

THE YOUTHFUL
INSTRUCTOR.

THOSE THAT SEEK ME EARLY SHALL FIND ME.

VOL. XVI.

BATTLE CREEK, MICH., APRIL, 1868.

NO. 4.

SPRING IS COMING.

Spring is coming, Spring is coming!
Birds are chirping, insects humming;
Flowers are peeping from their sleeping;
Streams escaped from winter's keeping.
Shout we, then, with nature's voice!
Welcome, Spring! Rejoice, rejoice!

PRESENT TRUTH. NO. 7.

THE RESURRECTION.

ANOTHER most important event takes place when Jesus comes: it is the resurrection of the dead. Perhaps you have not thought much about it, for it is not often that little children are told about the resurrection. I do not know why, for I love to think of it, and it is taught so plainly in the Bible that children can learn to love it too. And most of you have had some friend die whom you would love to see again, and through the resurrection we may hope to enjoy their company again. The bringing in of such a hope makes it an interesting and pleasing subject.

I heard Mr. S. say it was contrary to philosophy, and impossible.

Aye, I have heard that before. Some people are always ready to oppose with their philosophy when we speak of the resurrection. But I fear, after all, Mr. S. is a poor philosopher. Philosophy is that by which we ascertain or explain the reason or cause of a thing. But most of the things which we observe every day are beyond our poor understandings, and so our weak philosophy must ever be at fault. I have seen a blade of corn push up a clod of baked earth to get up to the sun; yet on digging it out it was so tender it would scarcely bear handling, and was about as limber as a piece of cloth. And a spire of grass, which would break off if merely touched, push its way through a strong sod where you could not drive a small stick down.

Oh! we have all seen that.

Yes, such things are very common. But who, by searching, can find a cause for it. Almost everything in nature would be denied if it was not seen, and after it is seen we can no more understand or explain it than if we had never seen it.

But the blessed Saviour told us exactly why people deny the resurrection. Now, James, open your Testament and read his answer to the Sadducees, who denied the resurrection. It is in Matt. xxii, 29.

"Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God."

That's it, my boy. The Scriptures teach it, and the power of God can accomplish it. We all know that the Bible tells the truth when it says we are dust; for when we die we return to dust, just like the earth around us. But if "the power of God"

could form us of dust at first, it can surely restore us again. Now let us see what the Scriptures say about it, for we shall not err if we understand them.

And, first, we learn that there is no reward nor future life without a resurrection. In 1 Cor. xv, 32, the apostle says there is no advantage in laboring and suffering for Christ "if the dead rise not; let us eat and drink; for to-morrow we die." Also in verses 18, 19, he says, if there be no resurrection, they that are fallen asleep in Christ are perished; and our only hope would be in this life.

Second, we shall receive our reward at the resurrection. Said the Saviour, "Thou shalt be recompensed at the resurrection of the just." Luke xiv, 14. We are also told that when the Lord comes the dead in Christ will rise; 1 Thess. iv, 16; and the Saviour said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12. So you see if the Lord Jesus did not come, and there were no resurrection of the dead, they would never get any reward at all. Well might Paul call this a "blessed hope." Titus iii, 13.

Third, children have a part in this blessed hope. Death is called an enemy; see 1 Cor. xv, 26. The mothers whose children were so cruelly murdered by Herod when he tried to put the child Jesus to death, are promised that their children "shall come again from the land of the enemy;" that is, they shall come back from death, or be raised from the dead. Jer. xxxi, 16.

Fourth, in this we are to comfort one another when our dear friends die. So Jesus said to Martha when she was mourning the death of her beloved brother: "Thy brother shall rise again." John xi, 23. And Paul says we need not mourn as those who have no hope for those who are asleep, or have died in Christ, for the Lord will come and raise them from the dead, and we with them be forever with the Lord. "Wherefore," he adds, "comfort one another with these words." 1 Thess. iv, 18. And truly these are comforting words to them that believe, and are preparing for that day.

Fifth, we have a sweet assurance of the truth of these promises in the resurrection of our dear Saviour. He died for us, and came forth from the grave in triumph; and as he has once triumphed over death, we may trust his power to fulfill his blessed promises, and with his mighty voice call the dead to life. After he rose from the dead he was seen of the apostles and a great many others; he ate and drank with them, and permitted them to handle him, and to examine the prints of the nails in his hands and feet where he was nailed to the cross, and the wound in his side where he was pierced with a spear.

And now I have just one more solemn thought to offer you on this subject. You will be raised from

the dead whether you are prepared for the Lord's coming or not. Jesus said, "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v, 28, 29. And his apostle said, "There shall be a resurrection of the dead, both of the just and unjust."

I think you will all agree with me now that the resurrection is a most important Scripture doctrine. Let us all strive to have part in the recompense of the just in that great day. If you fail, it will be a terrible day to you; but of that I will talk to you hereafter.

Now let us together sing a verse on page 19 of our child's hymn book:

"Sing Jesus' dying love,
Sing that he rose again—
Sing how he comes to burst the tombs,
And with his saints to reign!"

UNCLE HARVEY.

THE HOLY SABBATH.

"REMEMBER the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Ex. xx, 8, 9.

I suppose that my dear young readers have been faithfully instructed that the seventh day, according to the commandment, is the Sabbath, and not the first day, or Sunday, as is claimed by those who are ignorant of the Scriptures, or who prefer the traditions of man to its solemn injunctions. I shall not therefore try to prove that the seventh day is the Sabbath, but will only try to show you how to keep that sacred day holy to the Lord our God. "But I do that already," says a bright-eyed little girl. "When Sabbath comes I quit my play, and read the Bible, and go to church and Sabbath School, and recite perfect lessons and get, Oh, such lots of rewards, and"— Hold, my dear child! You may do all these things and yet not keep the Sabbath day holy, and you may obtain "lots of rewards" and yet never receive that rich reward, the crown of life, from our dear Redeemer. Let me illustrate my meaning by telling you a story: A Catholic priest selected a beautiful apple from a dish of gnarled and ill-favored ones, saying, "This beautiful apple represents the Catholic faith, and those ill-favored ones the Protestant faith; but on cutting the beautiful apple, it was found to be rotten at the heart." So also your Sabbath-keeping may be outwardly very good, but, at heart, like the priest's apple. St. Paul says to his Roman brethren, "Ye have obeyed from the heart that form of doctrine which was delivered you." You may do what your parents tell you, and yet not honor them; and you may keep the Sabbath in the sight of the world, and still not please God.

The Jews, at the time of our Saviour's first advent, seemed to think themselves perfect Sabbath-keepers; but Jesus proved that they were not, and tried to show them a better way. Perhaps I will write about the customs of the Jews on the Sabbath at some future time; at present I want you to listen to a few anecdotes about Sabbath-keeping.

When a boy I heard my father tell of a good old man, who somehow lost his reckoning of time, and the Sabbath found him hard at work. He learned his mistake in the evening, and on the following day called his family about him, explained the mistake he had made, and required them to keep that day as carefully as they should have kept the Sabbath. This he did, not because he thought it made no difference which day he kept holy, but to discipline his mind, that ever afterward he might remember the

weekly recurrence of the holy day. To that man the Sabbath was a delight.

I knew a boy who owned a pet lamb, that got badly hurt. It gave evidence of suffering extreme agony, and especially so on the Sabbath. His mother told him he had better kill it, and thus end its misery. He could not think of killing it with a knife or an axe, but thought a rifle bullet, shot through the brain, would soonest end its life, but that the report of a gun in his hands should be heard on the Sabbath, occasioned him much mental anxiety. He went in prayer with his burden to the Lord (for the boy was a Christian), and then took his gun and repaired, with a heavy heart, to the place where the lamb lay, but, to his joy, he found it already dead. The Lord no doubt thus saved the boy, whose heart he saw to be right, as he did father Abraham, from executing a painful duty. That boy no doubt loved the Sabbath.

Jesus and his disciples went through a corn field on the Sabbath, no doubt on their way to or from the synagogue, and his disciples picked and ate some of the ears because they were hungry, and not simply to gratify their appetites. Jesus taught the complaining Pharisees that his disciples had done no wrong.

I knew a man to whose ears, on the Sabbath, came the cry of "Fire! Fire!" Fire running through the fields, endangering the safety of the fences, the growing crops, buildings, &c. He hesitated but a moment to decide that it was his duty to go and assist to extinguish the flames; but while engaged in that work he frequently passed bushes laden with rich, delicious berries, of which he was very fond; but he thought, "I have come to fight fire; I have no right to do unnecessary labor on the Sabbath. It is necessary to extinguish this fire, lest our crops be destroyed, our houses burned, and our families be reduced to penury; but it is not necessary that I should eat these berries simply to please my taste. I have had my dinner; I am not hungry. To eat these berries, therefore, would be to seek my own pleasure, and God has promised a blessing to those who refrain; beside, I know not but that others, seeing me pick them, would, by my example, justify themselves in doing even more than this upon the Sabbath. I will not eat them. I love thy law, O Lord."

In going to or from the house of God, upon the Sabbath, if the distance is not too great, and our comfort does not demand it, we should not drive our horses faster than a walk. I have no excuse to offer for those who are too lazy to start for the meeting in time, but I do except those good mothers who have a large family of little children to prepare for meeting. I have sometimes thought that if the Saviour should come to earth early Sabbath morning, he would find many professed Sabbath-keepers in bed, who on any other morning would be up and hard at work.

I have thought, when seeing Sabbath-keepers driving at a furious rate on the Sabbath, that their thoughts of God and Heaven were very much mixed up with the prospect of a good dinner and a sound nap. Ordinarily, we should neither drive nor walk upon the Sabbath as fast as upon other days. Our conversation, also, should be more subdued.

Boys and girls, in going to or from Sabbath School, should not call loudly to those in advance of or behind them; and in the school-room they should all rise with the congregation to sing, and kneel with them in prayer. When at home they should try to please their little brothers and sisters who cannot read by reading or telling them pretty stories, or showing them pretty pictures. Thus, by relieving their pa-

rents of the care of their little ones, they can be keeping the fifth commandment, and by making the Sabbath a delight they will be keeping the fourth.

"My little children, let us not love in word only, neither in tongue, but in deed and in truth," 1 John iii, 18, "that when he [Jesus] shall appear, we may have confidence, and not be ashamed before him at his coming." *Ibid.* ii, 28.

ADOLPHUS SMITH.

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ALL THINGS.

"We know that all things work together for good to them that love God." Rom. viii, 28.

"Did you ever think, dear readers of the Instructor, what that means? All things—everything—even that which seems so hard to bear? What? when our young friends cast us off because we try to do right, when they despise and call us hard names because we will not join them in doing what we know to be wrong; is that for our good? Yes; the Lord says so through his servant Paul, and his word is truth. For our good, when disease lays its hand upon us, or when our friends are cut down, and we see them laid away in the grave and hid from our sight? It must be so, if we love God, else he would not have told us so. We may not be able to see and understand how all the trials we are called to pass through can work together for good to us, but we must not, on this account, conclude that the Lord has told us that which is not true.

If we love our Heavenly Father, we shall try to do that which will please him, and the Apostle Paul says that "without faith it is impossible to please him." Then if we love him, we shall believe what he says. Abraham, that good man who lived a great many years ago, had this faith in God's word, and it led him to obey, even when called upon to sacrifice his only son Isaac. It was counted unto him for righteousness. How touching the account of Abraham's trial and its result, as recorded in Gen. xxii. May the perusal of it beget in us a like confidence, that we may be "all the children of God by faith in Christ Jesus." The apostle has said, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." See Gal. iii, 26, 29.

With this confidence, can we not endure our light afflictions, knowing that they will work for us a far more exceeding and eternal weight of glory? Will we not obey the voice of Jesus, and "seek first the kingdom of God;" and, like Moses, choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season?" We are told that "if we suffer, we shall also reign with him." Why then shun suffering with Christ for righteousness' sake? We wish to share in the reign. Why not share in the preparatory work? May the suffering which falls to our lot in consequence of our adherence to the truth and right, and fidelity to the dear Redeemer, have its designed effect upon us, purifying and making us more like the precious Saviour and great Shepherd of the sheep.

As the refiner of silver sits watching his crucible, until the molten metal reflects his image, so may Jesus, as he watches his people in the furnace of affliction, see his image reflected in us. "He is like a refiner's fire, and like fuller's soap;" and it is only when we thus suffer, and when our sufferings produce this effect upon us, purifying, elevating and refining, that we so suffer with Christ that we may expect the promise verified unto us, that we shall reign with him.

Shall we seek some easier way, to follow some other than he who has suffered for us, leaving us an example, that we should follow in his steps? No, no. Let us, as was our great High Priest, be made perfect through sufferings. Let us in his strength go forward, and, having overcome, sit with him in his throne, even as he also overcame, and is set down with his Father in his throne. It is those who by patient continuance in well-doing, seek for glory, honor, and immortality, that will receive the reward of eternal life. We must wear the overcomer's crown; and it can never be given, by him who will reward the children of men according to their works, save to those who by patient endurance have thus overcome.

N. ORCUTT.

Jamaica, Vt.

DIED FOR THE TRUTH.

I THINK there was a mistake in the last Instructor about the little boy that died for the truth, as I presume there was but one such occurrence, for it is not very often that little boys will suffer so much rather than tell a lie.

It did not occur in the State of Michigan. He was a Norwegian boy; his parents were both dead; so the children were put out to different places. This boy was taken to Marquette Co., Wis. I have often passed by the log house where he was whipped to death; a friend once went in with me and pointed out the rafter up to which his hands were tied while he was whipped. It was empty then; the man and his wife were in jail, waiting their trial.

The man was not considered very bad tempered, and was a member of the Baptist church; but, led on by his wife, he committed one of the foulest murders that was ever recorded. And right here I wish to caution my young readers. Beware how you let others lead you into sin; resist them, or as the proverb says, "Consent thou not." Beware how you begin to sin,—to do what you know to be wrong; this man had no thought of being a vile murderer, but when we start out to serve the Devil, we do not know where we shall stop. Remember that.

An older brother lived with a friend of mine in Fond du Lac Co. When they read the news in the paper, it was enough to rend the heart to hear him cry: "O my pretty little brother! they have whipped him to death. O my pretty little brother!" I have often thought, when passing the house and reflecting on the little martyr's fate, if I ever get to Heaven, I shall rejoice if that dear little boy is there. I never saw him; but I have always loved him.

But there is no mistake in this: "God will love and bless" those who speak the truth. This little boy suffered; yet all that he suffered is merely nothing compared with what those will suffer who love to lie rather than be punished. "All liars shall have their part in the lake that burneth with fire and brimstone." Much worse than to be whipped to death here.

Children, most of you have pleasant homes and kind parents to lead you in the right way. Are you thankful that you do not have to live with cruel, unkind people, who would whip you for telling the truth? And now consider well, for I am going to ask you a question that some of you, I fear, would not like to answer, and perhaps you will blush as you read it: *Did you ever tell a lie?* Every lie is recorded by an angel, and will appear in the Judgment. Little boy, little girl, you are in danger! Nothing but the blood of Jesus can wash away that sin. Blessed Jesus! he died to save us from sin. Do you know he has forgiven your sins? Do you love him?

J. H. WAGGONER.

Youth's Instructor.

BATTLE CREEK, MICH., APRIL, 1868.

WHAT WILL BECOME OF THE CHILDREN ?

We sometimes feel very sad when we think of the perils of the last days, and the destruction soon to come on this wicked world, and of the multitudes of children and youth, gay and mostly thoughtless, who are not prepared to stand amid these perils, nor preparing to escape the destruction.

Will the Lord destroy so many young people—so many children, too, in the day of his wrath? To many this seems very hard, and, perhaps, unjust. While we sincerely pity them, and would gladly see them all obey God and be saved, we cannot see any injustice in punishing them; indeed, we do not see how it can be avoided, unless God consents to disregard justice, which he will never do. Let the youth look at the following facts:

1. In the destruction that came in the days of Noah and of Lot, the children perished with their parents. To these facts the Saviour pointed as examples of the last days.

2. In foretelling the coming judgments, the Lord has said he will slay utterly old and young, maids, children and women, unless by obedience they have received the seal of God. See Rev. vii, 1-3; Eze. ix, 1-6.

3. The Lord has shown that the young will be very wicked, and worthy of punishment, in the last days. He has said they will be "disobedient to parents," &c. God will have his authority respected; and this is right. But he has placed the parents in immediate authority over their children, and promised to bless those children who honor and obey their parents. To disregard this duty is to disregard God's authority, who commanded it. He has told us that the young will not obey their parents in the last days, and also that he will punish them with the plagues of his wrath for their disobedience.

4. This is but just, because God has provided a great salvation for them through the death of his dear Son, and called them to come and be saved. Now if they refuse this call, they disregard his invitation and his authority, and treat the precious blood of Jesus with contempt.

5. God is holy, and his kingdom is holy; and none but the holy can enjoy his presence and his kingdom. Of course disobedient, willful, stubborn, selfish children would be sadly out of place there. They do not try to love God; do not deny self; have never learned the lesson of humble obedience; and they could not enjoy the presence of a God they do not love, and have not obeyed. No! it cannot be; such children will have no place in the kingdom of God.

Dear young friends, we feel deeply over these things. You may think the only aim and effort of those who publish the Instructor, is to make an in-

teresting paper—to please their readers. But not so; their great desire is to faithfully warn you to avoid the dangers and follies that now surround you; to flee from the wrath to come; to love God and obey his word; to reverence your parents and all the aged. We warn you, because there is danger all around you; ruin is on every hand if you are out of the path of duty for a moment. Destruction is surely coming. The great day of the Lord is near, and you are not prepared for it. It will come, soon come, whether you are prepared for it or not. You cannot put it off a single hour by your indifference or neglect. We entreat you, then, make haste and prepare for the awful time of trouble that is near, and for the coming of the Lord in his glory.

Are you ready? Would you be willing that the Lord should come now? Consider your danger, and repent before it is too late to find mercy.

J. H. W.

GOOD MANNERS.

"EVIL communications corrupt good manners." So says Paul, that faithful servant of Jesus Christ. This single word of caution is worth more to you, dear children, than all the gold of California. He who wrote it was one of the wisest men that ever lived. He had lived to be an old man, and had closely watched the lives of many persons, till he was certain that he knew the truth in this thing. He had also the help of the Holy Spirit to guide his mind.

Do you know what good manners are? I fear that some of you do not quite understand this. There is very little of real good manners to be found in the world. Nearly all that passes for this is only a sham. Many young persons who wear fine clothes, and many others who cannot often do this, suppose that good manners mean, acting just as fashionable people act. So if you know how to arrange your dress in the latest style, how to make calls upon your acquaintances, and how to receive calls, and how to conduct at the table, and how to appear in what is called good society, why then you are persons of good manners. But this comes very far short of what Paul means by good manners. Often it is only a fair outside to cover up that which is evil within. It is important that you should be neat and modest in your dress, and that it should be adapted to just what you have to do. It is also important that you should be able to treat those you meet with what is called politeness. This to a certain extent is all right.

But the good manners that I wish you to have, and that Paul refers to, goes very far beyond this. Many young persons who consider themselves very polite, and who are called by the world persons of fashion and of good manners, do not know how to act toward their parents. They will not mind their fathers unless compelled to, and as to minding their mothers, they would think this a disgrace. They know nothing about showing respect to the old, grey-headed man, especially if he is dressed in poor clothes. They feel no compassion for the children that have not their advantages. They despise the lame, the blind or the deaf. Even those persons that they show respect for in outward signs, they often despise in their hearts, and speak unkindly of so soon as they are out of sight. They often take delight in acts of cruelty toward the poor animals that they have the control of. But what is saddest

of all, they forget their duty to God. They would think it a disgrace to pray, though they do not feel ashamed to take the name of God in a very wicked manner.

Good manners, dear children, consist in doing just right in everything. It is to do to others just as you would have them do to you. It is to honor God in every act of your life. It is in honor to esteem others better than yourselves. It is to be perfectly truthful, strictly honest, attentive to the wants of others and forgetful of self. It is to seek the good of others rather than your own. It is to treat your enemies, if you have any, as the Good Samaritan treated the man who fell among thieves. It is to live as Christ lived, and to walk as Christ walked. His manners were worthy of imitation. Yours will be good when you imitate him. You will be careful to mind your parents because you love and honor them. You will be kind to your brothers and sisters because you love them. You will seek the good of every one because Christ loved them so well as to die for them. You will not be ashamed to pray to God. You will be careful to read his word, because it will make known his will to you. You will delight in the law of God, and make it the business of your life to obey it. Dear children, this kind of conduct is what constitutes good manners.

Good manners are corrupted when you leave off to serve God and begin to serve Satan. When you begin to think that this world is better than the next, and this life of more value than eternal life, and a novel more worthy of your attention than the Bible, and pride more lovely than humility, and revenge more manly than forgiveness, and the place of vain amusements more desirable than the house of God, you may be sure that your manners have become sadly corrupted. Do you think there is no danger that you may be thus ruined? There is great danger that you may be.

"Evil communications corrupt good manners." Evil persons speak evil things to us. Evil books sow seeds of evil in our hearts. Evil angels suggest evil thoughts and fan them to a flame in our breasts. Beware of evil counselors. Beware of evil books. Beware of even the thought of evil-doing. Keep yourselves in the love of God. Keep your hearts and lives pure. Seek help from God to do it. Whenever you are counseled to do that which is a little doubtful as to its being right, be sure to seek the counsel of those who have experience in the things of God. Consider Christ's example, and act as you believe he would have acted in the same situation.

If your manners are such as please God, you will have the society of holy angels and the Spirit of God to dwell continually in your heart. At the last day this Spirit will make you immortal. Those whose manners are such as fit them for the place, shall be admitted to the heavenly Jerusalem.

Dear children, be careful of your manners. And that you may attend to this, be careful of your company. Do not associate with those who counsel you to sin against God. So certainly as you do, your manners will be corrupted by their evil communications. J. N. ANDREWS.

THE Psalms are a theater where God allows us to behold both himself and his works; a most pleasant green field; a vast garden, where we see all manner of flowers; a great sea, in which are hid costly pearls; a heavenly school, in which we have God for our teacher; a compend of all Scripture; a mirror of divine grace.

A TOUCHING INCIDENT.

WHILE attending the tent meeting last summer, with my husband, the case of a young girl who became interested in the third angel's message, came under our notice. She, with her grand-parents, who had recently commenced to keep the Sabbath, came to the meeting, and there she heard what was new and beautiful to her, but opposed and called a "delusion" by her parents. She heard about the soon-coming of Jesus and the Sabbath, and loved the doctrine that was presented from the word of God. She felt that she must be lost or keep the commandments; but what could she do? Her parents became acquainted with her convictions and forbade her attending the lectures any longer, with the resolve that she never should keep the Sabbath while she remained with them.

Thus days passed, with a severe conflict going on in her mind in regard to what was duty. On one hand she was threatened to be cast out homeless from the home of her childhood, and on the other hand the doom that awaited those who disobeyed the commandments of God fearfully impressed her mind. When yielding to the latter impression, an awful horror of her impending fate seized her, and she could not rest. She wept, she prayed that the Lord would open the way before her, and in faith she stepped out upon his word.

Following this resolution she went forth to seek employment for herself, but with firm trust in the Lord; and I doubt not that this dear child, if faithful, will finally have an abiding home with the saints in the kingdom of God.

This is not the only instance, I presume, where sacrifice is made in like manner for the truth; but I ask you the question, young friends, How many of you have the love of the truth so deep in your hearts that you would be willing to leave home, friends—everything, if need be, for its sake? To such the promise is, that "they shall receive an hundred-fold," and shall inherit everlasting life.

L. C. CANRIGHT.

New Portland, Me.

BIBLE LESSONS FOR LITTLE CHILDREN.

BY JOSEPH CLARKE.

LESSON NINTH.

THE SABBATH.

Teacher. What did the Lord do on the seventh day?

Child. He rested from his work of creation. Gen. ii, 2.

T. Did the Lord need rest?

C. God does not faint nor become weary. Isa. xl, 28.

T. Why did he rest?

C. As an example to Adam and his posterity. Ex. xx, 11.

T. What did he then do?

C. He blessed and sanctified the Sabbath. Gen. ii, 3.

T. What is meant by his sanctifying the Sabbath?

C. That he told Adam to keep it holy. History of the Sabbath, pages 14-17.

T. What does the word Sabbath mean?

C. A holy rest from labor and care.

T. Why does the Bible say that God was refreshed?

C. It means that he was pleased and happy in view of his work.

- T.* Why should we keep this day?
C. Because God has commanded us to keep it.
T. Why did he command man to keep the Sabbath?
C. Because he wished man to rest.
T. What work does the Sabbath commemorate?
C. The creation of the world and all that is in it.
T. What rest does it commemorate?
C. The rest of Jehovah after he had finished his work.
T. What should we think of on the Sabbath?
C. Of God and of his works.
T. What do you see of God's works to admire?
C. The vast world, its seas, lakes, and oceans.
T. Name some other objects of interest.
C. Its mountains, valleys, hills and plains.
T. Repeat the 24th verse of Psalm civ.
C. O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches.

How bright a day was that which saw
 Creation's work complete!
 All nature owned her Maker's law,
 And worshiped at his feet.

The world arranged by power divine,
 In perfect order stood;
 And resting from his great design,
 God saw that all was good.

LESSON TENTH.

THE SABBATH.—CONTINUED.

- Teacher.* What subject closed the last lesson?
Child. The works of God.
T. Can we number the works of God?
C. They are more than can be numbered. Ps. xl, 5.
T. Where do we behold them?
C. Everywhere around and above us.
T. Are we ourselves the work of God?
C. We are. Gen. i, 27.
T. What does David say of this?
C. I am fearfully and wonderfully made. Ps. cxxxix, 14.
T. In whose image was man created?
C. In the image of God. Gen. i, 27.
T. Are these subjects of thought for the Sabbath?
C. They are.
T. Is it our duty to keep our hearts from worldly thoughts on the Sabbath?
C. It is. Isaiah lviii, 13.
T. What has God promised to those who do this?
C. A home in the earth made new, and in the holy city. Rev. xx, 14.
T. What is the first word in the fourth, or Sabbath commandment?
C. The first word is "Remember." Ex. xx, 8.
T. Did the Lord foresee that the Sabbath would be forgotten?
C. He did. Dan. vii, 25.
T. Has the Sabbath ever been set aside by the Lord?
C. It has not. Matt. v, 17.
T. Who changed the Sabbath from the seventh to the first day of the week?
C. The Roman Catholic Church.
T. Why did they do this?
C. To please the heathen around them.
T. Why was it called the Sunday?
C. Because the sun was worshiped on that day.
T. What Roman Emperor made the first law in favor of Sunday?
C. Constantine.
T. Who influenced Constantine to do this?
C. Satan.

Not such a Sabbath now appears,
 For sin has ruined all;
 No longer man with pleasure hears
 A gracious Father's call.

LESSON ELEVENTH.

THE FIRST SIN.

- Teacher.* Who influenced our first parents to commit the first sin?
Child. Satan. Gen. iii, 5.
T. Were they perfectly innocent before Satan tempted them?
C. They were. Gen. i, 31.
T. Who is Satan?
C. He is a fallen angel. Isa. xiv, 12.
T. Was he once a good angel?
C. He was. Eze. xxviii, 13-15.
T. What caused his fall from Heaven?
C. His pride. Verse 17.
T. Did he voluntarily leave Heaven?
C. No. He was driven out. Rev. xii, 7.
T. Where did he take refuge?
C. He came to the earth.
T. How did he gain an influence here?
T. By tempting our first parents to disobey God.
T. How did he accomplish this?
C. By deception and falsehood.
T. What course did he take?
C. He caused a beautiful serpent to talk to Eve. Gen. iii, 1.
T. Was this a miracle?
C. It was.
T. What did the serpent say to Eve?
C. That God would not punish them for eating of the tree of knowledge. Gen. iii, 4-5.
T. Had God said he would punish them if they ate of it?
C. He had. Gen. ii, 17.
T. Was it wrong for Eve to listen?
C. It was. Prov. xix, 27.
T. What fruit had God forbidden?
C. The fruit of the tree of knowledge of good and evil. Gen. ii, 17.
T. Was the fruit of any other tree forbidden?
C. Of every other tree they were allowed to eat. Gen. ii, 16.
T. Was it unreasonable to long for this forbidden fruit?
C. It was very ungrateful to the Creator.
T. Why did the serpent have such power over Eve?
C. Because she had already listened to its voice.
T. Had God said Adam should die if he disobeyed?
C. He had.

On the goods that are not thine,
 Little children, lay no finger;
 Round thy neighbor's better things,
 Let no wishful glances linger.

Taste not the forbidden fruit,
 Though resistance be a trial;
 Grasping hand and roving eye—
 Early teach them self-denial.

LESSON TWELFTH.

THE FIRST SIN.—CONTINUED.

- Teacher.* What did God tell Adam would befall him if he disobeyed?
Child. That he should surely die.
T. Was it that he should die instantly?
C. God said to him, Dying thou shalt die. Margin to Gen. ii, 17.
T. What did the Lord mean by this expression?

- C.* That the work of death would be gradual, from the time of their sin.
- T.* How would this be accomplished?
- C.* By separating them from the tree of life.
- T.* Were they permitted to eat of the tree of life while innocent?
- C.* They were.
- T.* What effect had this fruit upon man?
- C.* While he ate of it he would not die.
- T.* Will this tree be in the new earth?
- C.* It will be. Rev. xx, 2.
- T.* Did Adam and Eve eat of the forbidden fruit?
- C.* They did.
- T.* Of what tree?
- C.* Of the tree of knowledge of good and evil. Gen. iii, 6.
- T.* Did God reprove them?
- C.* He did. Gen. iii, 8-19.
- T.* Were our first parents driven from the garden?
- C.* They were. Gen. iii, 23-24.
- T.* Did they ever enter Eden again?
- C.* They did not. Gen. iii, 24.
- T.* Did they now need clothing?
- C.* They did.
- T.* How did God supply them with clothing?
- Gen. iii, 21.
- C.* He made for them garments of the skins of animals.
- T.* What falsehood had Satan told to Eve?
- C.* He told her she should not surely die. Gen. iii, 4.
- T.* Did Adam and Eve both of them die?
- C.* They did. Gen. v, 5.
- T.* Did the tempter add another falsehood?
- C.* He did.
- T.* What was it?
- C.* He told them this fruit would make them wise. Gen. iii, 5.
- T.* What effect has sin upon the mind of man?
- C.* It causes stupidity and blindness of mind. Rom. i, 21.
- T.* Was Adam more noble and wise before he sinned?
- C.* Adam was almost like the angels in wisdom and purity, before he sinned.

O never let me be enticed,
To walk in sinful ways!
But teach me, Lord, to do thy will,
To pray, and speak thy praise.

O cleanse me in the precious blood
Of Jesus Christ thy Son;
And for his blessed sake forgive
The evils I have done.

COME TO JESUS.

How many of the dear little readers of the Instructor think of the sweet promises made to the young? Do they love to think of Jesus, who, when he was here upon earth, took little children in his arms and blessed them? Well, dear children, he is the same precious Saviour to-day. He is calling you in sweetest accents to come to his loving arms. Oh! will you not heed the blessed invitation to come? See the tender Shepherd with arms extended wide to enfold you. Hear his sweet voice saying, Come, for all things are ready. Suffer the little ones to come unto me, and forbid them not. I think I hear some of you saying, I will come. Jesus says, They that seek me early shall find me. Precious promise! Do you want for your friend, Jesus, the loving Saviour? Do you want his approving smile? Oh! then come to his loving arms. Come and be blessed. The time is soon coming

when one smile from Jesus will be worth more than all the treasures of this world. Now you have the blessed privilege of making Jesus your friend. Now he is waiting to be gracious. Sweet mercy still lingers. The door of hope is still open. Jesus invites you to-day. Oh! come and be saved. Come to the fountain which was opened for sin and uncleanness. Come and bathe in its crystal stream and be cleansed from all sin. Jesus is soon coming, and will you then be prepared to welcome him with joy and gladness? My dear young friends, you and I will soon be called to stand before the Judge and pass the final test. Are you getting ready for that dreadful day? Are you seeking a refuge now, that you may be hid in the day of his fierce anger?

Come, children dear, come seek his face,
His loving face, to-day.
Oh! hear his sweet, inviting voice,
And walk in wisdom's way.

L. E. MILLNE.

Shabbona, Ill.

PROTECTION TO CHILDREN.

So startling were the facts revealed by investigation of the oppression of children employed in the manufactories of England, that an act has been passed, to go into effect January 1, forbidding the employment of any child under eight years of age in any handicraft; also forbidding the employment of any child under thirteen more than six and a half hours a day, or of a young person between thirteen and eighteen more than twelve hours, with at least an hour and a half for meals and rest. Every child employed in a workshop is to attend school at least ten hours in each week. The ignorance that was found among these children was appalling. In religion, the minds of hundreds were in absolute darkness. Of thirteen boys, nine had never heard of the Bible. In Birmingham, thirty-two persons, averaging more than twelve years of age, could not tell the queen's name. The commonest objects of nature, as flowers, fishes, birds, rivers, mountains, and the sea, were unknown.

WHAT BREAKS DOWN YOUNG MEN.

Prof. Pierce has clearly demonstrated from the tables of mortality of Harvard University, that the excess of deaths for the first ten years after graduation has not been among the best students, but in that portion of each class inferior in scholarship. The real cause of the failing health of college students and other young men, is not hard study or hard work, so much as late hours, high living, and the habits of dissipation and excess into which they are too easily enticed.

GUARD AGAINST SIN.

SIN comes and knocks at the heart, pleads only for a little indulgence, and so goes on increasing its demands until it becomes master of the soul. What, then, shall the young do but guard against it, beware of its very appearance, and above all pray for the aid of the Holy Spirit, that by his grace they may be enabled to keep their hearts with all diligence, and to guard against the entrance of any thing that may defile or ruin the soul?

BETWEEN virtue and vice there is no middle path.

COME unto Me, all ye that labor and are heavy laden, and I will give you rest.

INSTRUCTOR ITEMS.

A WORD TO BOYS.

● "BEGIN in early life to collect libraries of your own. Begin with a single book; and when you find, or hear of any other first-rate book, obtain it if you can. After a while get another as you are able, and be sure to read it. Take the best care of your books; and in this way, when you are men, you will have good libraries in your heads as well as on your shelves."

The above we copy from a paper for children, published by some who profess to be looking for the coming of the Lord. Now we hope the youthful readers of the Instructor will not collect books with any such idea. Keep your minds fixed on the great thought that "the Lord is coming," and make all your calculations to get ready for that event. Parents who are professed Adventists, who talk to their children about their becoming men and women, will see them growing up with the love of the world in their hearts. Again we say to the dear children, we are in the last days; the signs all admonish us; now Jesus says, "Behold I come quickly." Prepare for that event, and make no delay.—Ed.

FOR THE LITTLE ONES.

LITTLE children, do you pray
To our Father, day by day,
That he will your sins efface,
Fill your hearts with his rich grace?
Do you daily sing his praise,
And your cheerful voices raise,
For his mercies—boundless, free,
That he ever giveth thee?
Do you love his word to read?
That will make you rich indeed;
Keep you from the tempter's snare,
Lead you to bright mansions fair.
Do you want the angels bright
To guide you here both day and night?
Jesus says he will them send;
Keep you safe unto the end.
Darling children, one and all,
Will you heed the Saviour's call?
Do not longer now delay,
Haste to tread the narrow way.

L. E. MILLNE.

SONGS OF DEGREES.

FIFTEEN of the Psalms, commencing with the 120th, are called "songs of degrees," or comings up. Perhaps all of our youthful readers cannot tell why they are so called. The Jewish Rabbi, Kimehi, says that there were fifteen stone steps by which the priests ascended into the temple, and on each step they sang one of these songs or psalms. Was not this a beautiful custom? Will you please turn to these songs, read the first, and then imagine that you see a great company of priests standing upon the first step that leads to the beautiful temple, chanting in harmonious strains this inspired language. Now read the second, and see the company again, one step higher, singing the second song. Read the whole in this manner, and observe the ascending of the priests, step by step, singing in joyful concert one of these songs upon each step, and I think you will say with me, it was beautiful!

But perhaps these songs may have another appli-

cation. Christians profess to be climbing the steps to the city of God—to Mount Zion. Now read them again, and tell me if you do not see in them the successive steps of the pilgrim, in his journey from this world to that which is to come? In the first song we hear him exclaiming, "Woe is me, that I sojourn in Mesek, that I dwell in the tents of Kedar!" He now feels his lost condition, and flees from the wrath to come. Follow him through the varied scenes of his pilgrimage, sometimes joyful, at other times sad and discouraged, till the last verse of the last song we hear him blessing the Lord that made heaven and earth, *out of Zion.*

The blessed Redeemer is calling to-day,
For children to enter the pilgrimage way.
Be strangers and pilgrims while here on the earth,
E'er seeking a country of far greater worth.
Not long will it be till our journey shall end,
And we shall see Jesus, our ever dear friend.
No more in a wilderness then we shall roam,
But rejoice evermore in an eternal home.

H. A. ST. JOHN.

THE OLD HOME.

SWEET memories cluster around it—the home of my infancy and childhood. I seem again to sit before the large, open fireplace, with eyes fixed dreamily on the glowing coals, from whose golden depths strange figures would seem to arise. And again I see dear grand-pa sitting in his large easy chair, those thin, silvered locks combed smoothly back from his broad, noble forehead; and I hear again the stories he loved so well to tell us children, and to which we never tired of listening. Evening after evening were the stories of Joseph and his dreams, his coat of many colors, his bondage and release, the famine, and the stolen cup; of Moses in the ark, in the king's palace, in a strange land, at the burning bush, before King Pharaoh, at the Red Sea, on the burning mount; and of Daniel in the Lion's den, told over to us with particular minuteness, but never grew old or distasteful. It is pleasant to look back to those happy days, and yet they bring sad thoughts also. That dear grand-pa was long ago laid in the silent tomb; "stranger's feet are on the sill," and 'tis no longer our home.

But turning from the retrospective, I look forward to a home where no sad changes come, hoping there to meet the loved, lost ones. Youthful friends, let us all try to gain a home in that lovely land. We may have it, through the merits of a loving Saviour. In that home there will be no sad memories. Let the command, "Honor thy father and thy mother," be remembered and heeded, with all the others, that we may have an abundant entrance into the city of God. And, youthful friends, don't forget to pray.

Your friend, striving for the heavenly home,

M. J. COTTRELL.

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