

YOUTH'S INSTRUCTOR.

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

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NO. 8.

From the Child's Paper.

Prayer for a Little Child.

BLESSED Jesus, kind and mild,
Stoop to hear a little child:
At thy feet I come to pray;
Saviour, cast me not away.

Take away my load of sin,
Make me clean and pure within;
Teach me all I need to know,
Be my Shepherd here below.

In my childhood may I be
Gentle, meek, and pure like thee;
Help me every sin to leave,
Lest thy loving heart I grieve.

Tender Jesus, thou didst call
To thine arms the children small;
Lo, I come, and humbly pray,
Cast me not from thee away.

For the Youth's Instructor.

Incidents in My Past Life. No. 44.

BY ELDER JOSEPH BATES.

Full of the Ottoman empire in August, 1840—Passing of the second woe—Quickly—Space of time to proclaim the first angel's message, Rev. xiv, 6, 7—Conferences—Trials on leaving the church—Moral Reform Societies—Boston conference in 1842—1843 Charts—First camp-meeting.

MY last closed with the conference in the city of Lowell, Mass. The history of the fall of the Ottoman Supremacy will be found in J. Litch's *Prophetic Expositions*, Vol. ii, pages 181-200. On pages 198 and 199 is the summing up of his conclusive argument, showing how clearly the prophecy in Rev. ix, 13-15 was fulfilled on the 11th of August 1840. On pages 189 and 190 will be found the reliable testimony of an eye witness, who states facts to prove the same point, seemingly without any knowledge of the prophecy, or Litch's exposition of it. Here it is:

"The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the *Missionary Herald*, for April 1841," p. 160—

"The power of Islamism is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries up-

on the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all christendom combined together to check the progress of Mohammedan power, it waxed exceedingly great in spite of every opposition; and now when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

These astounding facts prove that the prophecy of the sounding of the sixth angel for three hundred and ninety-one years and fifteen days, ended on the 11th day of August, 1840, and at the same time the second woe passed, and behold the third woe cometh quickly.

Mark, this short space of time called "quickly," is the whole period of time from the passing of the second woe and sixth angel, to the commencing of the third woe, and sounding of the seventh angel. This space of time called *quickly*, defines the time to announce to every nation and kindred and tongue and people that Christ is coming, by the proclamation of the angel's message in Rev. xiv, 6, 7. This is in accordance with the testimony of the Saviour, Matt. xxiv, 3, 14.

No marvel, then, that those who had been looking with intense anxiety for the passing away of the Ottoman supremacy, saw with such clearness that the time had come for a body of people to proclaim the message in question from thence down to the ending of the prophetic periods of Daniel's vision. And that the time had then come for this message to go to every nation, was still further demonstrated by a call for a Second Advent conference to be held in Boston about the time the Ottoman empire lost its supremacy, and many weeks before the news of its fall reached the United States. At the close of this conference, which was convened a few weeks after the call, in October, 1840, an address of the conference setting forth their views respecting the second advent of our Lord, was sent forth to the world, and from thence the work continued until the message ended in the Fall of 1844.

Opposition from various quarters was now being made manifest, nevertheless the cause was hourly increasing. In October, 1841, the third conference was held in Portland, Maine, which gave a new impulse to the cause in that section of country. Con-

ferences were held in other places during the winter, particularly in New York city, Connecticut, New Hampshire, and Vermont. Early in the spring of this year, Elders Himes and Fitch held a conference in Providence, R. I. Here for the first time I became acquainted with Bro. Fitch. His clear exposition of the prophecies relative to the second coming of our Lord, were listened to with deep interest. In connection with Elder Himes, their preaching deeply affected the hearts of the people, and a great many professed strong faith in the near coming of the Lord.

It was truly wonderful to learn how fast professed Christians could believe the evidences of the near coming of the Lord from the teaching of the Bible and history, and then disbelieve on no better authority than "a sneer," "a laugh," or "how do you know? nobody knows anything about it," etc. Some of my brethren of the Washington-street Christian church, also began to wane in their Advent faith, and would say to me sometimes at the close of our social meetings, "Bro. Bates, we wish you would not say so much about the second coming of Christ." "Why," said I, "don't you believe it is as true now as it was when Bro. Miller preached it here last year, and you believed it?" "Well, we believe Christ is coming, but no one knows when. Bro. Miller taught that it would be in about 1843. But we don't think so. We like to hear you exhort and pray, but we don't like to hear you say so much about the second coming of Christ, and the time."

About this time the church elected a pastor, which was a source of deep trial to those who were more deeply interested in the Advent movement. Several of these interested ones sought and obtained their dismissal. I continued in deep trial on this point for several weeks, hoping for some change for the better. I besought the Lord for light in this matter, and that which was granted me was to quietly withdraw and be free. I did so, and notified the trustees of the meeting-house that I was ready to dispose of my interest to them which I held in the premises. They declined my offer, which left me at liberty to dispose of it publicly, which I did at quite a sacrifice. I was now relieved from about twelve years' responsibilities and care, in aiding to build up and sustain a free church, who took the Bible for their only rule of faith and practice.

Four of us, members of the church, had united and built the meeting-house at a cost of over nine thousand dollars, nearly three-quarters of which belonged to us at the time I withdrew. Some of my good friends that were engaged in the temperance and abolition cause, came to know why I could not attend their stated meetings as formerly, and argued that my belief in the coming of the Saviour should make me more ardent in endeavoring to suppress these growing evils. My reply was, that in embracing the doctrine of the second coming of the

Saviour, I found enough to engage my whole time in getting ready for such an event, and aiding others to do the same, and that all who embraced this doctrine would and must necessarily be advocates of temperance and the abolition of slavery; and those who opposed the doctrine of the second advent could not be very effective laborers in moral reform. And further, I could not see duty in leaving such a great work to labor single-handed as we had done, when so much more could be accomplished in working at the fountain head, and make us every way right as we should be for the coming of the Lord.

In May, 1842, a general conference was convened in Boston, Mass. At the opening of this meeting Brn. Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Bro. Fitch in explaining from his chart before the conference, said, while examining these prophecies he had thought if he could get out something of the kind as here presented it would simplify the subject and make it much easier for him to present to an audience. Here was more light in our pathway. These brethren had been doing what the Lord had shown Habbakuk in his vision 2468 years before, saying, "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time." Hab. ii, 2.

After some discussion on the subject, it was voted unanimously to have three hundred similar to this one lithographed, which was soon accomplished. They were called "the '43 charts." This was a very important conference. A camp-meeting was now appointed to convene the last week in June, at East Kingston, N. H., where an immense multitude assembled to hear the good news and glad tidings of the coming of our blessed Lord. I had not the pleasure of attending this meeting, but heard most stirring reports of what was accomplished there. Camp-meetings and conferences were now being multiplied throughout the Middle and Northern States, and Canada, and the messengers were proclaiming in the language of the message, "THE HOUR OF HIS JUDGMENT IS COME!"

Monterey, Mich., July 14, 1862.

Good for Evil.

A YOUNG man intending to drown his dog, rowed into the river, and threw him into the water. The poor creature tried to climb up the side of the boat, but his cruel master always pushed him back with the oars. In doing this, he fell himself into the water, and would have been drowned, had not his faithful dog laid hold of him and kept him above water till assistance arrived, when his life was saved.

☞ God hears the heart without words, but he never hears words without the heart.

For the Youth's Instructor.

Value of Perseverance.

I know of nothing more essential than perseverance, for without it we may despair of success in any undertaking here or hereafter. This qualification is not so much needed where everything is inviting us forward, but rather, where something at every step arrays itself to oppose, and drive us from our purpose. To illustrate I will tell you of a little girl away down among the hills and valleys of Ohio, who I think possessed this trait of character to some degree, at least.

Her mother had been sent for upon an occasion of sickness or death, and as the journey was to be performed on horse-back, the little girl was mounted on "old Bol," and dispatched to the neighbors for a side-saddle. She had proceeded but a little way when down went Bolly flat to the ground; however the child was fortunate enough to alight on her feet, and she stood holding the bridle, hardly knowing whether he had killed himself or not, he lay so motionless. To assure herself on this point, she tried the effect of whipping him, saying, "Get up, Bolly!" and after quite a struggle and many efforts, he arose to his feet all right. She knowing the reason he fell down, feared to get on his back again, and so went on leading him. He was an unprofitable animal at best, not even earning his board, much less his shoes—consequently was unshod, which made it very difficult standing on the icy hillside, for the road was everywhere a glare of ice.

Presently she came to another difficulty worse than the first, which, for the time, seemed to baffle her completely. A brook ran across the road, which had spread some width from the recent rain, then froze over before it ran away, leaving a covering of ice which must have been disagreeable to the bare feet of the animal. When he was led to its edge he absolutely refused to go any further, and when urged to proceed, would pull back with great violence. Her efforts to get the horse over were repeated again and again to no purpose, and not knowing what next to do, she burst into tears. She thought how her mother would be disappointed if she failed of getting the saddle. While in this dilemma, it occurred to her mind that there was one means yet untried. Quick as thought she whirled him round as if intending to urge him in an opposite direction; but he with his obstinate perseverance kept pulling back as before, and ere he was aware had backed himself over the difficult place.

It can truly be said of this brave little girl, who had exhibited in this instance the wisdom of the serpent, that she went on her way rejoicing, did her errand, and returned home without any more trouble. So much for her perseverance.

That little girl has since grown up, and is trying to be a Christian, and it is by the continued exer-

oise of perseverance that she hopes to overcome and thwart all the provoking and obstinate attempts of Satan to hinder her from pursuing her journey through the narrow, rugged and slippery way which leads to life eternal; and I have often heard her say she was thankful for the perseverance she acquired even in childhood. E. J. W.

For the Youth's Instructor.

Do you Thank God?

GOD has given you life and health and all things; do you think of him and try to please him? A friend makes you a present which is useful and beautiful, and whenever you see this present it reminds you of the friend who gave it to you.

You have hands to work with; you can see and hear and understand. See how inconvenient it is for the blind to walk about; how unhappy it is for those who are deaf, when their friends converse, to see the satisfaction others are having who hear all that is said, while they are shut out from the world by this infirmity. And when you see how pleasant it is to have all these gifts, do you thank God for them?

As you look abroad upon God's works, when you look upon the beauties of spring, the glories of summer, the fullness of autumn, and upon the snows of winter; when you hear the songs of the birds, the bleating of the flocks, the lowing of the herds, and when you hear the mild breezes as they rustle among the leafy trees, or the winds as they stir the mighty waves, or bend the lofty forests, do you thank God for ears to hear and eyes to see?

As you listen to those who tell you of heaven, and its glories, or as you hear the beautiful songs of those who sing of coming deliverance, does this lead you to think of Him who gave you the gift of hearing? or as you look with pleasure upon your friends and teachers, as you look upon the Instructor and hold it before you, and read its useful and interesting pages, do you think of Him who gave you hands and eyes and ears?

Look upon the idiot; can he think and reason as you can, and appreciate what he hears, and sift the wise saying from the foolish one? And as you meditate deliberately, and consider and ponder, do you think of Him who gave you this faculty?

Would you be ashamed of the friendship of Queen Victoria? Yet some children are ashamed of Jesus who is King of kings.

We have very many reasons for gratitude to God; all nature around invites us to think of him who covered the earth with his glory. When we consider ourselves and all the gifts and powers he has given us, we have much to call us to praise his name.

Still greater is the motive to praise him, that there is soon a time coming when God's people will enter upon a life which has no pain, or sorrow, or sin, or want. Is it too high for children to look forward to that glorious land? I think not.

JOSEPH CLARKE.

YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., AUGUST, 1862.

G. W. AMADON, EDITOR.

Questions for Young Bible Students.

THE PROPHETS.

WHAT man was called "the prophet of the Highest?" Luke i, 76.

How did he terminate his days?

Who "took a hundred prophets" and hid them in a cave? 1 Kings xviii, 4.

Why did he do this? How did he keep them alive?

What king said, "Believe in the Lord, so shall ye be established; believe his prophets, so shall ye prosper?" 2 Chron. xx, 20.

Why did he say this? What soon happened?

Who says, "Thy prophets are like the foxes in the deserts?" Eze. xiii, 4.

What are we to understand by this?

What prophet prayed, and there was no rain for three years? 1 Kings xvii, 1.

Who said, "Think not that I am come to destroy the law, or the prophets?" Matt. v, 17.

What does this teach us?

What prophet says, "Thrice was I beaten with rods, once was I stoned?" 2 Cor. xi, 25.

In what city was he beaten? Acts xvi, 22. Why did they do it? Where and by whom was he stoned? Acts xiv, 19.

What prophet was "a gatherer of sycamore fruit?" Amos vii, 14.

What government is symbolized by the "false prophet?" And why?

What prophet went up Mt. Olivet "barefoot, weeping as he went?" 2 Sam. xv, 30.

How did Elijah test the prophets of Baal? 1 Kings chap. xviii.

What prophet was put in prison and fed with the "bread and water of affliction?" 1 Kings xxii, 27.

What prophet was smitten and put "in the stocks?" Jer. xx, 2.

Name a prophecy which is not yet fulfilled.

Mention some that are now fulfilling.

For the Youth's Instructor.

What shall I Say?

IN taking up my pen again to write to the little Instructor friends, my thoughts have visited them East, West, North, and South. As I have seen the world fast filling up its cup of iniquity, and signs thickening that trouble such as we never knew of is right upon us, I have thought much about the true source of happiness. I have often questioned how we may possess it, young and old.

I know children love to be happy, and many of

them "get into the sunshine" quickly as possible. This I love to see. A sullen, mute, pouting child has by far the most unhappy disposition in the world. Nothing makes happiness more perfect to the parent's heart than the cheerful, innocent countenances in the home circle.

I would love to hear what each little one would say, could I ask them, what is the true source of happiness. May be some would call it play, or a ride, or a fishing excursion, or some other amusement. But I will tell you what I think it is. The great fountain of all good and true happiness, is God, the creator of all things. Now there may be a source of happiness within every heart, small or great. A real fountain from which will flow all those little heavenly rills so essential to happiness; just like the purling streams gushing up from some hidden fountain, rippling gently along, scattering blessings as they go. How beautiful they are. What would earth be without them? A dry desert. We could not live without them. Just as these little streams gush from the greater fountain, so may streams of love, cheerfulness, contentment, faith, and a multitude of others, course through the channels of your hearts. To keep these little streams running, you must go to the great fountain for supplies. It is ever full and free. Prayer is the only way you can find access there. Seek some quiet spot and there ask God for those pleasant streams of happiness. Then let trouble come, let its dark floods flow down like the wide breaking in of waters, but your source of happiness fails not.

Dear children there are scenes of trouble coming such as you nor I have ever known before. Already we see it, and sometimes our hearts tremble; but let us believe that the wings of the Almighty overshadow us, and we are safe. Improve all the little golden privileges you have,—the Sabbath School and meetings. Let the Sabbath be a delight to you.

I am glad to know by the response that comes back from many little hearts, that they love the Instructor. As month after month comes and goes, I trust its influence is not lost upon them; and when God's great harvest is past, oh may it have gathered in many tiny sheaves into the heavenly garner.

M. D. A.

What Next?

AMONG the curiosities in the great Exhibition in London, says the American Messenger, is a machine for microscopic writing, which executes writing, or beautiful and complex curves, with wonderful precision and minuteness, though they are invisible to the naked eye. A circle the one-hundredth part of an inch in diameter, which to the eye appears a mere point, will contain five circles of the three-hundredth part of an inch, in one of which, about the size of a transverse sec-

tion of a hair, the Lord's prayer can be written and read. It has been legibly written in the three hundred and fifty-six thousandth part of an inch! The inventor claims that with this machine he can copy the entire Bible twenty-two times in the space of a square inch!

For the Youth's Instructor.

How I came to Keep the Sabbath.

MY DEAR LITTLE FRIENDS OF THE YOUTH'S INSTRUCTOR: I have often thought as I read the Instructor that I would let you know how we love this little paper, and how we first came into the Sabbath truth. My husband and self were both members of the Baptist church, and our two little daughters attended the Sunday School. The youngest being too little to learn the lessons with her sister, I used to teach her a verse to recite in the class.

On one occasion I had selected the fourth commandment for her to commit and repeat. Early in the morning she came to my bed-side, and awakening me said, "Come, mother, it is the seventh day, the Sabbath. Get up, it is God's holy day." I told her it was the first day of the week. She wanted to know if it was not the Sabbath. I answered yes. She replied that the commandment she had learned said the "seventh" day was the Sabbath, and she wanted to know if it did n't mean what it said. I told her it did, but since the Saviour had risen on the first day of the week, Christians had kept that day for the Sabbath instead of the seventh. She then wanted to know if God told them to do this, or if Jesus told them to.

I felt the question to be an important one, as I always considered that I would be responsible to God for what I taught my children. I told her that I had no time to answer that question then, but when she came home from church I would find it in the Bible and read it to her.

After they had gone to school I took my Bible to search for the answer, but I looked in vain; and my little Meta, when she came home asked me if I would read to her out of the Bible when the day was changed. I told her she would have to wait a little while. I might here state that I felt embarrassed to tell her I did not know where to find it, as I thought it could be found. But the more I searched the more clouded my mind became, and I told my husband that I did n't believe it could be found in the Bible any more than sprinkling could. He thought he could find it, and take the burden off from my mind; but his search proved as fruitless as mine.

I could not now attend to my work, nor sleep at night, on account of that question, and I resolved to immediately see the minister, which I did. He told me that his mind had been very much wrought upon by the same thing, but he came to the conclusion that it was the seventh part of time that was re-

quired. I did not feel satisfied, but there the matter stopped until one morning at family prayers as I was reading the twenty-fourth chapter of Matthew, my mind suddenly rested on the 20th verse, "Pray ye that your flight be not in the Winter, neither on the SABBATH DAY," and I was convinced that the seventh day was the day that God required us to keep holy. I then asked strength from him to keep the true Sabbath of the Lord.

Dear young friends—I can now say that I find it good to keep the fourth commandment. Will you all obey God's law and live?

M. A. CHRISTENSON.

For the Youth's Instructor.

An Argument that is an Argument.

DEAR CHILDREN: I have just finished reading Bro. Aldrich's review of Eld. Seymour's "Fifty Unanswerable Arguments" against the Sabbath, and all those (so-called) arguments taken together do not furnish as good an one as I heard from a little girl seven years old, who was censured for playing on Sunday. When reproved she very modestly replied, "The Bible says the seventh day is the Sabbath!"

Is not *this* an unanswerable argument? Where does the Bible say that the *first* day of the week is the Sabbath? Nowhere! Where does it say that the command, "Remember the Sabbath day to keep it holy," is done away? Nowhere! Then may we not ask with Peter, Acts iv, 19, "Whether it be right in the sight of God to hearken unto man more than to God, judge ye."

Children, keep the commandments.

J. F. BALLENGER.

Oneco, Steppenson Co., Ills.

A Wonderful Machine.

IT has been reckoned, says Dr. Dick, that the heart of a man at each beat exerts a power equal to 100,000 pounds! We admire steam-engines and their astonishing strength; and yet those of the very best construction, made of the strongest materials, require to be repaired at the end of a very short time,—perhaps in a few months; whilst the heart and lungs of a child will continue to play for eighty years and more, and will go on without stopping, day and night, whether he is awake or asleep; and all this time they are renewed or repaired without his knowledge or interference.

Have you ever thought of these things, dear children? Have you ever considered that your hearts are at this moment beating about seventy times in a minute, or 100,000 times in a day, without your taking any trouble about the matter?

BOASTERS are cousins to liars.

For the Youth's Instructor.

Address to the Children.

"Little children, keep yourselves from idols." 1 John v, 21.

THESE words were originally addressed to the early Christians by the inspired writer, John, commonly called "the beloved disciple," who leaned on Jesus' breast. He uses the term "children," and "little children," as expressive of his paternal affection for those whom he had brought to the light of the gospel. I am here reminded of the parting words of an aged Christian as he was talking in a social meeting, just before leaving Battle Creek for the West. He called the brethren *little children*, as expressive of the difference of age, and his love for them.

As no Scripture is of private interpretation, this text has the same bearing upon us as those whom the apostle was addressing. The human heart is as prone to idolatry as the sparks are to fly upward; hence the first words spoken by God in delivering that great epitome of himself, the law of ten commandments on Mt. Sinai, "Thou shalt have no other gods before me."

Idolatry was the sin of the ancient Israelites, and they were a typical people. I have often felt surprised that they could have made a golden calf and danced around it according to the form of idolatrous worship, after all the sublime and powerful manifestations they had witnessed of the God of Abraham, Isaac, and Jacob, and while the voice was yet ringing in their ears, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." May it serve to show us who have seen the marvellous light of the gospel, and heard the voice of God speaking to us through the third angel's message, that if God's ancient people to whom he audibly spoke, and whom he delivered by his own right hand and holy arm, to whom he was visible in the fiery flame and cloudy pillar, if they perished by the sin of idolatry, how much need we have of keeping ourselves from idols.

God has spoken to us in these last days by his Son, and the closing words of his beloved disciple in his first epistle is, "Little children, keep yourselves from idols." Now, dear children of the remnant that keep the commandments of God and the faith of Jesus, have you any idols? Examine yourselves, prove yourselves, and see if there be any wicked way in you. None of you will finally perish by the sin of idolatry if you pray earnestly to God to have your hearts searched as Jerusalem was of old with lighted candles.

The word of God is compared to a lamp. Now let us use it to search into the dark corners of our hearts, and see if any idol is lurking there. They will often creep in when and where we least think. The Bible says, "Out of the abundance of the heart the mouth speaketh." Observe what you most naturally *think* of, and *talk* about, and you need not be ignorant of what you love best. "Their

sorrows shall be greatly multiplied that hasten after another God."

I often think that the cruel enemy of mankind hates the God-given affections of human beings, and tries with all his Satanic cunning and malignity to embitter them at their fountain head. If he can only get those upon whom the responsibilities of life rest, in the relation of parents and children, brothers, sisters, and friends, to love each other too well, or not enough, he then stands ready to introduce an idol for worship exactly adapted to our circumstances. Oh, what need of a thorough understanding of the wiles of Satan, for he is never tired of manufacturing idols. If we could only get a spiritual sight of his cabinet of curiosities, we would see by far a greater variety than Eld. Cornell did at the missionary rooms in Boston. The inventive genius of Satan seems to be increasing, as evinced by the new methods of pleasure-seeking. There can hardly be any money collected for the benefit of the religious enterprises of the day, without being connected with some festival in which there is eating and drinking, which reminds me of the words of the apostle, "Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter." James v, 5.

Day of slaughter! That word to us, dear children, has a terrible significance. We know by the light we have on God's word, for "a good understanding have all they that do the commandments," that the wicked and ungodly, the unholy and profane, are preparing for a day of slaughter, when the slain of the Lord shall be from one end of the earth to the other, and shall be neither buried nor lamented. The harvest of the earth appears to be fast ripening, and the time hasteth greatly when they will be gathered into bundles to be burned; but they must first drink of the wine of the wrath of God, poured out of the cup of his indignation without mixture of mercy. Is it any wonder, then, that we do not want to run with them to the same excess of riot?

Dear children—it is truly a grand, awful, and solemn time in which we are living. Satan would fain keep us ignorant of the fact by his different means of excitement, and the various forms of worldly pleasure that dance before us *ignus fatuus* like. Yet it is nevertheless true that we are forming characters for eternal life or eternal death. Which will we choose, not merely desire, but voluntarily and understandingly choose? I envy not the lovers of pleasure—their portion here and hereafter. "I have got my eye," as another has said, "on the immortal inheritance; I want to see the King in his beauty"—so let the idols of earth go to the moles and bats. Let us fasten our hopes in the skies, and seek for glory, honor, immortality, eternal life. Then shall we find it easy to obey the affectionate words of the disciple whom Jesus loved, "Little children, keep yourselves from idols."

M. H. L.

Battle Creek, Mich.

"A Home beyond the Tide."

"We are out on the ocean sailing,
Homeward bound we sweetly glide ;
We are out on the ocean sailing
To a home beyond the tide.
All the storms will soon be over ;
Then we'll anchor in the harbor.
We are out on the ocean sailing
To a home beyond the tide."

Beautiful.

THERE is a significant meaning to all the names in Scripture, but none are more remarkably so than some of the names of the Deity. The word *LORD* is a contraction of the Anglo Saxon *Hlaford*, often written *Loverd*, and lastly *Lord*. It comes from *hlaef*, bread, hence our word loaf, and *ford*, to supply, to give out. The word therefore implies, "the giver of bread."

The name God, also, comes from the old Saxon word *god*, good, which was then spelt with one vowel less. It was a synonym for all goodness.

Thus now when we pray, *O Lord*, and *O God*, it is the same as saying, "O Giver of bread," and "Thou who art Supremely Good." G. W. A.

For the Youth's Instructor.

A Letter.

YOUNG FRIENDS: I want to say a few words to you through the Instructor. I have long thought I would say something in behalf of our little paper, but have never taken up my pen until now. I have known it ever since I was a very small child, and it has always been a welcome visitor to my home. I have many times been tired of play, playthings, flowers, and such-like, but not so with this little paper. On the holy Sabbath my dear mother would gather her children around her, and read to us from it about other little Sabbath-keepers, how they wanted to be good, and be prepared for Christ's coming. The tears would start to our eyes, and especially to mine, for I knew how naughty I was at times, and then I would make resolutions to do better.

Although I am a child no more, I still love it. I hail its monthly visits with joy. I still love to read those sweet communications from the young Sabbath-keepers. How much you should love this little sheet, so full of good instruction for the children of these last days. How much you ought to love your kind heavenly Father who has caused your parents to keep his holy rest-day, and to teach you to keep it also. How thankful you should be that he has given you such kind parents and friends, while other little children are growing up in wickedness and sin, and have no one to teach the right way, nor any little paper so full of good instruction and truth.

I have no doubt you feel very sorry for such children; then if you do, do you not think that there

may be some very near where you live, whom, if you should go and tell about your paper, what a good little paper it is, and ask them if they would not like to take it, possibly you could persuade them to, and who knows but it might be the means of saving some little boy or girl? CARRIE E. DALBEY.

Iowa City, Iowa.

For the Youth's Instructor.

Paying for the Instructor.

RO. AMADON: I send you twenty-five cents to pay for Elizabeth P.'s Instructor, of Tompkins, this State. Sister P. called here recently and left fifteen cents, which she wished me to send to you, and say she would send the rest as soon as she could get it. Sister P. said her daughter felt very much afraid of losing the Instructor, from what was written in the Review concerning it. She told her child she might gather all the paper-rags she could find to sell, and get the money in that way to pay for her little paper. Helen immediately set about collecting the rags, and sent them to Jackson to sell,—when sold, they brought fifteen cents. She intends to continue in this way till the rest is paid. Helen I think must love the instruction in her paper, or she would not feel such an interest to continue it.

I was led to contrast her situation with many little Sabbath keepers who receive the same paper without any thought or care in regard to paying for it. It comes very regular to them, and they love to read it, but scarcely, if ever, think how much care it causes many; but receive it as any common blessing for which they have no care or anxiety. I was glad to see M. (my little girl) willing to make up the deficiency from her earnings out of school hours. May she and all other little Sabbath keepers ever remember, "It is more blessed to give than to receive." A. E. GURNEY.

Jackson, Mich.

"Pull, Adam, Pull!"

THERE was a lad in Ireland who was put to work at a linen-factory, and while he was at work there, a piece of cloth was wanted to be sent out which was short of the quantity that it ought to have; but the master thought it might be made the length by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself, and placing the boy at the other. He then said, "Pull, Adam, Pull!" The master pulled with all his might, but the boy stood still. The master again said, "Pull, Adam, Pull!" The boy said, "I can't." "Why not?" said the master. "Because it is wrong," said Adam, and he refused to pull. Upon this the master said he would not do for a linen-manufacturer; but that boy became the Rev. Dr. Adam Clarke, and the strict principles of honesty of his youthful age laid the foundation of his future greatness.

YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., AUGUST, 1862.

"The SEVENTH day is the Sabbath of the Lord thy God." *Who believes this?*
 "Remember the Sabbath day to KEEP IT HOLY." *Who will do it?*

The Little Sabbath-keeper Catechised.

- Q**UESTION. Who made you?
Answer. "The living God, which made heaven, and earth, and the sea, and all things that are therein." Acts xiv, 15.
- Q**. Of what did God make man?
A. "And the Lord God formed man of the dust of the ground." Gen. ii, 7.
- Q**. What makes people live?
A. "The breath of the Almighty hath given me life." Job xxxiii, 4.
- Q**. What becomes of man at death?
A. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. xii, 7.
- Q**. What is the spirit otherwise called?
A. "The breath of life." Gen. vii, 22.
- Q**. What does David say of a dying man?
A. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi, 4.
- Q**. Will all men live again?
A. "There shall be a resurrection of the dead, both of the just and unjust." Acts xxiv, 15.
- Q**. What is the resurrection of the righteous called?
A. "The first resurrection." Rev. xx, 6.
- Q**. What is the resurrection of the wicked called?
A. "The resurrection of damnation." Jno. v, 29.
- Q**. How will God punish sinners?
A. "All the wicked will he destroy." Ps. cxlv, 20.
- Q**. But how is this to be understood?
A. "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv, 1.
- Q**. What is the reward of the righteous?
A. "The gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23.
- Q**. Where will be the eternal home of the righteous?
A. "We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii, 13.
- Q**. How may we obtain that happy state?
A. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

THE pleasantest things in the world are pleasant thoughts; and the greatest art in life is to have as many of them as possible.

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