

YOUTH'S INSTRUCTOR.

"I love them that love Me: and those that seek Me early shall find Me."

VOL. X.

BATTLE CREEK, MICH., JULY, 1862.

NO. 7.

For the Youth's Instructor.

Verses for a Child.

In the morning when you rise,
Thank the Lord of earth and skies,
For his kind, parental care—
Him from whom all blessings are.

As the hours glide swiftly by,
Improve each one industriously;
Asking strength and grace of Him
Who can keep your feet from sin.

Let no act of wickedness
Spot your life or spoil your peace;
Thus when time and work is done,
You through Christ shall overcome.

When the shades of night appear,
To your closet then repair;
Hold communion with your God,
Who upholds you by his word.

M. D. A.

For the Youth's Instructor.

Incidents in My Past Life, No. 43.

BY ELDER JOSEPH BATES.

Wm. Miller's lectures in Fairhaven, Mass.—Also in New Bedford—Address to ministers—Ministers' meeting—Antiochus Epiphanes—Thirty-two square rods for every person—Second Second-Advent Conference.

AFTER the great Conference, mentioned in my last article, Second Advent preaching was called for in many places. In March, 1841, Bro. Miller commenced a course of lectures in the Washington-street Meeting-house, in Fairhaven, Mass. I thought if he could be obtained to lecture on the second coming of Christ, to my friends and neighbors, I would willingly give my seat in the meeting-house to others, if the house should be crowded. I had been reading his lectures, and supposed I understood the most he would preach. But after hearing his first lecture, I felt that I could not be denied the privilege of hearing the whole course, for his preaching was deeply interesting, and very far in advance of his written lectures.

The house was so crowded that a great portion could not be seated, and yet all was quiet and still as night. It seemed as though the people were hearing for themselves. I believe they did then. Passing round among them the day after the lecture, one would hear another inquiring of his neighbor, "Was you at the meeting last night?" "Yes." "Did you ever hear such preaching before?"

"No." "What do you think of this doctrine?" &c., &c. Many called on Bro. Miller to converse with him relative to the doctrine he taught, and seemed highly pleased with his prompt and ready quotations of scripture in reply. Elders Himes and Cole accompanied him to Fairhaven. His week's labor with us seemed to work a very apparent change among the people.

His next course of lectures commenced the next week, in the North Christian Meeting-house, in the city of New Bedford, about two miles distant. It was supposed that here he had about fifteen hundred hearers, the number that the house would accommodate at one time. A large portion of the aristocracy and ministers were in attendance. No such religious excitement for the time was ever heard of there. The interest seemed deep and widespread. At the close of the last meeting, Bro. Miller affectionately addressed the ministers, and exhorted them to faithfulness in their responsible work, and said, "I have been preaching to your people on the soon coming of our Lord Jesus Christ as I understand it from the Scriptures," and added that, if they thought he was right, it was highly important that they should teach it to their respective congregations. But if he was wrong, he much desired to be set right, and expressed a strong desire to meet with them before he left the place, and examine the subject with them. The Baptist minister proposed the vestry of his church, in William-street, at nine o'clock next morning.

I was not a minister then, but I had a strong desire to attend this meeting, to learn how the ministers received the Second Advent doctrine. By request, a number of lay members, with myself, were permitted to attend. When the meeting commenced in the morning, I counted twenty-two ministers present, belonging to the place and within a circle of a few miles around the city, and about forty lay members. After the meeting was organized, Bro. Miller proposed that they begin with the prophecy of Daniel, and requested the reader of the scriptures to commence with the second chapter. Occasionally Bro. Miller would request the reader to pause, and then ask the ministers how they understood what had just been read. At first they looked upon each other in silence, seemingly unwilling to expose their ignorance in this matter, or to see who would reply. After some time, one of the learned ministers replied, "We believe it as you do, sir." "Well," said Bro. M., "if you are all agreed

on this point, we will proceed." No other one replied. The reader proceeded until another question. All was silent again until the same learned minister answered, "We believe this as you do, sir." And thus they professed to believe with him to the end of the chapter. It was truly cheering to see how all these ministers of the various denominations were admitting and believing the doctrine of the Second Advent. They then commenced with chap. vii, and continued in harmony with Bro. M. until an objection was raised respecting the little horn of the fourth kingdom. The reader of the scriptures, who raised the objection, said he wanted a little time for consideration here, and wished to know if the meeting could not be adjourned until the next day. A motion was made for an adjournment, and carried.

The next morning the adjourned meeting convened, when the reader of the scriptures introduced his commentary, and attempted to prove therefrom that Antiochus Epiphanes, one of the kings which had ruled in the kingdom of Syria, was the little horn of the fourth kingdom. Bro. M.'s statement that it could not be so, but that the little horn was Rome, failed to satisfy them. Here the meeting closed without any further effort on their part. Since that time the subject of the little horn of Dan. viii, has been thoroughly criticised and settled that Rome is the power in question.

Says Eld. J. N. Andrews on this subject, "Out of many reasons that might be added to the above, we name but one. This power was to stand up against the Prince of princes. Verse 25. The Prince of of princes is Jesus Christ. Rev. i, 5; xvii, 14; xix, 16. But Antiochus died one hundred and sixty-four years before our Lord was born. It is settled therefore that another power is the subject of this prophecy. To avoid the application of this prophecy to the Roman power, Pagan and Papal, the Papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king, who could not resist the mandates of Rome. See notes of the Douay [Romish] Bible on Dan. vii, viii, ix. This application is made by Papists to save their church from any share in the fulfillment of the prophecy; and in this they have been followed by the mass of opposers to the Advent faith." See his work on *The Sanctuary and Twenty-three Hundred Days*, pp. 7-10.

For further proof that Rome was the power, and that our Lord and Saviour was the Prince which that power stood up against, as noted in the prophecy, see Acts iii, 15; v, 31; iv, 26, 27.

Among the many questions with reference to the Second Advent of the Saviour, Bro. Miller was asked the following: "How can the whole human race stand upon the earth at one time, as mentioned in Rev. xx, at the last judgment?"

ANSWER. "Allow 800,000,000 for every thirty years in six thousand years, and it will give 160,000,000,000. Allow 50,000,000 square miles for the earth, and it would make five trillion one

hundred and twenty thousand millions of square rods. This, divided among 160,000,000,000 of inhabitants, would leave thirty-two square rods to every individual on the globe!

The second Second-Advent Conference was held in the city of Lowell, Mass., June 15-17, 1841. At this meeting, was present Bro. Josiah Litch, of Boston, Mass. Bro. L. in the year 1838 sent out his exposition of the ninth chapter of Revelation, predicting the fall of the Ottoman empire, at the close of the prophetic period, "an hour and a day and a month and a year," which would expire August 11, 1840, when the sixth angel would cease to sound, and the second woe be past. Having obtained official accounts of the revolution that had then just closed in the Ottoman empire, he came to this meeting prepared to prove the accomplishment of his prediction, to which tens of thousands with intense anxiety had been looking. The mass of evidence in the official accounts connected with the prophecy of his interesting discourse, proved that the Ottoman supremacy *did cease* on the 11th day of August, 1840. "And the second woe was passed, and behold the third woe cometh quickly." This wonderfully aroused the people of God, and gave a mighty impulse to the Advent movement.

A Child's Questions.

CHILD.

Who heaped the mountain up so high?
Who made the rivers flow?
Who put the water in the sea?
Dear mother, do you know?

MOTHER.

It was the Lord, my little one,
Who made the earth so wide;
He filled the rivers and the seas,
And shaped the mountain side.

CHILD.

Who sent my baby brother here?
Who gave him hands and feet?
Who put that dimple in his cheek?
And made his lips so sweet?

MOTHER.

God gave our little baby life,
And formed its body too;
He is the Maker of us all,
And, darling, He made you.

CHILD.

How came the trees to be so tall,
And bear such pleasant fruit?
How can the pretty flowers grow
From such an ugly root?

MOTHER.

We cannot tell how trees can rise,
And flowers bloom so fair;
'Tis God who makes them live and grow,
And plants them every where.

CHILD.

Who taught the bird to build his nest,
And line it soft with hair?
Who taught the bee to make his cell,
And store the honey there?

MOTHER.

God made the little bee, so wise
In all his busy ways;
He taught the bird to build his nest,
And sing his song of praise.

CHILD.

Who put the sky so far away,
And painted it so blue?
Who makes the sun to shine on us,
And sends the evening dew?

MOTHER.

God makes the sun to shine on us,
He formed the sky above;
He sends the dew upon the flowers,
For, dearest, God is love.

CHILD.

Who drops the snow-flakes gently down,
And spreads them over all?
Who rolls the thunder through the clouds,
And lets the lightning fall?

MOTHER.

God has a treasure-house of snow,
The winds are in his care;
He kindly sends the thunder-showers
To purify the air.

CHILD.

Dear mother, very strong and great
This mighty God must be!
He seems too wise to give a thought
To little ones like me.

MOTHER.

Ah no, my child. Though God on high
Is wonderful in might,
The humblest child who kneels to him
Is precious in his sight.

So dearly did He love mankind,
He sent his Son from heaven,
To die upon the cross for us,
That we might be forgiven.

Since He has done so much for us,
How grateful we should be:
We should obey his Ten Commands,
And love him heartily.

You think this world so very fair,
And very fair it is;
But God has made a brighter world,
More beautiful than this.

There sin and sorrow, death and care,
Can never come, my boy;
There those who love the Lord shall dwell
In EVERLASTING JOY.

A Boy's Religion.

“My son,” said the Rev. Legh Richmond, “remember you must die—and you may die soon, very soon. If you are to die a boy, we must look for a boy's religion, a boy's knowledge, a boy's faith, a boy's Saviour, a boy's salvation: or else a boy's ignorance, a boy's obstinacy, a boy's unbelief, a boy's idolatry, a boy's destruction. Remember all this, and beware of sin; dread the sinfulness of an unchanged heart; pray for a new one; pray for grace and pardon and a soul conformed to the image of Christ Jesus.”

For the Youth's Instructor.

“Forbid Them Not.”

DEAR CHILDREN: Did you ever inquire why the kind Saviour said, “Suffer little children to come unto me,” instead of saying, “Suffer them to bring their little ones to me?” I believe he knew just how little faith parents and ministers had, and would have, in respect to children's coming to Jesus. He knew, too, that their young and tender hearts would feel that they were sinners, and that they needed a Saviour; and if not hindered by the coldness or neglect of others, would come to Jesus and be blest.

A case that came under my own observation will illustrate. In the course of a “revival,” a company of young persons had assembled at our house for prayer. While thus engaged, my little boy five years old, came to me and said, “I want to pray.” I thought nothing of it, but bade him go and pray, as his custom was, while I engaged again in prayer for the penitents. After some time I observed that he was still at my side, and weeping. I asked what was the matter. Said he, “I want to pray.” Thinking it possible that some unusual influence was upon him, I retired with him and prayed, after which he prayed for a new heart. He seemed satisfied, and we retired to the kitchen—I to my work and he to his little rocking-chair. He seemed unusually happy, but was silent. Lifting my eyes from my work, I saw the tears trickling down his cheeks, and asked again, What's the matter? As if his heart was ready to burst with joy, he exclaimed, “I'm blest!” His countenance lit up with a heavenly joy, and attested the reality of the blessing. His father coming in soon, repeated the question, to which he returned the same answer, with the same evidence that he was really blest.

For months he literally breathed the breath of prayer and praise. One pleasant day in winter he rode to the woods, and became so cold he was obliged to return to the house before the team, and was in such pain that he could not refrain from crying. This was his first sorrow after the blessing. I said to him, “You can't praise the Lord now, can you?” He looked up, and smiling through his tears, replied, “I said, Bless God, when I was coming through the meadow.”

Now, children, ask your parents what ought to have been done with that little lamb. Ought he to have been gathered into the fold and fed with the milk of the word? or for fear he would escape from the fold, should he have been left without, exposed to cold and tempests, and wild beasts that devour? Jesus says, “Suffer them to come,” and, “Feed my lambs.” Children, come to Jesus, and he will receive and bless you evermore. Amen.

S. WHITNEY.

P. S. I have good hope that the little boy who was blest will be among those in whose mouth is no guile, for of him it can be said, “He never told a lie.”

S. W.

YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., JULY, 1862.

G. W. AMADON, EDITOR.

Questions for Young Bible Students.

ABOUT HANDS, FEET, EYES, EARS, MOUTH AND TONGUE.

WHAT prince saw "the fingers of a man's hand" on the wall?
 What king in Judah was "diseased in his feet?"

What man of God said he "was eyes to the blind?"

What did Peter do to the high priest's servant?

Give the name of the animal, that by a figure of speech, was able to take up "Jordan into his mouth."

What remarkable appearance took place at "Pentecost?"

What happened to Jeroboam's hand as he opposed a prophet of God?

What tribe deceived Israel by putting "old shoes" on their feet?

Whose eyes are compared to "a flame of fire?"

What does Job say of the wicked in chap. xv, 21?

What did the priest Ananias command to do to Paul?

When will the "tongue of the dumb sing for joy?"

Who was predicted to have his "hand against every man," and every man's hand against him?"

What race of people sprang from him? (Ans. The Arabs.)

What was Moses commanded to do at the burning bush?

What is said of God's eyes in 2 Chron. xvi, 9?

To whom did Christ say, "What ye hear in the ear, preach upon the housetops."

Who slew a giant that had twenty-four fingers and toes?

What did the dove bear in her mouth to the ark?

When will the wicked "gnaw their tongues for pain?"

What warrior cut off the thumbs and toes of kings conquered in battle?

Afterward what happened to him?

What singular ceremony took place in consecrating the sons of Aaron? (See Ex. xix, 20.)

Bees in Peru.

A FEW years ago a German took out to Peru a few hives of bees,—an insect before unknown there. The first year he obtained a plentiful supply of honey, but year by year it decreased, until now the bees will hardly collect any. The climate there is so equable that flowers can be had all the year round; and the sagacious bees, having discovered this fact, have evidently lost the instinct of hoarding honey for a winter that never comes!

"Suffer Them to Come unto Me."

SO says the kind and gentle Saviour to all those children who will listen to the voice of the good Shepherd. Jesus says to little children, "Come unto me," for he knows they can be safe no where else. To come to Jesus, means to do his will and go with his people.

How pleased I was a few days since when I saw a timid, sweet little girl eight years of age, rise up in the prayer meeting and tell the people she was going to be a Christian. That is just the way to come to the Saviour. Get up in the social meeting as this child did, and you will then have courage to do other duties which will bring greater blessings. God wants all the children to do right, to be baptized, and be saved.

Children, will you come to the Saviour? Will you come now?

"Hauling the Seine."

BOYS are generally passionately fond of fishing, and it certainly is a harmless recreation if the time and place are proper. When I was a lad, no amusement to me was like this; and as I walked to the brook with a nice, straight pole, with lines, sinkers, and hooks, I thought it was the greatest privilege a boy could enjoy. But one thing I especially delighted in, was "hauling the seine." It was in Lake Ontario, in the State of New York, where I used to see them do this.

Everything being ready, the captain would give the word, "Push off!" and then they would start and "pay out" the seine line for a quarter of a mile or more into the lake. Then they would make "a tack," and run parallel with the shore the whole length of the net, dropping it in the water as they went, and when the seine was "payed out" they would "stand in" for the shore. But now comes the labor. The net-ropes are attached to two large windlasses, manned by stout fishermen, and they directly begin to "heave away" at their work of "hauling in." In the course of an hour or so the net nears the shore, perhaps loaded with barrels of the finest fish those waters afford. Then comes an exciting time, as the finny tribes find that they are "caught;" but stout arms and strong men easily manage them, with the exception of a "sturgeon," who may be half a dozen feet long. Soon they are all piled up on the clean sand,—pickerel, whitefish, trout, pike, sturgeon, bass, and the endless varieties of the finny race which the God of Nature has provided for the support of man. Many times have I seen these fishermen engaged in this laborious calling, and when my folks thought proper I used to go and help them as a boy could.

But in later years I have thought how aptly this illustrates the crafty work of Satan in catching thoughtless souls. Satan, with his great net of deception, is fishing after all mankind, and if we get caught in its meshes, we are like the fish in the

fisherman's seine. How many a baited hook he throws out for some little boy or girl to swallow. How many traps, and snares, and plans, he is now laying for the children of the last days. And his great effort is to lead them to break that command which says, "Children, obey your parents in the Lord."

I hope my young readers will be very willing to learn how to avoid this cunning foe, who is so cruel, so wily, so wicked. Practice those heavenly principles taught in your little paper, and I may safely say—the kingdom of heaven will be yours.

Bad Boys.

FEEL under obligation to keep the readers of the Instructor posted on this question, that they may choose the good and refuse the evil.

A few days since I saw a lad shying along the street in a manner which showed that he had no good intentions in his heart. He had a bunch of wild lillies in his hand, which he had picked in his saunter. Soon I noticed him making for a tree by the road-side, near which was a strawberry patch. He then laid down in the shade as though he was very tired, but I knew he was *not* tired. Then he began to arrange his flowers, but I knew he was thinking of *something else*. Then he looked each way to see if anybody saw him, only he did not look up; perhaps if he had thought God saw him, he would not have done what he did. The next moment, he quickly thrust his hand through the fence, broke the eighth commandment, and brought back some strawberries. Then he jumped up as though he was rested, and hurried off home.

But why should I speak of this; it is only a thousandth part of the thousand kinds of wickedness that children now-a-days practice. What terrible illustrations of disobedience we might print, if we thought proper. Boys of the Instructor—how is it with you? Are you shunning those habits and follies which end in death? Is it safe for us to say in the words of the apostle, "We are persuaded better things of you?"

Blind Boy's Letter.

Eld. Hull recently handed us a letter, which he had just received from one who was a perfect stranger to himself. After stating some interesting facts in regard to his embracing the truth, which we would here insert if we had room, the letter gives the following interesting particulars in the closing paragraph:

AM the blind boy who was led to your meetings by his friends. I am now engaged in peddling, by the help of a boy who leads me from house to house. By this means I am able to contribute to Systematic Benevolence, a system which I believe was instituted by our heavenly Father for the promotion of his cause. As

soon as I am able, I intend to purchase books to distribute among my friends in the West, that they may also be benefited by these great truths which seem so precious to me. Pray for me, Bro. Hull, that the good seed sown in my heart may not be uprooted by the Evil One. Yours in hope of eternal life.

HARVEY A. FULLER."

"Written by a friend."

There, children, what do you think of this? Does not this "blind boy's" zeal for the truth, rather reprove some of you who have been keeping the Sabbath for years? See how he is right off trying to help others—gone to peddling that he may contribute to Systematic Benevolence, and get books to send to his Western friends. God bless the blind boy at Mannsville, N. Y.; and may his warm zeal rouse up young Sabbath-keepers, who are in possession of all their faculties, to do something in the cause of the Lord.

A Baked Bible.

The Religious Telescope has the following singular, but interesting, paragraph:

HERE is a Bible in Lucas Co., Ohio, which was once baked in a loaf of bread. It now belongs to Mr. Schebolt, who resided near Maumee City. Mr. S. is a native of Bohemia, and the baked Bible was originally the property of his grandfather, who was a faithful Protestant Christian in the times which tried men's souls. During one of the cruel persecutions which have been so common in Bohemia, an edict was passed that every Bible in the hands of the peasants should be delivered up to the authorities and destroyed. Various expedients were resorted to by the Bible-loving Protestants, to preserve the precious word of life. Mrs. Schebolt, grandmother of the present owner, placed hers in the center of a batch of dough, which was ready for the oven, and baked it. The house was carefully searched, but no Bible was found; and when the tools of priestly tyranny had departed, and the danger was past, the Bible was taken uninjured from the loaf!"

For the Youth's Instructor.

Psalms xcii, 12.

THE righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."

The sacred Scriptures abound with comparisons. In numerous instances the righteous are compared to those things which are of the greatest value, the most precious and durable, while the wicked are compared to things of far less value, fading and perishable.

I have thought that a few words relative to the durability and usefulness of the cedar and the palm tree, would help the little readers of the Instructor to a better understanding of the comparisons in

the above text. From one who visited the cedars of Lebanon in 1697, we give the following :

"These noble trees grow among the snow, near the highest parts of Lebanon. Some are very old, and of prodigious bulk. I measured one of the largest, and found it twelve yards six inches in girth, and yet sound; and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a large tree. Some of these trees are supposed to have lived upwards of one thousand years!"

Says Dr. Clarke: "The figure of the palm tree gives us the idea of grandeur and usefulness. The fruit of the palm tree makes a great part of the diet of the people of Arabia, part of Persia, and Upper Egypt. The stones are ground down for the camels; the leaves are made into baskets; the hard boughs, or rather, strong leaves, some being six or eight feet in length, make fences; the juice makes arrack; and the threads of the web-like integument between the leaves make ropes, and the rigging of small vessels; and the wood serves for slighter buildings and fire-wood. In short, the palm or date tree, and the olive, are two of the most excellent and useful productions of the forest or the field."

Now, young readers, though you are not going to live in this world of sorrow to grow old, yet you can devote your entire being to the Lord, and in usefulness spend every moment of your short journey to that world where, the Lord says the "glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary." Isa. lx, 13.

A. S. HUTCHINS.

Letter Department.

A correspondent writing from Oxford N. Y., says:

"DEAR CHILDREN: I am a stranger to most of you, but have long wished to say a word through your good little paper, the Instructor. I think it is the best paper for children and youth that I have ever seen, and it certainly must be a great benefit to many older people who study its instructive pages. I have been much interested in studying it with my children. I hope none of its young readers will get discouraged, if they cannot readily find the answers to all the questions. Commence and read your Bible through. You will there find answers to more questions than have yet been asked. When you get to the twentieth chapter of Exodus, you will find God's law written, the ten commandments. I hope you will commit them to memory, if you have not already done so. We should make that law the rule of our actions; for by it we are taught our whole duty to God and our fellow-creatures. Pray to your heavenly Father, dear children, and he will give you his Spirit, which will help you to understand and obey his law. Then you will be saved. Will you do it? ABBY B. ROGERS."

From the Child's Paper.

A Bible Story, Old yet ever New.

"TELL me a Bible story, mamma," asked Wallie. "Tell about God's drowning the world. What for did he?" The people were so wicked they would not try to please God. "He was kind." O yes, for he let his warm sun shine on their fields, and they had little brooks, and he gave them grapes and olives and corn and roses and lilacs.

"And did they have lambs?" Lambs and horses and cows. God gave them everything to be good and useful and happy with. But for all that they never thanked God; they did not love and mind him. They behaved naughty, and what was worse, they brought up their little boys and girls to be very naughty too. That grieved God very much, because he loves little children, and he wants them to love him.

"Did not God tell them he should punish them if they did so?" He sent good Noah to tell them. Noah tried every way to persuade them to leave off their evil ways; but they only laughed and made light of him. Then God told Noah to build a great covered boat. He cut down the trees and got out the timber, and the wicked carpenters, I dare say, helped him build it.

"That was good to help Noah." But as they had no heart in the work, it did them no good. Finally the ark was done. It had one door, and one little window at the top. Then God sent elephants and lions and every kind of creature, two by two to Noah's yard, in order to be put into the ark. And Noah got birds of all sorts, robins, orioles, doves, sparrows, eagles, and they flew in at the window. And all sorts of insects came. There was room for all. And Noah put in provender for the cattle, and corn and fruit for food. God made all those creatures gentle and peaceable, and willing to go.

"I suppose the wicked men said Noah was going to set up a menagerie." Perhaps so. Then Noah and his wife and his three sons and their wives went in, and God shut the door.

Black clouds filled the sky, and the drops fell thick and fast. It rained and rained and rained for forty days and nights, and the rivers began to rise, and the water filled the roads and covered the fields, and rose higher and higher over the tops of the barns, and the tops of the trees, and the tops of the highest hills, until all the wicked folks were drowned, and it was only water, water everywhere.

"Noah was not afraid." Because he was safe in God's hands. God can save people if they trust him and do as he says.

"How long did they stay in the ark?" Almost a whole year. Long after it had done raining, Noah wished to know whether the water was drying up, so he went in among his birds and took a raven, and let it fly out of the window. The raven never came back. It is a fierce bird, and perhaps it did not like the ark.

For the Youth's Instructor.

When Noah found the raven did not return, he went in to his birds again, and picked out a gentle dove and sent her forth. The little dove flew round and round, and not finding a branch to perch on, or rest for the sole of her foot, she thought of her little perch in the ark, and flew back. Noah heard her peck at the window, and he took his little bird in.

In seven days he let her fly out a second time. O what did she find? Some green trees. Did she stay and hop on the branches, and dress her feathers, and sing in the beautiful sunshine, and forget all about Noah? That is what a bird who thought only of herself would do. But that was *not* what this kind little dove did. It picked a green sprig to carry back to Noah. It knew, I think, how it would please him, and she flew over the water as fast as her wings could carry her. Noah saw her coming. He saw what she had in her bill. Do you not suppose they were glad to see a green leaf again? Yes, indeed.

Noah kept his dove seven days longer, and then he let her go the third time. She never came back. Noah knew by that there were green fields in plenty, and he waited God's leave to go out of the ark with all his large family. The ark at length stopped on mount Ararat, and God opened the door of the ark, and told them to come out. Do you not think it was a happy day? How glad the lambs were to frisk in the fields again, and the cattle to chew a fresh cud, and the lions to roar in the forest, and the flies to buzz in the air, and the birds to build their nests among the leaves. These all, in their way, praise God. And Noah, what did he do? He built an altar, and offered an offering to God for his goodness and mercy, he and all his family. O, it was so good to behold the blue sky and beautiful dear earth again.

"Shouldn't you think the people would have been afraid of another drowning?" God promised never to drown the world again; but, lest they should be afraid, he put a rainbow in the sky to keep us in mind of his promise. O how beautiful it is! How bright the colors, red, yellow, green, blue.

Beautiful bow, in mercy given—
A token of love to earth from heaven.

"But won't God punish wicked folks *now*?" asked Wallie. Yes, for the Bible says God is angry with the wicked every day. "Then where shall I hide, if I do naughty?" asked the little boy. "In the bosom of Jesus Christ, our ark of refuge from the storm," cried the mother, pressing her little boy to her heart.

Scripture Emblems.

EVERY "ant" reproves the sluggard. Every opening "lilly" directs us to God. Every successive heave of the ocean wave has written upon it, "no peace for the wicked."

Our Country's Memorial.

THE Fourth, the glorious Fourth of July is at the doors, with all its train of remembrances. My mind runs back to that grand old time, apostrophized by prose and song, in which the heroic deeds of the Fathers of our country stand out fully emblazoned. Then all were united in the struggle for freedom and independence. All put their shoulders under the wheel, and the car of freedom rolled over all obstructions. Then the glorious stars and stripes were unfurled to the free breezes of heaven, and floated in undulation heavenly. The soil was moistened by the blood of those who planted the standard of liberty. It penetrated deep, and although the Prince of the power of the air has raised storms fierce and wild, it still remains firm, and will, until the purposes for which God raised up this home of freedom have been fully accomplished.

It is vain for the puny arm of the South, be it never so highly nerved by the strong man armed, to lift itself up in high-handed treason against the Most High. It is too short, too weak, to turn aside that arm that upholds all the vast creation, and in which there is everlasting strength to protect the home of freedom of speech and thought, untrammelled by priestly craft or national observance.

The time hasteth greatly when the cruel enemy of mankind will seek to introduce bands to bind the religious freedom of God's people,—even here under the shadow of the Tree of Liberty, whose healing leaves have been scattered to the surrounding nations,—but not until the time appointed by the Father.

Let us be ready, dear children, for that event. Let us see to it that *we* have the necessary preparation for that great war in which there will be none neutral. We will be either for or against. Woe to him that striveth with his Maker.

Will we be loyal subjects to the royal law—the constitution of Heaven, contained in the commandments of God and the faith of Jesus? or will we be rebels, giving allegiance to him that exalteth himself above God, seeking to change His times and His laws? The time is at hand when our works will be made manifest of what sort they are, whether we are, or are not, for the government of God.

Dear children—amid the excitements of the season, while the war cry is heard over the land, be getting ready for the battle between truth and error. Then if you acquit yourselves well as soldiers of Christ, you will have a pension for life eternal, and a glorious celebration, where the huzzahs of earth are exchanged for the shouts of victory over the beast and his image, his mark and the number of his name.

M. H. LYON.

LITTLE CHILDREN, keep yourselves from idols.

YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., JULY, 1862.

For the Youth's Instructor.

Frank and Johnny:

OR THE LITTLE SWEARER REPROVED.

44 "RANK, you shouldn't swear," said Johnny to a little school-fellow with whom he was playing.

"Why not," replied Frank.

"Because that is breaking the commandments. It is wrong to break the commandments."

"Why, no; the commandments are all abolished."

"No, they are not; for the New Testament says one jot or one tittle shall not pass from the law till all be fulfilled."

"But they have all been fulfilled."

Such was the conversation between these two little boys of perhaps ten years of age. One tries to keep the holy Sabbath, while the other, perhaps never heard a word about the present truth in his life. Where this little fellow, who, at so early an age was taking God's name in vain, got his *no-law* arguments, is a mystery; but my impression is, he got them where those of larger growth get theirs, who preach that God's holy law is done away.

This was not the deepest impression it made upon my mind, for I thought how fast ungodly principles are fastening themselves upon the young, even upon little children.

I am glad that children who keep the Sabbath love better things, and even try to vindicate the commandments of God; but it is not safe at all for them to play with such wicked children; as in the case above mentioned, this little opposer and swearer turned upon his reprover with another oath.

If children do not learn to swear, lie and steal, some other sin will lurk around, which will at last bite like a serpent and sting like an adder.

The sin of breaking the fifth commandment is one into which children are very apt to fall. They often do it before they think, though they are no less guilty. "I forgot," "I didn't think," "I don't know," &c., are very common expressions with children, and sometimes they say "I don't care," which is good evidence that they are on the road to ruin. How much better to pause and ask, Will father and mother approve of this? Will it please them? Not rush ahead into wrong, and then quibble to keep it from their parents.

I know a little boy whose example I have wished might be before every little boy who reads the Instructor. I do not think this child, under any circumstances, would disobey his parents.

Some little boys and girls have no father nor mother, and others have to try to train them up in the nurture and admonition of the Lord. But the fifth commandment is just as binding on them as upon

those who have them, and they will have just as strict an account to give at last.

Dear children: Go to God and ask for grace to shun sin and do right, in these days of peril and sin. Many snares beset your feet, but you may shun them by loving God and your parents, and at last escape all these little dangers and have a place in the city of God. Will you try?

M. D. A.

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