

YOUTH'S INSTRUCTOR

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

VOL. VII. BATTLE CREEK, FEBRUARY, 1859. NO. 2.

For the Instructor.

VISIT OF ANGELS.

"AND suddenly, there was with the angels a multitude of the heavenly host, praising God and saying, Glory be to God in the highest! and on earth peace, good will toward men." Luke ii, 13, 14

On the plains of Palestine,
Shepherds by night,
Saw celestial glories shine,
O, wondrous sight!

A multitude of the heavenly host
And heavenly light.
Those shepherds slept not at their post
That joyful night.

Angels praising God and singing,
"Peace on earth!"
Joyful news to shepherds bringing,
Of Jesus' birth.

Heaven's lofty arches rang
With joyful lays;
Shepherds rejoiced, and angels sang
Songs of praise.

At his feet archangels bow,
Jesus lives.
Arrayed in priestly vestments now,
Still he forgives.

Soon will his priestly office end:
He'll wear a crown.
Haste, secure him for a friend;
Escape his frown.

J. CLARKE.

For the Instructor.

THE WONDERFUL WATER.

DEAR YOUNG FRIENDS: Though I may never see you in this world, I hope to meet you in the world to come, and this I shall if we obey the Commandments of God. Children are usually fond of stories; let me tell you one.

Many hundred years ago there were men in Asia called Magii, or wise men of the East. They sought a long time for a kind of medicine that would keep them always young, handsome, healthy and happy. This they never found.

When Columbus discovered America, he found a tradition among the Indians, that somewhere in what is now the South part of the United States, in Florida, there was a spring that would give all who bathed in its waters constant youth, health and beauty. This would be just the medicine the Magii sought. Many men spent a great deal of time in looking for this spring, but never found it.

The Saviour told them long ago to come unto him if they would have life. Now, if you are good children, and do just as he tells you, tho' you may die before the Saviour comes to reign in this world, he will surely make you live again,

and will prepare a place for you far more beautiful than any city or garden in this world. In this place there will be a beautiful river, which is called the water of life. On the banks of this river he will make a beautiful tree to grow, which is called the tree of life. This tree will be always green, always full of blossoms and fruit; it will bear twelve kinds of fruit, and some one kind will ripen every month. The water of this river, and the leaves and fruit of this tree will make you always young, beautiful, healthy and happy. This will be just what the Magii and Spaniards sought. There will never be any crying there, nor sickness, nor pain, nor night, nor death; but everything will be bright, beautiful and glorious, and you will live for ever with the dear Saviour, and have unending health and happiness.

Now don't you want to go there? Don't you want to be one of that beautiful, happy number? Don't you want to live in that glorious city where the streets are pure gold? Don't you want to bathe in that beautiful river? Don't you want to gather round that wonderful tree of life, and with all the good children and parents that ever lived, gaze on its glorious blossoms and eat of its rich fruits? Won't that be heaven? Won't you try to be good children, that you may go there? If you will, and do as the dear Saviour wishes, he will surely take you there.

May our heavenly Father help us so to live, that we may all meet on the banks of that beautiful river of life, in the shade of the tree of life, to sing his praises for ever.

In Eastern climes in ancient times,
The Magii sought through nature's store,
But not for gain they took such pains
To search her secret chambers o'er.
They sought for that elixir pure
Would make their lives for ever sure.

The Spaniards came and sought again,
In Florida's broad everglades,
In hidden spring the medicine
That gives the youth that never fades;
But still to disappointment doom'd,
Their life, the fruitless search consumed.

But if you look in God's own Book,
Dear children, it will tell you where
To find the path 't will lead at last,
To those bright waters pure and fair;
And you may trust the promise sure
To all, who to the end endure.

* *

For the Instructor

ALMENA THE DEAF AND DUMB GIRL.

WHILE riding on the cars a few weeks since, I was attracted by a young girl passing through

with a basket on her arm, from which she was distributing books. She handed me one, and took her seat directly behind me. I soon found she was deaf and dumb, and the book was a narrative of her life written from events that had occurred within her knowledge.

Having an introduction to her, I became much interested in her history. She writes very well, and this is one means by which she communicates with her friends. Another is, by spelling with her fingers, also by signs. The deaf and dumb alphabet is in her book. She asked me to visit her, and as I was going to Jackson, her place of residence, I accepted the invitation, and soon had an opportunity to be better acquainted.

She has perfect order in the house, a place for everything, and everything in its place. But in nothing was I so well pleased as to see her kindness and devotion to her mother, who is in feeble health. She has traveled on the cars and sold books enough to buy a comfortable house for her mother and three brothers younger than herself. This last Fall she bought a cow and many other home comforts, which they could not have had, but for Almenia's untiring efforts to sell her little pamphlet, though she is very frail, having never enjoyed good health. I asked her (by writing) if she loved Jesus, and if she believed he was soon coming? She readily answered, "I love God, and believe he will soon come." She keeps the Lord's Sabbath. She was asked to repeat the Lord's prayer. She immediately arose, with uplifted eyes, making signs only with her hands. Though her lips moved not, yet there was so much devotion and solemnity in her countenance, that it was far more impressive and touching than language.

I hope the young readers of the *Instructor* will, like Almenia, be kind and obedient to their parents. Remember this is the first commandment with promise. There is much more required of those who have their senses entire, than of one who cannot hear nor speak. I hope, however, better things of my little readers than that they are disrespectful or disobedient to their parents. Should there be any such, may they repent of this great sin, and pray God to forgive them before our great High Priest leaves the Sanctuary. If this or any other sin remains unconfessed and not repented of, you will have it to receive at the hands of the Lord, and lie down in sorrow. Forbid it Lord, for Jesus' sake.

P. M. BATES.

Battle Creek, Mich.

For the Instructor.

THE GOODNESS OF GOD.

Who can realize the goodness of God without feeling a sense of gratitude for his loving-kindness, long-suffering and tender mercies? Who of us can ponder over the blessings we enjoy with hearts unmoved, and minds at ease? If such should be our case, let us fear lest our

hearts are hardened, and we are insensible to our condition.

We all have kind friends to instruct us in the way that leads to life and happiness, and also to advise our youthful minds, and keep us from the sin and misery into which the Enemy would lead us. But we should ever remember that these blessings are from God, who is the giver of every good and perfect gift, and we ought to be very thankful for them. And above all, he has given us the Bible to be a guide to our path, and a light to our feet through this wilderness of sin and death.

Although the way is rugged, and Satan spreads in it many snares, we are sure it leads to the New Jerusalem, the dwelling-place of the Most High. Were I capable of expressing all his goodness to me, it would make a large book. Truly the Lord has been good in showing me the light of his truth, and guiding my feet in the way that leads to eternal life. He called after me when I was but thirteen years of age, and made me feel that I was a sinner in his sight; and I am glad that I heeded the call. Although I have been unfaithful, yet I feel to trust in his mercy, and hope for a crown of unfading glory at the appearing of Jesus.

May the Lord give us all a realizing sense of his goodness to us, and may we express our love to Him in obeying his Commandments and doing his will.

E. B. LANE.

Bedford, Mich.

For the Instructor.

JESUS PITIES.

"FOR in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. ii, 18.

How supporting the thought that in all our trials Jesus knows how to sympathize with us, for he has been tempted in LIKE manner. He is not unmindful of his dear children in the dark hour of sorrow. He marks every sigh, he pities every tear of anguish; and his tender heart is touched with the feeling of our infirmities. His love for us is more than tongue can express. We can suffer no woe but he shares it with us. His angels are continually hovering near to shield us from harm and evil. How strange that every one is not ravished with such a Saviour!

In him is a balm for every wound. What could the mourner do without Jesus, when those whom his heart held dear are torn from him by death? Where can he find consolation but in Him who said, "I am the Resurrection and the Life." O how sad is the condition of those who have no hope in God! In sorrow they have no comforter, in sickness and death no supporter. They go down to the grave in darkness and despair. Not so with the righteous. There is consoling sweetness mingled with every bitter cup they drink. The glorious light of God illumines their pathway. They are pilgrims and strangers here, but they are journeying homeward.

They are seeking the eternal city of God where their pilgrimage will end. The scoffs and frowns of a mocking world cannot disturb the peace that reigns within each breast. O how blessed is the lot of the righteous. Give me a part in their sufferings here, and a share in their inheritance hereafter, and it is all I ask. I would not be a seeker of perishable honors here. A name and a place in the kingdom of God is better by far than all the glory of this world.

Dear friends, are your desires tending upward? Is your treasure on high? Are you seeking for glory and immortality at the resurrection of the just? Are your lives hid with Christ in God? If so, lift up your heads and rejoice for your redemption draweth nigh. "The pilgrim's home is near." Suffer on a little longer, and crowns will be your reward. "The long dark night is almost gone." A glorious day is dawning for the saints. Their cries have reached the ears of the great Jehovah, and his arm is stretched out to gather them into one fold, where they will have one Shepherd to rule over them. The sweet voice of Jesus is saying, Return unto me and I will return unto you. The response of my heart is, I'll return. I love the blessed Jesus, and I cannot resist his pleading tones. There's music in them that delights my soul. I'm going home.

O, meet me in heaven, we must be there,
In that world of beauty transcendently fair;
Cling not to the world with its glittering show,
O fix not your treasure here below.

Come with me, come, to that sweet home,
Birds there warble in melodious tone;
Come, for earth's toil and its cares stay not,
To rest in heaven be your happy lot.

— *New Ipswich, N. H.*

S. A. HASTINGS.

For the Instructor

THE LITTLE SWEARER.

LITTLE FRIENDS: I thought I would relate a little circumstance for the benefit of young children.

In the course of my walk one day, I knocked at a door where I heard a great noise produced by a number of children within. The mother was absent, and the children were all wide awake, and made such a racket that they did not hear me rap for a long while. At length they grew quiet, and I heard a little girl's voice saying something that I don't want to repeat. But the amount of it was, a prayer that God would damn the boys. I suppose she thought that the little boys without were rapping to deceive her. So I kept on knocking and at length the little girl came to the door, and as soon as she had opened it and saw me, she blushed, dropped her head, and looked ashamed.

You can guess what made her feel so ashamed. She knew me, and knew I had heard the wicked words she said, and she also knew it was very wrong. But she invited me in, sat a chair for me, and asked me to sit down. I soon en-

quired of the welfare of the family, and began to converse quite freely with her. "I understand," said I, "that your brother has lately died." "Yes," she replied, "John died about three weeks ago." "Well, how did he feel? what did he say on his dying bed," I asked. "O, he said if God would forgive his sins he should be willing to die. And he had left off swearing a good while before he died." "I am glad of that with all my heart; I am sorry he ever used wicked language. But I have known a great many little boys who swear," said I. "So have I," said she. "And I once heard a little girl swear" I added. At this she blushed, hung her head and looked exceedingly ashamed.

Now my little readers will all think what it was that made her so ashamed. She was not troubled when I said I had heard little boys swear, but when I told her I had heard a little girl swear, she looked ashamed. Now why was this? She had something within which told her she had been doing wrong, and this we call CONSCIENCE. Every child has something within them which tells when they do right, and also when they do wrong. And if we will hearken to this monitor we shall be kept from doing what we shall be ashamed of. Then keep a living sense of God's presence before your mind, and you will not have cause to be ashamed of your conduct.

B. SPAULDING.

Eddington, Me.

For the Instructor

LOOK NOT ON EARTH.

Look not on earth, 'tis dark and drear;
Thy rest is not below.
This life is marked with many a tear
Where'er you chance to go.

Look up, and seek a portion where,
True happiness doth reign;
No tears can ever enter there,
O strive, that land to gain.

All earthly treasures must decay,
Our fairest prospects die,
Our fondest hopes may pass away,
And all in ruins lie.

But far above this veil of woe
There is a home most fair,
Our greatest care be this to know
We have a treasure there.

Ashfield, Mass.

S. ELMER.

The Least of all Seeds.

PROFESSOR HACKETT of the Newton Theological Seminary, while traveling in Palestine, beheld one day in his walk a beautiful collection of trees, which, on coming nearer, proved to be mustard trees. Some of them were nine feet high, with a trunk three or four inches in circumference, throwing out branches on every side. As he was thinking whether they were strong enough for "birds to lodge in the branches thereof," a bird alighted on one of the limbs which hardly moved beneath the weight, and began to sing sweetly to his great delight.

YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., FEBRUARY, 1859.

TO OUR READERS AND CONTRIBUTORS.

WE have the vanity to think that those readers must be very hard to please who will not be suited with this Number of the INSTRUCTOR. The amount of original reading speaks well in behalf of our contributors. It looks just as though they really had an interest in this little publication, and we should judge by their articles that the Spirit of truth is doing a good work in their hearts.

We should gather also from the communications received that the INSTRUCTOR is a very welcome guest at the firesides of most of our subscribers. We are all glad of this, and hope the thousands of our youthful readers will continue to prize the paper for the truths it contains. No doubt there are some who would prefer to have the INSTRUCTOR interspersed with laughable reading and funny stories. But such need never expect to have their taste gratified from this quarter. Heaven forbid that we profane our columns with riddles and rebuses, enigmas and puns, and the like such trashy stuff as most of the youth's papers do. Some of the Sunday School publications print matter more becoming a theatrical entertainment, than religious sheets professing to guide the youth in the path of duty and Bible holiness. Yet there are some, and we are glad of it, who will not print this light, contemptible twaddle. We have no disposition to vie with others in the publication of our sheet. Ours is a different work. We want to place Bible truths in so attractive a form, that multitudes of the dear youth will "turn away their eyes from beholding vanity," and fix their affections on the heavenly inheritance. And while our columns are open to all, and we gladly print from the pens of those of experience, we want all the children to remember that the INSTRUCTOR is emphatically *their* paper. We really like to have children write to us. Their pieces are generally short, right to the point, and come directly from the heart. Such pieces the Editor always hails with delight.

One point, however, which we wish to call attention to is, that those who write us will sign their name—their proper name. Some either forget what their name is, or else don't intend to give us their proper address. We know of no good reason why those writing us should withhold their name, or append some fictitious signature. It certainly looks too much like those who write the popular, fictitious literature of the day. But we need say no more about this.

In closing these disconnected remarks we want to say something which will "stir up the gift" in somebody to write for the *little* children. I mean just such as the Saviour "took in his arms and blessed." Can't somebody feel the burden of *their* cases? Somebody ought to. I hope God will put a parable or a similitude in some one's mouth, with the interpretation—or anything that will lead them to love Him who first loved us. A remark of an old preacher may not be amiss here: "In feeding lambs we should be careful not to get the trough too high." G. W. A.

THINGS THAT I HATE AND LOVE.

WHAT I HATE.

1. I HATE to see children sour and cross, and ever manifesting a peevish and fretful disposition towards their playmates.
2. I hate to see children slack and neglectful about their persons, looking as though they were more fit to run with the pigs, than to be inmates of the house.
3. I hate to see children unrefined and coarse at the table; pitching into this and that favorite dish themselves, instead of respectfully asking their parents or some proper one to help them.
4. I hate to see children while passing along the street cutting all manner of strange antics, and acting more like untaught Hottentots and rude wild creatures than children of a christian land,
5. I do exceedingly hate, yea, it puts me in dreadful misery to see children breaking the fifth commandment, and daily and habitually rebelling against the righteous laws of their fathers and mothers.

WHAT I LOVE.

1. I love to see children amiable and kind, and continually exercising a sweet heavenly temper, especially while they are in the society of each other.
2. I love to see children neat and tidy in their dress and persons; and then, though their clothes may be old and coarse, they seem really inviting and attractive to the beholder. Clean children always look good.
3. I love to see children polite and refined when they come to the table; eating what is given them with thankfulness in a decorous manner, and not tease and pout and make a great ado because they can't have their fill of some desert, or food that should be eaten sparingly.
4. I love to see children while passing along the road respectful and courteous to each other, and always civil to the passers-by. Such children are so scarce that when I happen to meet any, I want to stop and look right at them. To me, such a group is far more interesting than a circus or menagerie of wild animals.
5. I love, yea it puts great gladness in my heart, to see children piously endeavoring to obey that command which the great God especially designed for them, and walking in all the precepts and wishes of their parents blameless. Such seem to carry a little heaven with them wherever they go, and we know they will get a great reward in the world to come.

The Saviour loves good children: he marks down all their good actions, he remembers them all, and by and by they will hear his sweet voice saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Inasmuch as ye have been faithful in a few things, I will make you ruler over many; ENTER THOU INTO THE JOY OF THY LORD." G. W. A.

☞ Pride cannot bear reproof, but humility bows before it.

For the Instructor.

OUR POSITION.

IN a late No. of the *Instructor* was an article by Bro. Bates "On Sailing;" and it was peculiarly interesting and applicable to the present time.

He used the passage of vessels through the dangerous Hurl Gate into New York harbor, to illustrate the last struggle of God's people here upon earth. Think for a moment of a vessel just returned from a long, tedious and dangerous voyage, passing this perilous entrance into the safe and beautiful harbor. How glad the sailors all are! If it is night, how gladly they retire to rest their wearied bodies. If it is Winter, how much comfort they take in shelter from the driving storm which they have just escaped. What sensations of comfort the home-bound sailor experiences as he passes that last dangerous channel, and casts his eyes over the hills and mountains of his own loved country. Then all the pleasant associations of his childhood and youth, come before his fancy, and with rapture he greets those from whom he has been long separated, and loud shouts of joy ring through the air from the decks all bustling with joyous seamen.

Now dear youth, here we are, as it were just passing this dangerous channel; dangers stand thick on each hand, and none but our Pilot, Jesus, can guide the good ship here. Let us all heed his sweet counsels, and obey his commands. Let us be each at his or her post, wherever it may be. Soon the channel will be passed, and the beautiful, safe, commodious harbor will bear us on its placid waters. Then the city will appear in view all glorious like the sun. Legions of angels will escort the good ship to its place at the quay; and then, Oh, what greetings! what congratulations! what songs of praise! what shouts of joy will rise to God! what anthems will roll through heaven's arches! How the voices of the glorified saints in tuneful harmony will reverberate across those celestial plains! Then the tedious, dangerous voyage will be over, the dangerous channel will have been left behind, and Hope will be swallowed up in realities.

In Heaven there are no griefs or sorrows, no disappointments, no pain, no watching over the sick, nor burying of the dead, no weeping widows nor broken-hearted orphans. No! Oh, this is a world of pain and woe. Here are hard hearts and cruel hands. Here the poor, the lame, the hungry, the naked, the oppressed, the defenceless, are unpitied; but there, in heaven, all will be happy in the light of Jesus' countenance.

Then, when the good gospel ship shall be moored in its destined haven, earth will be desolate; it will be Satan's prison; the wicked will slumber till the thousand years are expired. Then the wicked will rise and receive their doom; then, the earth will be made new, the glorious inheritance of the saints God speed the ship.

J. CLARKE.

Portage, Wood Co., Ohio.

"God smiles approval from above,
On every little act of love."

For the Instructor

THE RACE.

A SHORT SERMON FOR CHILDREN. NO. 2.

LAST month we talked to you some about the anchor, but in this No. we shall say a few words concerning a game which was played in the time of St. Paul, called with others of the same character, *The Olympic Games*. One of these games, which was used by Paul to illustrate the warfare of Christianity, was the *race*. A certain distance was marked off, and that individual of a certain number who run the fastest, or arrived the soonest at a given point was to obtain the prize. The prize for which they ran was usually placed in an elevated position where those who were running could see it. It was calculated that as they looked on the prize, it would quicken their steps and cause them to be more eager in running to obtain it. Many thousands of people sometimes would come together to see a few individuals run for a prize. There was but one prize, however, to each race, and but one that obtained the prize; and yet all who ran would manifest the same earnestness; each equally anxious to obtain the reward. The one who came off victorious, amid a clamorous multitude, was highly extolled for his muscular energy, and received his prize. Yet, as Paul says, it was nothing but a "corruptible crown."

The Apostle makes some exceptions in applying this ancient game as an illustration of the Christian warfare. 1st. The crown in that race was "corruptible," but that for which we are running is "incorruptible." 1 Cor. ix, 25. 2nd. In that race only one of those who ran could obtain the prize, and that must be the one who first arrived at the mark of the prize; but in this race every one who runs with patience the race set before them, will obtain the prize of everlasting life. 1 Cor. ix, 24.

As the prize in the Olympic race if kept in view, would impart earnestness to those who ran; so those in the Christian race if they keep their eyes on the prize so clearly portrayed before them in the Word of God, will feel urged forward towards the great reward. After John had a view of the splendor of the New Jerusalem which is called the bride, [Rev. xxi, 9,] he says, [chap. xxii, 17,] "And the Spirit and the bride say, Come," which we understand to mean that the glory of that Celestial City begets within us longings to be there; in this way the excellent glory of the place and the magnitude of the prize impell us forward in the race.

Those who ran in the Olympic race used great care in preparing themselves for the contest. Their clothing was light, closely fitted to them so as not to catch the air and hinder their progress in the race. Paul in writing to the Hebrews has made an application of this point. He says, "Let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us." As they could make no progress in the race with weights attached to them, so we need to keep our souls free from every sin and folly that will entangle us, or hinder the free access of God's Spirit to our hearts. If we free ourselves from every sin we may so run as to obtain the prize. Let us keep it in view and press toward the mark.

J. N. LOUGHBROUGH.

SCRIPTURE LESSONS.

It is our intention hereafter to give about four lessons in each Number of the **INSTRUCTOR**. This seems advisable from the fact that a large number of Sabbath-keeping children are not favored with Sabbath-School privileges. To make up somewhat for this deprivation we propose to run a series of lessons through this Volume of the paper, beginning with the First Epistle of John. This Book is simple in its style, practical in its teachings, and quite free from those tough questions that might puzzle the young learner. We think that a series of lessons, well arranged, will add to the interest of the **INSTRUCTOR**. We hope those interested in the welfare of the youth will help in bringing the truths of the Bible home to the hearts of the children. To do this, let the teacher examine the Lesson well beforehand, and then ask the questions we have given. The scholars may commit the scriptural part of the lesson. The teacher can ask many more questions besides those we have given. The Scriptures in the parentheses should also be examined. We think this plan faithfully carried out by the teacher will result in spiritual good to both.

G. W. A.

EXCHANGES.

"Honor to whom honor is due."

As we frequently select from other papers to enrich our own columns, we deem it a matter of justice to give the terms and address of a few periodicals that come first in our estimation.

The American Messenger

Is published monthly at 150 Nassau street, New York; 28 Cornhill, Boston; 75 State St., Rochester, N. Y., 929 Chestnut St. Philadelphia. W. Fayette St., near Charles, Baltimore; Melodeon Building, Walnut St., Cincinnati, and 197 Camp St. New Orleans.

TERMS. Single subscription, one year 25 cts. Six copies to one address \$1. Twenty copies, \$3. Forty, \$5.

The Child's Paper.

Orders for this paper and business communications may be addressed to "The Child's Paper, 150 Nassau St., N. York." Payable in advance, in packages of not less than ten copies. TERMS, Ten copies monthly for a year to one address \$1. Fifty copies--\$4.50. One hundred copies, \$8.

The Temperance Visitor

Is published every Tuesday Morning, 91 Washington St., Boston, by Adams, Weston, & Co., \$1.50 per annum in advance.

The Youth's Sunday School Gazette.

This is one of three periodicals published by the American Sunday School Union, Phil. TERMS. 1 copy per year, monthly, 20 cts. 10 copies (to one address) \$1. 25 copies, \$2.40. 50 copies, \$4.50. 75 copies, \$6.40. 100 copies, \$8.00. This sheet is printed on fine paper and highly embellished.

The Juvenile Instructor

Is published the first and third Wednesday of every month. Office, corner of Onandaga & Jefferson Streets, Syracuse, N. Y. Cyrus Prindle, Editor. TERMS. Invariably in advance. Single copy, one year, 30 cts.

The Little Pilgrim,

A monthly Journal for Boys and Girls. Edited by Grace Greenwood. TERMS. 50 cts a year for single copies, 5 copies for \$2. 14 copies and one to get-up of club, \$5. 24 copies and one to get-up of club, \$8. 50 copies \$15. Specimen Nos. sent free. Address (post paid) Leander K. Lippincott, 132 South Third Street, Philadelphia.

For the Instructor.

GOD MADE THE WORLD IN BEAUTY.

God made the world in beauty, in all its wondrous parts,
Evolving from his bosom, the essence of all arts;
When on the void of darkness, his mighty Spirit moved,
His love, his care and wisdom, the whole creation proved.

God made the world in beauty, in tiny grass and flower,
In glorious orange blossoms, and modest violet's power,
In lily, rose, and harebell, geranium, dahlia too;
In all that seek the noon-day, or sip the morning dew.

God made the world in beauty, behold the matchless pine,
The ever varying forms and hues of cold or sunny clime;
The olive and the cedar, the gopher, fir and palm,
From Arabia's scented bowers, to Gilead's healing balm.

God made the world in beauty, go taste his luscious fruits,
From all that wave the highest, or lowly grow as roots,
The apple, yam, banana, the plum, the pear, the lime;
And endless kinds of berries, sweet, gushing in their time.

God made the world in beauty, go view the flocks that roam,
From camel in the desert, to mole in earth-built home;
The lamb in lovely innocence, the lion's waving mane,
In beauty God created all, all everywhere the same.

God made the world in beauty, observe the finny race,
From mighty whale of Northern seas, to tiny little dace;
The salmon, perch and pickerel or trout with speck'd sides,
And all in lake and river, and ocean's mighty tides

God made the world in beauty, go stand upon the shore,
Of the mighty heaving ocean, when lash'd in all its power,
Gather its wondrous wealth of shells, tinted with God-like touch,
And bend thy knee in worship, nor think the homage much.

God made the world in beauty, go wander through the land,
In spell-bound wonder listen, to the feathery warbling band,
Observe their thousand tinted hues, a mottled glorious throng,
From the flashing little humbird, to the mighty eagle

God made the world in beauty, go search Golconda's mines,
Or Brazil's golden river where the brilliant diamond shines,
Australia, California or Russia's frozen hills,
From sands of mighty river, to gems of mountain rills.

God made the world in beauty, go stand on hill or plain,
Behold the mighty king of day, with glorious quenchless flame,
The lovely Queen of evening, shimmering o'er lake & sea,
And gem's reflected lovelines, in beauty all agree.

A comet flashing thro' the sky, a wanderer may seem,
Yet carries to some distant orb, his most resplend'nt beam,
And all in ceaseless harmony, and beauty circle through,
Their orbits marked by God himself in yon ethereal blue.

God made the world in beauty, behold thy matchless form,
From dust of earth created, endow'd with being warm;
With limbs of perfect symmetry, and shape of glorious mold,
God's master-piece of work on earth, his wisdom to unfold.

With mind of mighty compass, to understand the plan,
He has ordained in wisdom, for saving fall'n man:
A mind to reason and compare, investigate, explore,
God made them all in beauty, to praise, love and adore.

**

LETTERS,

"Little children, abide in Him."

From Orra Anna Granger.

DEAR YOUNG BRETHREN AND SISTERS: AS I have seen an invitation in the *Instructor* for the young to write, and know that it will be but little longer that we shall have the privilege of doing each other good in this way, I esteem it a pleasure to let you know my feelings. I feel that we are living in a very solemn time, and have much to do to get ready for the coming of the Saviour. We shall have to overcome everything that is unholy in the sight of God. We, who are young, have more to overcome than those who are older, and more advanced in the cause. There are many temptations laid before us to direct our attention to the world. We have many trials here; our nearest friends often tempt us to do wrong, and we should resist every temptation. Often when I see trials ahead I feel as though I could not endure them, but we have the precious promise that God's grace is sufficient for us.

O let us press on a little longer, and then Jesus will come and bring us our reward. Is not a home in the kingdom worth striving for? Only think, we shall be at rest where we shall have no foes to encounter, no trials to endure! Do we love the holy Sabbath, and do we willingly lay aside our worldly engagements at its approach? No doubt most of you have Sabbath Schools to attend, and kind teachers to instruct you, but I can sympathize with those who have not. I am alone in keeping the Sabbath. I am surrounded with lovers of pleasures more than lovers of God, and by those who are regardless of God's holy day. Light has been extended to some of them, but they loved darkness rather than light. I seldom see Sabbath keepers. I look forward with joy to the time when we all shall meet, never again to be separated.

Hillsdale, Mich.

From Mary A. Gibson.

DEAR YOUNG FRIENDS: I feel it a duty to aid and encourage the *Instructor* above all other papers. First, because it is instructive to the young, in pointing out the truths contained in God's holy Word; and secondly, it is a medium whereby we can communicate our thoughts to each other by way of encouragement.

It is five years since I commenced to keep the Lord's Sabbath, and I can truly say I have been blest in so-doing. It is my sincere desire to know and do all of God's Commandments, that I may have right to the tree of life, and enter in through the gates into the Holy City. We have no advent preaching here, and if it were not for the *Instructor* and *Review*, I should not know anything about the present truth and its progress. I feel encouraged to put my trust in the Lord, who is able to save to the uttermost.

Yours, striving to overcome.
London, C. W.

From Eliza J. Wagner.

DEAR CHILDREN: I want to say a few words to you through your *Instructor*. Not with the expectation of adding to the many interesting lessons that it contains, but merely to cast in my mite to let you know that I feel an interest in your spirit-

ual welfare; for some of the readers of this paper are my special little friends. We have stood in the relation of teacher and scholars, and thus an attachment was formed which can not easily be broken. I now hope we shall be diligent in qualifying ourselves for the everlasting kingdom where we shall never be called to part.

I want to ask, How many of you love Jesus, and are trying to keep all the Commandments? This you must all do in order to be heirs of the kingdom. For you remember that the glories of heaven are laid up only for those that love the Lord, and they are worth striving for. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him." Jesus will pronounce a blessing on those only who keep the Commandments. [See Rev. xxii, 14.] What Commandments? you ask. Let Jesus tell what Commandments you must keep in order to enter into life. Read Matt. xix, 18, 19. Now turn and examine every one of the ten precepts in Ex. xx, 3-17, and see if you keep them. I wonder if any little girl who reads the *Instructor* can hold these Commandments before her while she is working on Saturday [the Lord's holy Sabbath,] and say she keeps them? You cannot; for the commandment says that the seventh day is the Sabbath, and you know that Sunday is the first day. But suppose you do keep this commandment, is there not danger of breaking others? Read the fifth and see how well you keep the precept to honor your father and mother. Do you ever dishonor your parents by disobedience. Remember that Eternal Life is promised as a reward to those that obey God, and among other things he has told us to obey our parents. Will you obey him?

Dear children, let me stir you up on this point. I am afraid it is too much neglected. There is danger of some of the children of Adventist's being found among that class whom Pauls peaks of, who were "disobedient to parents." I want no better evidence that you love the Lord, than the fact of your loving and honoring your parents. May the Lord help you to be faithful.

Yours, waiting for the kingdom.
Gilboa, Ohio.

From H. L. Kelsey.

DEAR YOUNG FRIENDS: I feel like giving myself more fully to the Lord, and make a stronger effort to overcome, and press my way on to the kingdom. The enemy is continually tempting us to sin, and in every way seeking our ruin. We ought to watch and pray that we enter not into temptation. I feel that I have much to do to overcome all my faults. If I trust in the Lord he will help me.

Dear young friends, let us try to honor our parents and keep all God's Commandments that we may have Jesus for our friend. Then when he comes we shall hear his lovely voice saying, Come ye blessed of my Father, and go home with him to the bright city above.

Yours, in hope of meeting you all there.

While guilt disturbs and breaks my peace,
Nor flesh nor soul hath rest or ease,
Lord, let me hear thy pard'ning voice,
And make my broken heart rejoice.

SCRIPTURE LESSONS.

LESSON I. 1 JOHN i, 1-3.

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life:

2 (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.

QUESTIONS.—Who was from the beginning? What does the word *beginning* here mean? What is meant by the expression “we have heard?” By “we have seen?” What by having “handled the Word of life?” [VERSE 2.] Who is meant here by *the Life*? Why is Christ called *the Life*? What is meant by the *Life's* being *manifested*? What is it to bear witness of the *Life*? Who first bore witness of the *Life*? Can we all bear witness of the *Life*? Did the *Life* have an existence before he came into the world? (See John xvii, 5; Rev. iii, 14.) [VERSE 3.] With whom does the Apostle say he had fellowship? What is it to have fellowship with God? Do you have fellowship with him? What must we all do to have fellowship with the Father and Jesus Christ? (See Rev. xiv, 12.) Are you willing thus to obey God?

LESSON II. CHAP. I, 4-7.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth;

7 But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin.

QUESTIONS.—Why does the Apostle say he writes? What does he mean by *these things*? What is it to have fullness of joy? How may we all have full joy? Do you ever have that joy which comes from serving God? [VERSE 5.] What message does John say he has? Where did he get this message? Whom does he say it is for? What solemn message is God now sending to man? What do you understand by God's being light? Who is the author of darkness? (See chap. iii, 8.) Who of these two beings do most men choose to serve? [VERSE 6.] What is said of those who profess to have fellowship with God and yet walk in darkness? What are we to understand by *walking in darkness*? [VERSE 7.] What is here said of those who walk in the light? What does John mean by walking in the light? What is it to have fellowship with each other? What will the blood of Jesus Christ do? Has it ever cleansed you from sin?

LESSON III. CHAP. I, 8-10.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

QUESTIONS.—What will the consequence be if we say that we have no sin? What other Scriptures can you bring to show that we all have sinned? If the truth is not in our hearts, what else will be there? [VERSE 9.] What has God promised if we confess our sins. What is the Bible definition of sin? Do you feel that you have ever broken God's holy law? What does it mean by God's being *faithful and just*?

What by being cleansed from “all unrighteousness?” What evidence do we get from God after we are pardoned? [VERSE 10.] What shall we be guilty of if we say we never sinned? Do you know of any people who make God a liar by denying that we can sin? (Ans. Spiritualists do. A. J. Davis boldly teaches it is “impossible to break a law of God.”) Why shall we accuse God of lying if we deny that we have sinned? What is meant by not having God's word in us? Do you feel the word of the Lord lives in you?

LESSON IV. CHAP. II, 1-4.

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

3 And hereby do we know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

QUESTIONS.—What may we here understand by the expression, *little children*? (Ans. Those who have been converted and have become *as* little children. See Matt. xviii, 3, 4.) What reason is given for writing this epistle? What hope have we if we sin? Does this mean willful disobedience? What has another Apostle said about sinning willfully? What is an Advocate? Then what are we to understand by having Christ for an Advocate? Where is our Advocate now, and what is his work? (See Heb. ix, 24; vii, 25.) [VERSE 2.] What does this verse say of Jesus Christ? What is the meaning of *propitiation*? (Ans. Atonement, sacrifice, &c.) For whom has Christ become a propitiation? [VERSE 3.] How may those around know that we love God? What is the meaning of the expression, *know him*? Whose commandments are here spoken of? (Ans. Jesus Christ's. These commandments in other places are called the *sayings* of Christ. See Matt. vii, 28.) [VERSE 4.] How does this verse speak of those persons who say they know Jesus Christ, and yet break his commandment? Are you trying to live in obedience to the commands of Christ?

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