, "I am Joseph, your brother, whom ye sold into Egypt; does my father yet live?" and they were afraid when they knew that they were in the presence of that brother whom they had used so cruelly. But he spake kindly to them, saying, "be not angry with yourselves that ye sold me, ye meant it for evil, but God meant it for good; to save many people alive." Then said Pharaoh to Joseph, "Tell your brethren to go to the land of Canaan and take your father and your wives and children, and bring them down to Egypt; for the good of the land is before you." And they did so and Joseph was good to them. This is the story. Now for the instruction to be derived from it.

You see, children, that a parent loves a good child more than he does a bad one. Though he loves them all, yet he loves the good ones best. This is natural. A lovely child will be beloved; and he will be beloved in proportion to his good-

ness. Let me say then, make yourselves lovely by good conduct, and you will be beloved. It is in your own power to be either good or bad.

Again, we learn from this story, that a good boy or girl makes a good man or woman. Joseph was a good boy to his father. His father loved him, and gave him a proof of his love. He was a good servant when he was sold into Egypt, his master entrusted him with all his public affairs; and when he was wickedly cast into prison, he there was good. When he appeared before the king, he gave him good advice. The king saw he was a wise and good man, and he made him governor over Egypt. And when he was in that responsible station, he laid up provision, so that thousands were saved alive from the famine.

Now children, be good when little, and you will grow better as you grow older and larger, until like Joseph you become very good. But if you are cross, disobedient and willful while young, you will grow more and more so, until you will be very bad indeed.

Wilton, N. H.

DEAR YOUNG FRIENDS:—By the grace of God, I am still striving for the kingdom of heaven. I feel like a stranger and pilgrim on the earth; therefore I desire a "better country." I often feel to pray fervently, "Thy kingdom come. Thy will be done in earth as it is done in heaven." But I do not expect to reach the kingdom without a struggle; without a great conflict with the powers of darkness. "We must through much tribulation enter into the kingdom of God."

When I reflect on the boundless love of our dear Redeemer to fallen men; and of his amazing condescension in dying upon the cross that we might live, I desire to follow in his footsteps that I may be found watching and waiting for him at his appearing. For unto them that look for him, shall he appear the second time, without sin unto salvation.

Again, when I consider the thorny path which the Saviour trod, I do not expect ease or worldly comfort in the service of my Master. The prophecy respecting him is "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not. . . . But he was wounded for our transgressions, he was bruised for our iniquities. . . . He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth." All of this came upon him for our sakes.

Now as we read this, let us remember that he has told us "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you." I praise the Lord for the suffering part of religion. For if we suffer with him, we shall reign with him.

Dear reader, I wish to ask you if you have given your heart to the Lord. Are you keeping the commandments of God and the faith of Jesus? Are all of your evil propensities subdued by the spirit of God, and the bitter root of pride destroyed in your heart. Are your affections regulated and set in order by the great Refiner? If not you should make no delay; but make your peace with God. Time is short, and it will soon, very soon be too late to seek a pardon of sins. Our great High Priest will soon leave the heavenly Sanctuary. Then he that is unjust, will be unjust still.

The message of the third angel is now uniting the hearts of God's people and gathering them together, no more to be separated and scattered by the cruel power of Satan.

O then let not the last sound of offered mercy die away upon your ears, and you be left without hope.

A. S. HUTCHINS.

A Story for Children.

CHILDREN, let me tell you a story about little Charley. He was a bright boy about eleven years old; a very good boy when he was good natured, but a bad boy when he was angry. I went out one day with Charley to help him get in some oats. I was talking with him about using profane language, and said, I hoped *he* did not use bad words. He looked down rather sad, then looking up he said, "There is no use in telling a lie about it, I do sometimes when I get angry." "I am very sorry," said I, "but I don't think I shall hear you use any bad words this afternoon. Would you swear before your father?" "O no," said Charley, "I should not dare to." "Well, how dare you swear before God who is as good as your father, yea, much better?"

We went to work, got one load and Charley went home with it; and on his way back he came across a boy of his own age and brought him into the field and introduced him to me, by saying, "This boy's name is Henry, and he swears sometimes." "I am very sorry to hear it, said I, but I don't believe I shall hear him swear this afternoon." Well, the two boys were at work, together, away from me. At length, coming to me, Charley said that Henry had been using bad words. "I am very sorry," said I, "it was because he was with you. He knows you use bad words. Had he been with me, he would not have used such words." By and by Charley's horse did not work to suit him, and he got angry and let out some of his oaths. "What, what," said I, "what is that you said, Charley?" The little boy looked down ashamed because he did not mean to swear before me.

This boy Charley was in the habit of getting angry. One day in the house, his sister older than he, touched him in a way that displeased him. He struck her three or four times and she fled from before him, and he followed her and with his foot kicked her several times, and pulled

her hair. This was done before me and his mother. O how grieved that mother was to see her little Charley so angry. I hope none of you, my little children, will ever give your mother so much pain.

R. S.

Nelson, N. H.

From Harriet E. Lothrop.

DEAR YOUNG FRIENDS:—I wish to tell you something of what the Lord has done for me, though unworthy. When I was about ten years old I felt the need of a Saviour. I felt that I was a sinner in his sight, and without pardon through his blood, I could not be saved. I tried to give my heart to him, and I found him precious. I was willing to bear the scoffs and frowns of a wicked world, if I could have communion with my blessed Jesus. I was young and there were many things to draw my mind away from the Saviour, yet I tried to live to him with all my heart. I tried to watch my conversation and every act, lest I should do something that would displease my heavenly Father. Thus I tried to live for a while, but as the enemy has great power, I began by degrees to give up to him, and lost the power of watching and praying as I had done. I became more and more like the world, laid down my cross, and was left to the buffetings of Satan. I tried to be like those who did not love God. I associated with them and partook of their spirit. Though I had so far wandered from God, I could not forget what he had done for me. With every pleasure there was a sting and I feared the Saviour would come while I was unprepared.

About this time I heard something of the third angel's message. At first I thought it was of no importance and did not try to inform myself about it; but the Spirit of the Lord sent conviction to my mind. I knew if we were having the third angel's message the coming of the Lord was nigh, and it troubled me. At this time one of God's servants came to give us the message. I had not been in a meeting of the like before and while I heard the truth of God clearly presented, I could not keep from weeping. I heard a number of lectures on the subject, and I became fully convinced that the seventh day is the Sabbath. Then arose the cross of keeping it; but I knew if I would enter into life I must keep all of the commandments. My parents began to keep the Sabbath, and I with my brothers and sisters was willing to keep it with them. I praise God for what he has done for us. I praise the name of the Lord that he gave me a heart to receive his truth and give up the pleasures and company of the world. O that grace may subdue the power of sin in my heart that I may reflect the image of the blessed Jesus.

My dear friends, while we live in this important moment of time let us *strive* to die to this world and to sin, that we may serve God fully in all we do. We must watch and pray much, and take to ourselves the whole armor, that we may

be able to quench all the fiery darts of the enemy. Let us be faithful and endure all our trials well, that we may have a rich reward, a crown of life that fadeth not away. Then we shall be free from the power of the enemy and be forever with our blessed Jesus, at home.

"Though trials and grief await us here,
The conflict will shortly be o'er,
This glorious hope our hearts doth cheer,
We know that our Saviour will soon appear,
And then we shall grieve no more."

Vergennes, Vt.

HARRIET E. LOTHROP.

Coming to Jesus.

DEAR CHILDREN, come to Christ—come to him now. Why will you not come?

Perhaps one says, "I must prepare to come." But this is wrong. Jesus does not tell you to prepare to come. He just says, "Come." What preparation can you make? The only preparation that is needed is just to feel how much you need Christ.

Perhaps one may say, "I must make myself better before I come." This is also wrong. You cannot make yourself better, even if you were to try. And if you could make yourself better, there would be no use in coming to Christ then. It would be as if a man would cure himself of a disease, and then apply to the physician when he is better.

Perhaps says one, "I must be sure that Jesus will receive me." He tells you that he will receive you. He says, "Come unto me"—"him that cometh unto me, I will in no wise cast out." "They that seek me early shall find me." Surely you can have no doubt now that Jesus will receive you. He waits to receive you. He bids you come. He holds out to you the hand of love.

Dear children there is no reason why you should not come to Christ. You cannot give me a reason that deserves a name. There are a thousand reasons why you should come to Christ. Yield now, then, and come. Then will you call Christ yours, and Christ will call you his, and you shall be forever happy. Come, then, to Jesus.—*Selected.*

GOOD DESIRES BROUGHT TO GOOD EFFECT.

OUR prayer should be that when God has put good desires into our hearts we may not stop there, but bring forth good deeds.

When a farmer has ploughed his fields—cast in his seed-corn—harrowed and rolled the ground—he does not say at once, "I have got a capital harvest." No, there is the seed sown, but he looks to see it come up; first the little blade, then the full ear, then the ripe grain. That is his harvest, and if the good seed he had sown never came up, all his pains would be lost, and his ploughing and sowing would do him no good.

So it is of no use to think good thoughts and stop here! No, your words, your behaviour, all must be good, or there will be sowing and no harvest.

Only remember that you need God's continual help. Good thoughts, good words, and good deeds, all come through the Holy Spirit's influence.

I MAY FORGIVE, BUT CANNOT FORGET.

THEN, if that is your spirit, you do not really forgive at all. The Christian is taught to forgive, as his heavenly Father has forgiven him. And how is that? Why, of those whom God pardons, he says, "Their sins and their iniquities will I remember no more." Heb. viii, 12. "He casts all their sins behind his back." Isa. xxxviii, 17; "and into the depths of the sea." Micah, vii, 19. Oh! if we would be perfect even as our Father which is in heaven is perfect, surely we must learn a different way of forgiving injuries, and offences than will consist with bearing them in mind, so as to prevent future cordiality and confidence, and having them ready for upbraiding on occasions of any future misunderstandings. No, no, learn to "forget and forgive." "Let bygones be bygones;" "the best memory is that which forgets nothing but injuries;" "write injuries in the dust, and kindnesses in marble;" and when you pray that God would write all his law upon your heart, pray too, that he would blot out every resentful record against your fellow-men.—*Selected.*

Counsels for the Young.

FIGHT hard against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life.

"He that revenges knows no rest;
The meek possess a peaceful breast."

If you have an enemy, act kindly towards him and make him your friend. You may not win him over at once but try again. Let one kindness be followed by another, till you have accomplished your end. By little and little, great things are completed.

"Water falling day by day,
Wears the hardest rock away."

Good advice from parents is of great use to children, and always beneficial.

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