

# YOUTH'S INSTRUCTOR.

"I LOVE THEM THAT LOVE ME: AND THOSE THAT SEEK ME EARLY SHALL FIND ME." PROV. VIII, 17.

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For the Instructor.

## COME TO THE FOUNT OF LIFE.

*Written in an Album,*

COME to the fount of life,  
Come; for it floweth free:  
Come to a Saviour's arms,  
Who kindly welcomes thee.  
Who kindly welcomes thee.  
Come; for the angel throng  
Wait with their harps of gold  
To fill high heaven with song,  
When a wanderer seeks the fold.

Come; for the gloomy course  
Of the earth is almost run,  
And the work of mercy soon  
Will be for ever done.  
Come, while a little space  
Is left us yet to flee  
The Tempter's fatal snares,  
And the sinner's destiny.

The holy realms above  
Which the righteous soon shall see,  
The crystal stream of love,  
And life's unfading tree;  
Pleasures of heavenly birth,  
And joys that ne'er decay,  
Invite us hence from earth  
To the realms of endless day.

The weary there shall rest,  
The toils of life be o'er;  
Ages will roll away,  
But sorrow come no more.  
Each hope that has cheered the saint,  
Through darkness, toil and strife,  
Shall then be all fulfilled  
In the joys of eternal life.

Free is the rich reward:  
Free is the welcome given,  
If we will but seek the Lord,  
And walk in the way to heaven.  
The Spirit and bride say, Come;  
And whoso will may share  
The saints' eternal home,  
And the fadeless glories there.

Then to the fount of life  
Come, for it floweth free;  
Come to a Saviour's arms  
Who kindly welcomes thee.  
Come, and the angel throng  
Will joy with united breath,  
That another soul has turned  
From the way that leads to death.

U. S.

## RUTH.

For the Instructor.

"AND Orpah kissed her mother-in-law, but Ruth clave unto her." Ruth i, 14.

Naomi was the mother-in-law of both Ruth and Orpah, and they were all widows. You will see by reading the first verse of the chapter, that there was a famine in the land of Israel, and that a man of Bethlehem-Judah, (the

husband of Naomi) went to live in the country of Moab with his wife and his two sons.

Peruse the book and you will see the name of Naomi's husband was Elimelech, and her sons' names were Mahlon and Chilion. It seems that this family remained in the country of Moab about ten years, and that the two sons, Mahlon and Chilion, married wives, and the name of one was Orpah and the other Ruth.

During their stay among the Moabites, Elimelech the father, and Mahlon and Chilion the sons, died, and thus left Naomi as it were among strangers—among people who worshiped idols. So the lonely widow Naomi did not feel at home among the Moabites, and now especially that her sons were both dead. And when she heard that plenty instead of famine had visited the land of Israel, she arose to return, and her daughters-in-law, who were daughters of the Moabites, went with her, probably to accompany her a little piece and then return.

When they had gone a little way with Naomi, she dismissed them bidding them farewell, and told them to return to their parents, and with good wishes and prayers would have freed them from all obligations to herself. Then she embraced them and they lifted up their voices and wept. (We may safely conclude that they wept long and loud, for it was customary in those days to give full vent to sorrow in loud lamentations and bitter cries, when death or other calamities took place; now it is customary to stifle these feelings which I think is wrong. It certainly is proper when death visits our abodes to weep and mourn. The children of Jacob mourned for the death of their father, and good men made great lamentation at the burial of Stephen. We may mourn, but mourn as those who have hope, if hope we have.) But I am away from the subject. Those three all wept together—Naomi to think how she went away with her husband and sons, and now she returns a widow, and bids farewell to widowed daughters; and Orpah and Ruth mourn the loss of nearest friends, and now to part with one who had showed them much kindness, all their wounds were opened afresh.

But Naomi had no time to lose; she loved the God of Israel; she had long been banished from religious privileges; her heart longed to worship in the temple of the Lord; she had been detained too long in a heathen land, and she said, "Turn again my daughters," and expressed her desire for them to return.

Orpah readily obeys her mother-in-law. She

had no desire for God or his people; she returned to her own people, and probably to her idols; but Ruth had a different spirit. No doubt she had profited by the example, conversation and prayers of Naomi, and had learned by experience that God alone is God; he alone is good; he alone is to be feared, and worshiped.

Ruth said to Naomi, "Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest I will die, and there will I be buried; the Lord do so to me and more also if I ought but death part me and thee."

Ruth showed uncommon love to her mother-in-law. We may believe that it was the love of God in their hearts which cemented their undying friendship. Ruth was greatly blessed as you will see if you read the account in the Bible.

JOSEPH CLARKE.

#### THE NEW FOUNDLAND FISHERMEN.

I AM going, dear children, to tell you something that I witnessed with my own eyes. Several years ago, I made a very long voyage in a large ship. It is not necessary to tell you what places I visited, but one of them, which I shall not easily forget, was the town of St. John's, in Newfoundland.

There are two things which I dare say you have often seen, which generally come from this place: the great Newfoundland dogs, and dried codfish, which is usually called "salt fish." I am not now going to write about the dogs, though I could tell you many things respecting them—such proofs of their faithful attachment to their masters, their patience, industry, and obedience, as would make many children ashamed to hear how much a poor dog might teach them in the way of example; and would also, I hope, convince them how very wicked it is to treat with cruelty an animal so valuable as the dog, or indeed any animal that God has seen good to create. What a shocking character is a cruel child!

I am not going either to write about the codfish now, except to tell you that they are caught in immense numbers at the place which I have mentioned, on what are called the banks of Newfoundland. Those banks are great heaps of sand, deep under the sea; some of them a good way off from the shore, others quite close to it.

During the fishing season, numbers of boats go out from the harbor of St. John's, on every fine day to take the cod. Each of these boats has a little mast, a sail of reddish brown canvass, and usually two fishermen in it. They are very bold, hardy men, who get their living entirely by this employment; for Newfoundland is such an extremely barren place that there is not pasture even for a flock of sheep, in any part that I saw. A short, coarse moss covers the hard rocks; and if a person manages to raise a few herbs, after

being at great trouble and expense in making a small garden, it is quite a wonder.

Of course, the inhabitants must get all their fresh meat, butter, and chief supply of vegetables, from other places. There is an island very near, called Prince Edward's Island, which is beautifully fertile, producing these things in plenty; so the people of Newfoundland get what they want from it, and give themselves principally to the business of catching, salting, and drying the fine codfish, which they send to Europe, and to all parts of the world almost, in abundance.

It was a very interesting and beautiful sight, as the ship approached St. John's. The harbor of St. John's, in Newfoundland, is a very noble one, but the opening is so extremely narrow, that the greatest caution is necessary in entering it; for there are steep rocks on both sides, and if a ship missed the middle of the passage, it would strike upon the rocks, which would break the wooden bottom or keel of the ship, and let the water in to destroy the vessel, and drown the passengers. You may be sure there is good care taken to have a steady man to steer the ship; and when it is a large one, there is very great anxiety indeed in getting into the harbor of St. John's.

I must remind you too, that a ship at sea is not like a carriage on land, which may be stopped at pleasure. When the sails are spread, and the wind is blowing fresh, the ship will go on in spite of all that man can do. I have told you all this that you may the better understand what follows. Our ship was going into that harbor, for which we had been looking a good while, and when we saw it, like a narrow slit in the high, dark rocks at a distance, the man who steered us began to direct the vessel that way by means of the rudder. I looked about me with a great deal of pleasure, for I could see hundreds of the boats that I have before described, upon the broad sea, rolling on the tops of the waves, while the fishermen were busily casting their nets out, and drawing them in with great fishes enclosed. They picked out the good ones, and threw the bad back into the water.

I observed then, that an immense number of large, white sea-birds were flying about among the boats, perched on the little masts, and diving into the water every moment. These birds lived on fish; they were watching when the men threw a worthless fish out of their boats, and by suddenly darting after it, they would catch and devour it before it could sink into the depths of the sea.

Oh, my dear children, here was something to remind me very powerfully of our Lord's parable, where he likens the kingdom of heaven to this very thing, the gathering of fishes, good and bad, in a net, and throwing the bad away. It was very striking to see how the birds of prey instantly seized every fish that was thrown out

of the boats. And will you be like those fishes; will you, when the great Judge comes, be found evil and unbelieving, so that he will say to you, "Depart from me?" Alas, if it be so, if Christ rejects you, there will be no hiding-place for your guilty heads; the wicked spirits will be watching like those birds, and as soon as the Lord casts you from him, with the Devil you will be burnt up in a fire prepared for him and his angels. Be wise and give yourselves now to the Lord Jesus; for now is the accepted time: now is the day of salvation.

[Charlotte Elizabeth.]

#### HAVE YOU FOUND YOUR SIN?

A MINISTER was preaching one evening from these words, "Be sure your sin will find you out." He said many stirring things about sin finding out those who committed it, and among others this: "If you do not find out your sin, and bring it to Calvary to get it pardoned and washed away through the blood of Jesus, be sure your sin will find you out, and bring you to the Judgment Seat to be condemned and sent away by Jesus into the punishment of hell-fire."

A little girl who had told her mother a lie before she came to meeting, was listening, and she thought, "O that lie! I must either find it and bring it to Calvary, or it will find me at the great day, and cause me to be sent to hell." The child was greatly alarmed. She became very anxious about her soul's salvation. She cared for nothing earthly; her mind was entirely occupied with thoughts of things spiritual and eternal. She was so convicted she could not rest until she went and told the minister all the circumstances. She walked some ways to see him, and the burden of her errand was this, "O what shall I do with my sin?"

He said, "Lay it upon the spotless Lamb of God, and he will take it entirely away. Let us now lay it upon him," said the good man, and he knelt down with the penitent child, and commended her to Jesus, that great Shepherd of the sheep. He spoke to her words whereby she might be saved, and she went home. The next time the minister saw her she came to him with a smiling countenance, and he took her by the hand and said, "Well, have you laid your sin upon the spotless Lamb of God?" "Oh yes," she replied, "and I'll never lay there any more." "Never lay there any more." O how childlike, yet how like the experience of the Lambs of Jesus' fold. She meant that she was determined never to sin again. She would never more tell a falsehood! Her heart was so full of love to Jesus for taking away her sin, that she could not think it possible that she should sin again. And that is the true mark of a Christian, that he resolves to "sin no more."

Dear children, have you laid your sin on Jesus? A sure mark of it will be this: that you

will wish from the bottom of your heart never to have any more to lay upon him. Reader, did you ever tell a falsehood? "Be sure your sin will find you out," and "all liars shall have their part in the lake that burneth with fire and brimstone." There is nothing that makes you so much like the Devil as lying; "for he is a liar, and the father of it." And if you live and die a liar, you will certainly be punished with him. O, how dreadful! to have our place at last with the Devil and his angels! But if you would escape the liar's doom, refrain from the liar's practice. Take lying and every other sin (O search for them all,) and lay them all on Jesus; for unless you do so now, they will find you out at last, and be your tormentors in the day of Judgment.

#### STUDY THE BIBLE.

I NEED not tell you that it is God's word, and therefore worth more than all other books in the world. Commence the more careful study of the Bible with the new year. Read a chapter in the Old Testament, and one in the New every day. In addition to the daily reading of the Bible, each day spend a short time in examining the Lesson for the following Sabbath. Commit as much of it to memory as possible. Talk about it at home. Ask your parents to assist you in getting hold of its true meaning—the doctrines it teaches—the duties it enjoins. Study the Bible to become acquainted with its geography and history, and fill your minds with its charming stories. There is no other history in the world so grand; no stories written by man so beautiful. But study this book chiefly to learn the way of duty and happiness. It is well to understand its history and geography, and to know its pleasing stories, just as it is pleasant to examine the figures on a stained glass window, or the flowers on a lamp-globe of cut glass. But the use of the window and lamp-globe is to give light. So with the Bible, and we must not, while looking at its beauties, forget its uses. Study the Bible, therefore, to learn about God and his love; about Jesus and his death; faith and its blessings; life and its duties; heaven and its glories.

HOW MANY GODS ARE THERE?—A little boy upon asking his mother how many gods there were, was instantly answered by his younger brother, "Why, one, to 'be sure!" "But how do you know that?" inquired the other. "Because," replied the little reasoner, "God fills every place, and so there isn't room for any more."

God pardons great sins, bestows great favors, and so gets great glory.

Malice is the very image of the Devil.

## YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., JANUARY, 1859.

### THE BELOVED DISCIPLE.

I AM going to tell you something about a very good man who lived over eighteen hundred years ago; and who used to live and talk, and eat and drink, with the Saviour much as good people do these things with each other now.

One day as the Lord was walking along the shore of the sea of Galilee, he saw two men in a little fishing-boat with their father, busily engaged in mending their net. The Lord told them to go with him, and so they immediately left their boat and net with their father and followed the Saviour. They showed much love and obedience to the Lord, in so readily leaving their fishing-tackle and father to follow him. One of these men was so kind and affectionate that they called him the "Beloved Disciple." His other name was John. He was the same who wrote the book called the Gospel of John, the three epistles that bear his name, and that wonderful book called Revelation. In this last is an account of a beautiful City, the New Jerusalem, which John saw in a vision, and which will be in the New Earth.

The wicked Jews and Heathens did not like John because he used to tell them they were sinners, and that if they did not believe on Jesus they would be lost. So a very cruel king sent him off to a little Island in the ocean, thinking perhaps he might starve, or that wild beasts would destroy him. But the Lord still took care of him, just as he always takes care of those who obey him. He has promised that 'no evil thing shall befall those who walk uprightly.'

In this dreary Island the Lord showed him many interesting things; how his people would be persecuted and hated, and that millions would be put to death because they chose to obey God rather than wicked men. This has been fulfilled in the most cruel manner by the Catholic Church, which also changed some of the Ten Commandments. He also told John that just about the end of the world his true followers would live more holy, and that they would keep every precept of his Father's Law. This is now being done, so we are very sure these are the last days, and that the Saviour will soon come again in the clouds of heaven. The Lord was very particular to tell him much about the Second Advent. He knew that most of those who professed to be his disciples would be proud, as they now are, and dislike to hear of his return again. So he charged John to write all about the three Angel's Messages, the Mark of the Beast, the Seven last Plagues, and the Wrath of God; all of which you can read in the book of Revelation. But almost the last thing which the Saviour told him was, that a great blessing would be given to those who kept the Ten Commandments. (Read Rev. xxii, 14.) By this we see how the Redeemer prized his Father's Law. While on earth he always kept it, and obeyed his parents; so now you should keep all the Commandments and obey your parents.

We now have seen how the Lord loved John and cared for him, and often sent shining angels from heaven to speak with him. Why was it? Because he was willing to suffer with the Saviour and be his disciple; and he always felt a thousand times better for obeying the Lord. He died a very old man. Once they tried to burn him to death in a large kettle of boiling oil, but God saved him as he did the three Hebrew children in the fiery furnace. (So says history.) But John will soon live again; the resurrection is near; the trumpet's blast will soon be given, and all who love their Master will be made immortal and live for ever.

Little reader, are you trying to overcome?

G. W. A.

For the Instructor.

### INCIDENTS OF MY PAST LIFE. NO. 2.

THE CABIN BOY AND THE SHARK.

My first European voyage from New York to London and back, (referred to in No. 1,) opened new scenes before me, not uncommon to a sea-faring life.

One circumstance occurred on our homeward voyage some eighteen days after departing from Land's End, of England, which I will here relate.

In the morning, (Sunday,) a large shark was following us. A large piece of meat was fastened to a rope and thrown over the stern to tempt him to come up a little nearer, that we might fasten to him with a barbed iron made for such purposes; but no inducement of ours seemed to affect him. He maintained his position where he could grasp whatever fell from either side of the ship. A SHARK is a voracious sea-fish.

On such occasions the old stories about sharks are revived. How they swallow sailors alive, and at other times bite them in two, and swallow them at two mouthfuls, &c. They hear so much about them that they attribute more to their sagacity than what really belongs to them. It is said that sharks have followed vessels on the ocean for many days when there were any sick on board, that they may satiate their voracious appetites on the dead bodies that are cast into the sea. Sailors are generally brave and fearless men; they dare meet their fellows in almost any conflict, and brave the raging storms of the sea; but the idea of being swallowed alive, or even when dead by these voracious creatures, often causes their stout hearts to tremble. Still they are often credulous and superstitious.

Towards the evening of the day referred to, when we had ceased our fruitless labors to draw the shark away from his determined position astern of the ship, I ascended to the main-top-gallant mast-head to ascertain if there was any vessel in sight, or anything to be seen but sky and water. On my way down, having reached about fifty feet from the deck, and sixty from the water, I missed reaching the place which I designed grasping with my hand, and fell backwards, striking a rope in my fall which prevented my being dashed upon the deck, but whirled me into the sea. As I came up on the top of the waves, struggling and panting for breath, I saw at a glance

the ship (my only hope) was passing onward beyond my reach. With the incumbrance of my thick heavy clothing, I exerted all my strength to follow. I saw the captain, officers and crew had rushed towards the ship's stern. The first officer hurled a coil of rope with all his strength, the end of which I caught with my hand. He cried out, "Hold on!" I did so until they hauled me through the sea to the ship, and set my feet upon the deck.

To the question if I was hurt, I answered, "No." Said another, "Where is the shark?" I began to tremble even as they had done, while they were in anxious suspense fearing he would grasp me every moment. The thought of the shark had never entered my mind while I was in the water. I then crossed over to the other side of the ship, and behold he was quietly gliding his way along with us, not far from the side of the vessel, seemingly unconscious of our gaze. And we did not disturb him in any way; for the sailors and passengers were all so glad that the cabin-boy was rescued, not only from a watery grave but from his ferocious jaws, that they had no disposition to trouble him. He was soon missing and we saw him no more. But the wonder to all was, how he came to change his position to a place where he could neither see nor hear what was transpiring on the other side and stern of the ship. Surely Noah's and Daniel's God was there! The very same God that so recently commissioned the Advent Angel [Rev. x.] to proclaim to all on land and sea that Jesus the Messiah is coming. A second, and then a third following them, saying, "Here are they that keep the Commandments of God, and the faith of Jesus."

Dear children, if you have a desire to join this highly honored, home-bound company, and be forever saved in the kingdom of God, lay fast hold of the rope, and HOLD ON!

JOSEPH BATES.

*Battle Creek, Mich.*

For the Instructor

### THE ANCHOR.

A SERMON FOR CHILDREN.



AN anchor is an instrument which sailors use for fastening their ships, when no other means can be had for securing them. This way of securing vessels is of most importance when storms arise and the ship is drifted on some dangerous coast. Then as the massive anchor, firmly attached to the ship by the great cable, is thrown out and burys itself in the ground, the weary mariner feels that he is safe. It is not my intention however to talk to you at this time about sailing on the ocean, or casting anchor on her coasts; but to speak of the Christian's anchor. Christian voyagers on board Zion's ship, are poorly fitted out for their trip unless they have an anchor, which may be cast into good anchor-ground when storms arise and threaten to dash their bark in pieces on the perilous coast.

That the Christian has an anchor is clearly set

forth by Paul. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. vi, 19.) Thus we learn the true Christian has an anchor fastened in firm anchor-ground that will hold, for it centers in Christ. It is an anchor too that will never fail, It is made of two immutable things. (Heb. vi, 17.) These things are,

1st. *God's Word of promise to Abraham;* and

2nd. *His oath which was given to confirm that promise.*

We shall readily see by looking at this matter a little what the promise to Abraham is. Paul tells us [Rom. iv, 13] that this promise was that he should be "heir of the world," and that God made it sure to Abraham by an oath. He was not to have it in this life, but was "after" to receive it for an inheritance. While he was a sojourner here, as we are now, he "looked for a city which hath foundations, whose builder and maker is God." (Heb. ix, 5, 6.) But Peter tells us [2 Pet. iii, 13] that it is the New Earth which is to be the inheritance of the saints; and John shows us [Rev. xxi, 2] that when the earth is renewed and the saints live there, the holy city, the New Jerusalem will be located in it.

If this inheritance spoken of in the promise had been given to Abraham, God's better plan could not have taken effect: "that they without us should not be made perfect." (Heb. i, 39, 40.) Neither could Paul stand and be "judged for the hope of the promise." But he did thus stand, and considered that the promise he was contemplating involved the resurrection of the dead. (See Acts xxvi, 6-8.) We learn then from this short investigation that the Christian's anchor is the hope of a future inheritance, which the Lord has promised to all that obey him.

This hope holds God's people in their dangers as an anchor holds the ship in the storm. When the attractions and pleasures of the world would draw us away from the Lord, the glories of the better land eclipse them all, and serve as an anchor to keep us from making shipwreck of our faith,

It was this anchor that kept Moses in Pharaoh's palace. He choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. He might have had a bountiful share in the treasures of Egypt—been called the son of Pharaoh's daughter, and lived deliciously in king's courts. But he chose rather to forego the present enjoyments of this world, and enjoy the kingdom which would a thousand-fold eclipse the splendor of earth's most glorious kingdoms.

Paul also while suffering with the people of God, "thrice beaten with rods," "five times receiving forty stripes save one," and in all manner of perils, could say, "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." His anchor held him.

Cannot we, dear young friends lay aside every desire for worldly pleasure, although it may be grievous, and in the language of the poet say:

"Come joy or come sorrow, whate'er may befall,  
An hour with my God will make up for them all."

*Battle Creek, Mich.*

J. N. LOUGHBOROUGH.

**THE FIFTH COMMANDMENT.**

THE following column is submitted to our young readers to give them an idea of *their* commandment as it stands in other tongues. We confess there may be more curiosity than real instruction or edification in it, yet there are those now keeping the Commandments of God, who when they come to this column will be able to "read and understand."

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

(*Hebrew.*)

Kabbedh eth-abhikha veeth-immekha lemagan yaarikun yamekha al haadhamah asher-Yehovah Elohikha nothen lakh.

(*Greek.*)

Tima ton patera sou kai ten metera sou, hina eu soi genetai, kai hina makrochronios gene epi tes ges tes agathes, hes Kurios ho Theos sou didosi soi.

(*Latin*)

Honora patrem tuum et matrem tuam ut sis longævus super terram quam Dominus Deus tuus dabit tibi.

(*German.*)

Du sollst deinen Vater und deine Mutter ehren, auf das du lange lebest im Lande, das dir der Herr, dein Gott, gibt.

(*Polish.*)

Czcij ojca twego i matke twoie, abys byl dlugo wieczny na ziemi, ktora Pan Bog twoj da tobie.

(*Swedish.*)

Du skalt ära din fader och dina moder, på det du skalt länge lefwa i landena, som HERREN din Gud dig gifwa skall.

(*Holland.*)

Eert uwen vader ende uwe moeder, op dat uwe dagen verlengt worden in den lande dat u de HERRE uwe Godt geeft.

(*Norwegian.*)

Or din Fader og din Moder paa det dine Dage kan forlænges i Landet, som HERRAN din Gud giver dig.

(*Gaelic.*)

Tabhair onoir do t'athair, agus do d' inbhàthair; a chum gúm bi do làithean buan air an fhearann a tha 'n Tighearna do Dhia a' toirt dhuit.

(*French.*)

Honore ton père et ta mère, afin que tes jours soient prolongés sur la terre que l'Eternel ton Dieu te donne.

For the Instructor.

**DEATH OF JESUS.**

Why this gloom and awful darkness?  
Why this quaking of the earth,  
While all faces gather paleness?  
What strange sounds that now burst forth,  
From the rocks which break asunder,  
With a crash and noise like thunder?

Surely nature's in commotion,  
But for what or wherefore? Hath  
Earth forgot her daily motion,  
Or around the sun, her path?  
No. But Christ they've crucified,  
And on yonder mount he died.

See him there, with arms distended,  
While the crowd revile and scorn him,  
Yet with love and pity blended,  
He doth cry, "Forgive, forgive them,  
For my work is intercession,  
And t'redeem from all transgression."

He it is who brought salvation,  
He for us has suffered, died,  
That while here we spend probation,  
In the darksome world, and wide,  
Hope might cheer with rays supernal  
In the path to Life Eternal.

D. E. EDMUNDS.

For the Instructor.

**PEACE.**

IN order to appreciate the blessing of peace, we must first know the horrors of war. We must hear the groans of the dying and wounded upon the battle-field. We must enter the hospitals, where the surgeons are busy with their sharp instruments removing useless, shattered limbs from distressed men, who fell in the combat wounded and mangled. We must hear the wail of the widow and fatherless, left by cruel wars poor and defenceless. Oh, God only knows the misery which has followed in the train of cruel war. Towns and cities plundered, destroyed and laid waste; but then, Oh how joyful the news of peace! When a treaty of peace is signed, what joy! Then processions, illuminations, fire-works, and great displays, mark the happiness and satisfaction of the people. Oh, how the people rejoiced, when peace was declared at the close of the Revolutionary war; and how Europe rejoiced when she got rid of Napoleon, the monster warrior.

But a greater expression of joy will soon be made, when the people of God get the final victory over the beast; when the scattered flock shall get through the contest with sin and Satan; and when in the New Earth eternal peace shall crown their labors. Will you, young friends, seek for a share in that peaceful reign, which knows no end? No wars or commotions shall mar that happy land.

J. CLARKE.

WHAT a great question is that, *Am I reconciled to God?—Rising Heaven-ward, or descending Hell-ward?* It is a question before which everything else sinks into insignificance.

**GOD'S CARE FOR THE YOUNG.**

ISAAC was ransomed while he lay  
Upon the altar bound;  
Moses, an infant, cast away,  
Pharaoh's own daughter found.

Joseph, by his false brethren sold,  
God raised above them all;  
To Hannah's child the Lord foretold  
How Eli's house must fall.

David the bear and lion slew,  
And o'er Gath's champion stood;  
Josiah from his boyhood knew  
His father David's God.

To good Naomi gentle Ruth  
Clave with a daughter's soul;  
A little maid revealed the truth  
Whence Naaman was made whole.

Children are thus Jehovah's care,  
Thus youth may seek his face;  
If his own Son he did not spare,  
Will he not give all grace?

LETTERS,

"Little children, abide in Him"

From C. E. Potter.

DEAR YOUNG FRIENDS: For the first time I attempt to write a few lines to you through the *Instructor*. I feel thankful that we have the privilege of hearing from each other, and that we may try and strengthen one another to press our way onward to that heavenly land where we shall see each other face to face, and parting will be no more.

It is now about six months since I commenced to keep all the Commandments of God and the Faith of Jesus. I feel thankful that my eyes have been opened, and that I have started in this good and glorious cause; and with the grace of God assisting me, I am still determined to keep all his Commandments that I may have a right to the tree of life, and enter in through the gates into the city. I have much to overcome, and I ask an interest in all your prayers that I may hold out faithful to the end.

Yours striving for the kingdom.

C. E. POTTER.

From P. F. M. Strong.

DEAR YOUNG FRIENDS: I feel thankful that we have the *Instructor* printed for us, through which we can communicate our thoughts and feelings to one another. I have been a reader of its pages ever since it was first published. I prize it very much, for it seems to be full of good instruction to guide our feet in these last days of peril. I feel that I want to heed the counsel of the faithful and true Witness, to buy the gold, the white raiment, and the eye-salve; for without these christian graces we cannot receive the latter rain.

I believe that soon the Saviour will cease to plead; soon every case will be decided either for

life or death. The solemn declaration will soon go forth, "He that is holy, let him be holy still; and he that is filthy, let him be filthy still."

Dear young friends, let us be up and doing, confessing and forsaking every sin, in order that our cases may be decided for Eternal Life. I often look forward with happy expectation to the resurrection morning, when I expect, if faithful, to meet a dear father and loved sister, who fell asleep in the faith of Jesus' soon coming.

Yours in the hope of eternal life.

PHEBE F. M. STRONG.

West Milton, N. Y.

From M. A. Jessip.

DEAR YOUNG FRIENDS: I now address a few lines to you through the *Instructor* for the first time. I am trying to keep the Commandments of God, that I may meet you in the kingdom. I should like to have the privilege of attending Sabbath-School; but I must be contented with my lot.

Young friends, let us be faithful to the end, that we may have right to the tree of life, and enter in through the gates into the city.

Yours in hope of eternal life when Jesus comes.

MINERVA A. JESSIP.

Leroy, Mich.

From I. C. Preston.

DEAR YOUNG FRIENDS: For some time I have thought of writing a few words through the *Instructor*. I feel very grateful to the Lord that my lot was ever cast with the humble few that are endeavoring to obey God and keep his Commandments. For so doing I am despised and looked upon as one of the deluded of earth; but while I am thus hated, I am thankful that I know we have the truth. I often think of the Saviour. He was tempted and accused in all points like as we are, yet he did do sin, neither was guile found in his mouth. The same temptations and discouragements that we have, and worse by far, the Saviour met and bore with perfect mildness. I long to be a perfect Christian, and feel it to be a pleasure to bear the suffering part of religion. I want to be perfected in every christian grace. I feel more of late like giving myself unreservedly to the Lord. I want to know daily that I have the smiles of Jesus, and that he regards and hears my petitions.

How true it is that we are living in the last sands of time. The wicked are growing harder and harder and close their eyes against the truth. How near alike are the days of Noah and our own time. According to the Bible, Jesus will come in these days.

Your friend desiring eternal life.

I. C. PRESTON.

Annsville, N. Y.

Loose professors are the Devil's traps, by which he entraps simple souls.

## YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., JANUARY, 1859.

## THE INSTRUCTOR.

I HAVE something to say to all who read this little paper.

Dear friends, the INSTRUCTOR now enters upon the eighth year of its age. Fifteen hundred copies of this little visitor go out monthly to greet its anxiously waiting readers. This must be regarded as a great circulation for so youthful a sheet, sent out to but few besides the children of Sabbath-keepers.

We much regret the necessity of putting the price above twenty-five cents a year. It costs \$20 each number to edit, print, and mail this little paper, putting the labor of one capable to this task at \$1 a day, and allowing nothing for the use of type, office-rent, stationery, books, wood, lights, &c. At \$20 a month it would cost \$240 a year. The receipts for past year have been \$238.89. The amount necessary to cover the *real* expense of the INSTRUCTOR is not less than \$300 a year. If 1200 would pay 25 cents each, the amount would be \$300, the sum necessary to do justice to the Office, and to those who work on the paper, and 300 copies could be sent to poor children *free*.

Now it is a pity to put the INSTRUCTOR higher than 25 cents a year. Do you not all agree with me in this? Perhaps you may inquire, How can the matter be helped? I will tell you. Let every one who takes the paper (designing to pay for it) promptly pay in advance.

We shall mark the amount due on the margin of this Number; and if those who are in debt will pay the sums due, and 25 cents for Vol. VII immediately, we will change the terms in the next month's paper to 25 cents. We shall try to be correct, but may make some mistakes, and shall be happy to be corrected. Some appear much irritated at any mistake that may occur in marking their dues; but such exhibit great lack of religion and good sense.

JAMES WHITE.

## FINE PRESENTS.

We have some very excellent things for New Year's Presents, which we wish to sell as follows:

INSTRUCTOR, Vols. 1-3, bound in board, and postage paid, for \$1. In paper covers, 25 cents a Volume and postage paid.

The Youth's Hymn Book, 15 cents. In paper covers, 10 cents.

Bunyan's Pilgrim's Progress, 75 cents and postage paid. Mason's Crumbs, Three-Fold Cord, Milk for Babes, Chaplet of Flowers, Daily Food, each 15 cents. Dew Drops 12 cents.

J. W.

## NEW BORDER.

We think our young readers will all congratulate us on the New Dress of the INSTRUCTOR. It had worn its old coat about eight years, and was getting quite too ragged and shabby to have a good influence, so far as appearance goes, on our juvenile friends. So at considerable expense we have renewed its dress, which will be very pleasing, to those at least, who look on the outside.

Our grape-vine border is symbolic of its contents. Those large bunches of grapes in the corners will remind you of the clusters of Eschol which faithful Caleb and Joshua brought from the promised land. We calculate, also, from month to month, to give you a few grapes in the INSTRUCTOR; and by and by we shall all get our fill in the kingdom.

G. W. A.

## RECEIPTS.

N Dixon, R Hoffman, A Raymond, D E Edmunds, A J Rawlins, Jas. Gasad, I McCausland, R G Lockwood, L Hadden, M B Pierce, (for L Gassett) B Landon, J G Smith, M B Pierce, H I Camp, R R Cochran, C R Davis, A M Curtis, C E Curtis, J Smith, H G Buck, J W Leonard, J L Locke, each 36 cents.

C Kellogg, A M A Cornell, (for E A May) C N Russell, (for S Fenton) Geo. W Russell, Chas. F Bracket, N Mead, Wm. Farnsworth, C K Farnsworth, B J Jones, M B Ingram, H P Gould, L M Howland, (for M Sylvester) P Folsom, (for R Hancock) J Smith (for J Reighmoor, each 25 cents.

A Faber, E W Waters, P Robinson, N A Penoyer, E Green (for E A Green,) D D Howard, B Landon, (25 cts. each for S Austin and Geo. Landon,) A Huntley, W L Saxby, A Brown, Wm. G Kendall, D R Palmer, E Edson, Elliot Edson, each 50 cents.

J E Hool, 75 cts. A Belden 44 cts. D M Beamis 38 cts. Jno Claxton 72 cts. J Stowell 35 cts. Wm Bryant, (8 copies) \$2. H Hilliard 72 cts. R White 27 cts.

\$ F Strong (4 copies) J Fishell Jr., C B Preston, L Hastings, L M Bodwell, each \$1.

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