

# YOUTH'S INSTRUCTOR.

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

VOL. X.

BATTLE CREEK, MICH., DECEMBER, 1862.

NO. 12.

For the Youth's Instructor.

## Evening Reflections.

THE beauteous orb of day  
Rolls down the distant West;  
Withdraws its bright and shining rays,  
And all is hushed to rest.

And now the lamps of night  
Their milder rays display;  
The silvery moon, so fair and bright,  
Sheds forth her gentle rays.

'Tis thus another day  
Is numbered in the past,—  
Probation's hours fast haste away,  
Ah! soon will come the last.

How has this day been spent?  
What does the record bear?  
These precious hours to us lent,  
Have I improved with care?

Have I a victory gained  
O'er some besetting sin?  
The Christian's race have I maintained?  
Has patience dwelt within?

Forgive! O Lord, I pray,  
My sins and follies past;  
And give me strength each coming day,  
All sin aside to cast.

V. O. EDSON.

Hubbardsville, N. Y.

For the Youth's Instructor.

## Incidents in My Past Life. No. 48.

BY ELDER JOSEPH BATES.

*The stated year for the Coming of the Lord—Sell my place of residence—Go with the message to the Slave States—Meetings on Kent Island—Meetings in Centreville, Eastern Shore of Maryland—Judge Hopper.*

AS Mr. Miller had always stated the time for the coming of the Lord to be *about* 1843, he was now pressed to state the point of time more definitely. He said the Lord would come "some time between the 21st of March, 1843, and March 21st, 1844." Before the close of this memorable year, Conferences were appointed to be held by Brn. Miller, Himes, and others in the cities of New York, Philadelphia, Baltimore, and Washington, to re-arouse and give the last warning, and if possible wake up and warn the household of Cæsar. It was a season of thrilling interest to all who truly loved the Second Advent doctrine.

About this time I sold my place of residence, including the greater portion of my real estate, paid up all my debts, so that I could say once more I owed "no man anything." For some time I had

been looking and waiting for an open way to go down South into the slaveholding States with the message. I was aware that slaveholders in the South were rejecting the doctrine of the Second Advent, and but a few months before had ordered Brn. Storrs and Brown from the city of Norfolk, Virginia, and I was told if I went South the slaveholders would kill me for being an abolitionist. I saw there was some danger, but imperative duty and a desire to benefit them and unburden my own soul, overbalanced all such obstacles.

Bro. H. S. Gurney, now a mechanic in Jackson, Mich., said he would accompany me as far as Philadelphia. The steamer on which we took passage from Massachusetts, had much difficulty in getting through the floating sheet-ice on the last end of her passage, through Long Island Sound and Hurl Gate to the city of New York. In Philadelphia we attended some of the crowded meetings of Bro. Miller and others. It was truly wonderful to see the multitudes of people gathered to hear him preach the coming of the Lord. Bro. G. now concluded to accompany me South. We reached the city of Annapolis, Maryland, by the way of Washington, and crossed the Chesapeake bay through the ice to the central part of Kent Island, on which I had been cast away some twenty-seven winters before. (See Nos. 15 & 16.) At the tavern we found the people assembled for town meeting. The trustees of two meeting-houses present were unwilling to open their doors for us, and intimated the danger of preaching the doctrine of Christ's coming among the slaves. We applied to the tavern-keeper for his house; he replied that we could have it as soon as the town meeting closed.

We then made an appointment before them, that preaching on the Second Advent would commence in the tavern the next afternoon at a given hour. Said the keeper of the tavern, "Is your name Joseph Bates?" I answered, "Yes." He said that he remembered my visiting his father's house when he was a small boy, and informed me that his mother and family were in another room and would be glad to see me. His mother said she thought she knew me when I first came to the house.

The notice of our meeting soon spread over the Island, and the people came to hear, and soon became deeply interested about the coming of the Lord. Our meetings continued here, I think, for five successive afternoons. The mud was so deep on account of a sudden thaw, that we held no even-

ing meetings. The tavern was a temperance house, and accommodated us much better than any other place we could have found in the vicinity.

At the commencement of our last afternoon meeting, a brother who had become deeply interested in the cause, called Bro. G. and myself aside to inform us that there was a company about two miles off at a rum store, preparing to come and take us. We assured him that we were not much troubled about it, and urged him to go into the meeting with us and leave the matter in their hands. The people seemed so earnest to hear that my anxiety increased to make the subject as clear as I could for them, so that the idea of being taken from the meeting had entirely passed from me. But before I had time to sit down, a man who was at the meeting for the first time, whom I knew to be a Methodist class-leader, and one of the trustees that refused us the use of their meeting-house, arose and commenced denouncing the doctrine of the advent in a violent manner, saying, that he could destroy or put down the whole of it in ten minutes. I remained standing and replied, "We will hear you." In a few moments he seemed to be lost in his arguments, and began to talk about *riding us on a rail*. I said, "We are all ready for that, sir. If you will put a saddle on it we would rather ride than walk." This caused such a sensation in the meeting that the man seemed to be at a loss to know which way to look for his friends.

I then said to him, "You must not think that we have come some six hundred miles through the ice and snow, at our own expense, to give you the Midnight Cry, without first sitting down and counting the cost. And now, if the Lord has no more for us to do, we had as lief lie at the bottom of the Chesapeake bay as anywhere else until the Lord comes. But if he has any more work for us to do, you can't touch us!"

One Dr. Harper arose and said, "Kent, you know better! This man has been giving us the truth, and reading it out of the Bible, and I believe it!" In a few minutes more Mr. Kent shook me heartily by the hand and said, "Bates, come and see us!" I thanked him and said my work was so pressing I did not think I should have time; but I would come if I could. But we had no time to visit only those who had become deeply interested, and wished us to meet with them in their praying circles. At the close of our meeting we stated that we had the means, and were prepared to defray all the expenses of the meeting cheerfully, unless some of them wished to share with us. They decided that they would defray the expenses of the meeting, and not allow us to pay one cent.

On leaving Kent Island we passed along on the east side of the Chesapeake bay, called the Eastern Shore of Maryland, to the county town of Centreville about thirty miles distant, where we had sent an appointment to hold meetings. We chose to walk that we might have a better opportunity to

converse with the slaves and others, and furnish them with tracts which we had with us. On reaching Centreville we inquired for a Mr. Harper. On arriving at his store we presented our introductory letter, and was introduced to Judge Hopper who was engaged in writing. A number of men and boys came crowding into the store, apparently full of expectation, when one of them began to question us respecting our views, and soon came to the point that Christ could not come now, because the gospel had not been preached to all the world. I replied that it had been preached to every creature. When he showed his unwillingness to believe, I inquired for a Bible and read the following: "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, &c." Col. i, 23.

Said the man, "Where are you going to preach?" Judge Hopper said in their "new meeting-house." "Well," said he, "I will come and hear you." Mr. Harper invited us and the Judge to tea and to spend the evening. The Judge had a great many questions to ask us respecting our faith, and at about ten o'clock insisted on our going home with him to spend the night. Before reaching his house, which was a about a mile out of town, said he, "Mr. Bates, I understand that you are an abolitionist, and have come here to get away our slaves." Said I, "Yes, Judge, I am an abolitionist, and I have come here to get your slaves, and you, too! As to getting your slaves from you, we have no such intention; for if you should give us all you have (and I was informed he owned quite a number), we should not know what to do with them. We teach that Christ is coming, and we want you all saved."

He appeared satisfied and pleased with our reply, and in a few moments more we were introduced to his family. The Judge and Mr. Harper were the principal owners in a new meeting house (as I understood), just erected for a new sect called "The New-Sides," which had seceded from the Methodist Episcopal church, called "The Old-Sides." These two friends stated that their new meeting house was free for us to occupy. We commenced there the next forenoon with a large congregation. Judge Hopper invited us to make his house our home during our series of meetings.

Monterey, Mich., Nov. 19, 1862.

For the Youth's Instructor.

### Home.

HOW often our hearts are made joyful by the hope of a home in the better land—a home with the people of God—a home in our Father's house! How many endearing scenes present themselves to our minds, while dwelling upon this subject. We call to mind many happy hours spent at home, surrounded by parents and friends. We love to dwell upon the days of our childhood,

and yet as we look over the past, feelings of sorrow will at times destroy those happy reflections, as we call to mind some unkind act or word; but as we contemplate the reward of the righteous, and the many mansions, and know that Christ has gone to prepare a place for those that love and do his commandments, our hearts are filled with gladness, and in the language of David we exclaim, "Teach me to do thy will, for thou art my God, thy Spirit is good; lead me into the land of uprightness."

The hope of rest with God's people is a blessed hope. To be permitted to eat of the fruit of the tree of life, and drink of the water of the river of life, is what we desire. Then let us be overcomers, let us seek a perfect conformity to the will of God, confess Christ before the world, having our conversation in heaven, "Seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." Probation will soon close, *now* is the day of salvation. If our names are enrolled in the book of life, we shall be heirs to that inheritance that is incorruptible, and that will not fade away.

Dear youth, let us secure to ourselves a home in the goodly land, by faithful continuance in well-doing.

A. JONES.

For the Youth's Instructor.

### Winter.

HE withered leaves,—the leafless trees,—the nipping frosts,—the cold winds and rains,—all, all betoken a change of season, and that winter is at the door. The bright, beautiful flowers are no longer scattered here and there like blessings on our pathway. Our ears are no more charmed by the sweet songsters of the grove, but in their place is heard the low wailing of the wintry wind,—as if mourning the departed glories of summer time, or the hoarse commands of the Storm-King as he marshals his warriors to go forth in their might and bind the strong forces of nature with icy fetters.

I have chosen a sad theme, dear children. I know your joyous natures would feel more pleasure in thinking of bright skies, sunny days, and pleasant landscapes; but we are living in a sad world and sad times are upon us. Homes are being desolated by war, pestilence, and famine, and the prospects are thickening around us of still sadder times in the future. We are just entering the stormy season of Satan's power and great wrath against the children of men. The warning is now being sounded, which if heeded in time, will enable us to make the Most High our habitation.

Now, children, you know that the cold of winter affects every one exposed to it. "Who can stand before His cold?" "By the breath of God frost is given, and the breadth of the waters is straitened." An individual preparation is necessary to shield each one from the piercing cold. It will not make us warm to see another comfortably clad while we

are shivering in thin garments, neither will another's hope avail us, nor their experience, if we seek not one for ourselves. Our parents' righteousness, or our dearest friends', will never save those who are old enough to answer for themselves. O Lord! stir up the minds of the children to flock to the open door of mercy as the doves to the windows, against the coming storm, whose deep, pent up thunders are already heard in the distance! Our Saviour says, "Except ye be converted ye cannot enter into the kingdom of heaven." You must pray for the influence of the Holy Spirit to change the current of your mind, and lead it to the fountain of living waters. Then you will not thirst after the pleasures and vain amusements of this sin-cursed world. They will be as nauseous to your taste as stagnant water.

May you be wise, and seek the Lord while he is to be found, and call upon him while he is near. Now is a favorable time—the day of salvation. Suffer not the year to close until you have closed in with the offers of life and salvation, and made the Lord your refuge from the windy storm and tempest.

M. H. LYON.

### The Rebuke of a Child.

THE evening that the news of the surrender of Fort Donelson reached Albany, a striking incident occurred at the Delevan House. The city was wild with joy. News-boys gathered a rich harvest. All purchased papers.

Quite late in the evening a small lad, about seven, entered the reading-room, and cried, "Fort Donelson surrendered! evening papers three cents." His extreme youth and intelligent, pleasing manner, attracted attention.

A gentleman caught the boy, drew him to his side, paid him a liberal price for a paper, and, with repeated oaths, pronounced him a "man," a "fine boy;" and that "he would make a general, and, for aught he knew, a president." The lad replied, "My father is dead." "Well, well," said the gentleman, "I must adopt you as my boy;" and with renewed oaths declared he would make a "lawyer; and, may be, sir, we'll make a governor of the State of New York of you."

His frequent profanity, yet earnest and affectionate manner, quite silenced the lad, and he submissively yielded himself to the force that held him. The gentlemen saw his depression of spirit, and kindly stroking his head, inquired, "Say, my son, how will you like that, to go and live with me, and become a *man* in the world?"

The little boy kindly, but firmly, replied, "I shouldn't like to live with a man that swears so!"

The swearing gentleman was hit. Scores of bystanders heard it all, and saw his mortification. The boy was released, and quickly left the wounded gentleman to pocket as best he could the cutting rebuke of an orphan child that he had failed to corrupt by his thoughtless and wicked profanity.

## YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., DECEMBER, 1862.

G. W. AMADON, EDITOR.

## Questions for Young Bible Students.

MOUNTAINS OF THE BIBLE.

- W**HAT is Mt. Ararat remarkable for? Gen. viii.  
 Where did God give the law? Ex. xix.  
 At what place did Paul rebuke the superstitions of the Athenians? Acts xvii.  
 Where was the Saviour transfigured? (Mt. Tabor.)  
 On what Mountain was king Saul and his sons slain? 1 Chron. x.  
 Where did Moses behold the burning bush? Ex. iii.  
 On what Hill did David use to commune with God? Psalm xlii.  
 From what Mount did Moses view the promised land? Deut. xxxiv.  
 Where did Abraham typically offer Isaac? Gen. xxii.  
 On what Mountains were the Israelites to pronounce the blessings and curses? Deut. xxvii.  
 From what Mount did the Saviour ascend to heaven? Acts i.  
 On what Mountain did Elijah test the prophets of Baal? 1 Kings xviii.  
 Where was our Saviour crucified? Luke xxiii.  
 What Mountain is remarkable for the death of Aaron? Num. xx.  
 For what is Mount Lebanon celebrated? 2 Chron. ii, 8.  
 Where did our Saviour preach his notable sermon? Matt. v.  
 On what Mountain do overcomers hope to stand? Rev. xiv.

## The Last Number.

**N**OT of the Youth's Instructor, but of the present Volume. Again the swift wheels of time have brought us to the year's end. With this Number we close our labor on Volume Ten. Now also is the time to send on the "25 cents" for 1863. The New Volume will soon commence. Let it take a high key note. Pray to the God of the Instructor that Volume Eleven may be a guiding star to the children. Let every boy and girl recruit for subscribers. Also let those who have the ability do their part in furnishing matter to print. We bespeak the good wishes of every Sabbath-keeper for our little paper. May it ever live in the hearts of those who are waiting for the coming of the Lord. These are dark days for church and state. Everything not founded on TRUTH will shake to pieces. What is done for any, be they youth or aged, must be done quickly.

Parents, pray for your children! Children, pray for yourselves!

## What Malachi Says.

**I**N the last book of the Old Testament, the last chapter and last verses of that book, we read: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

What does this mean, and to whom and when does it apply? It applies just before the Lord "smites the earth with a curse." It is addressed to those who are "disobedient to parents;" and means that *just before* "the great and dreadful day of the Lord," there will be a great religious movement among the children. As the Saviour is finishing his last work in heaven, the church will become imbued with the spirit of Elijah, and a powerful work will be wrought for the children. Their minds will be especially turned to that command which says, "Honor thy father and thy mother. Parents will get a burden for their children, and children will become alarmed for themselves.

Dear youth, do you not believe this prophetic work has already commenced? Has not the angel of mercy whispered in your ear, Son, give me thy heart? Have you not heard a still, small voice, saying, Remember now thy Creator in the days of thy youth? If you have, stop, reflect, ponder, and think that this is but the voice of Elijah to the children of the last times. Now is the day of salvation. To-day you may seek the Lord. The Spirit invites you. The church entreats. The Holy Spirit attracts. Heaven, with all its bright glories, beckons you to come and have eternal life.

*Why then delay?*

For the Youth's Instructor.

## Unprepared.

**N**OT long since I drew a good lesson from the remark of a young school-girl, which was a benefit to me, and it may be to the readers of the Instructor. She was committing some verses of poetry on the incident of Gen. Banks' giving the little slave-girl a ride on his cannon. She felt the task a little, but all at once she stopped and said with emotion, "*I am never going to say, Unprepared!*" At first I did not see the force of her remark, when she said again, "My teacher says he never answered, Unprepared, and I do not mean to." For a moment I was so busy with my thoughts, studying how to apply the expression spiritually to her own case, that I did not reply. The motto was a good one, and I wanted to make use of it. Not merely in her daily lessons at school (though this is well), but I thought if she can only adopt it spiritually, as a perpetual motto, when the great account day comes she need not then have to reflect and say, Unprepared.

I thought of the Sabbath-School and meetings, and many other privileges that most children and youth have, and with the weight of this on my mind I found it easy to improve the occasion. I then wondered why it seemed so much easier for children to listen to the counsel of their teachers at the day-school, than to the instruction given at the Sabbath-School and elsewhere; but it is not such things that Satan dislikes. It is God, and his Son, and his people that he is at war with, and it will be far easier to sail along with the world than to go to heaven.

Now is the "day of preparation" of which the prophet Nahum speaks, and it is not a slight work that is to be done for those who stand in that day when the mountains quake, and the hills melt, and the earth is burned at the presence of the Lord; yea, the world and they that dwell therein.

It will be terribly awful then to those whose response is, UNPREPARED! Unprepared for the fearful day when the Lord taketh vengeance on his adversaries, whose cry will be, "rocks and mountains fall on us." Unprepared for the glorious resurrection morn when God's people will be delivered. Unprepared for an entrance into that city whose streets are of pure gold, and its walls of jasper and its foundations garnished with all manner of precious stones. Unprepared to partake of the fruit of that tree of life whose leaves are for the healing of the nations, for the pure river of water of life, for the crown of immortal beauty awaiting those who love His appearing. Unprepared to meet Jesus, the King of glory, who will lead his flock to fountains of living waters. Unprepared for all this!

Now the Spirit and the Bride say, Come, and partake of these everlasting joys. God's people, too, are inviting you, dear children. Now you may feel that you are being prepared for heaven, sweet heaven. Now you may obtain a part with God's people.

How glad we are to hear that some are responding to the invitation, and fleeing to God to hide them in the evil day. These months and years are passing away, and soon it will be too late to get prepared for Jesus' coming. Oh! let not the awful thought that you are unprepared roll back upon you with crushing weight, but now prepare to meet your God. Prepare, oh prepare for a seat around the supper table of the Lamb, when Jesus will place a shining crown upon the overcomer's brow.

M. D. A.

### God's Footprints.

A FRENCH infidel intending to cross the Great Desert of Sahara, employed as his guide and companion a poor Arab. This Arab was a Mahomedan, and seven times a day, let what obstacles might intervene, he put them all aside, and devoutly kneeling on the burning sands, offered up his prayers to the God in whom he had been taught to believe. Day after day the Frenchman saw it with contemptuous pity for what he deemed

the infatuation of the poor man, and at last he sneeringly said to him, "Why do you offer prayers to a being you never have seen? how do you even know that there is a God at all?"

The Arab was at first too much astonished to speak, but presently, fixing his keen eye upon the scoffer, he said reprovingly, "How do I know there is a God? How did I know that a man instead of a camel passed us last night while we slept? Did I not know by his footprints in the sand? Even so," and he pointed as he spoke to the sun that rode in meridian splendor above their heads—"even so *that is the footprint, not of a mortal, but of Deity himself!*"

For the Youth's Instructor.

### The First Great Commandment.

A DIALOGUE.

M INNIE. Mother, my Sabbath-School teacher gave me a card to-day with a Bible verse on it.

MOTHER. What is the verse? Can you repeat it?

Minnie. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." How can we love God with our heart?

Mother. By heart is meant our affections or love. We must give him all our love.

Minnie. Why, mustn't I love you nor anybody?

Mother. Yes; but we must love God more than we do any other person.

Minnie. How can I tell, when I love him most?

Mother. Do you try hardest to please those you love most, or those you love least?

Minnie. Those I love most, always.

Mother. Then we can easily tell by that rule, who or what your love is placed upon. If you loved God better than yourself, or any other person, you would try to do just as he wished you to in every thing. Let us see if you have always done so. One Sabbath morning not long ago, we were reading the fifty-eighth chapter of Isaiah which contained these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord." This verse your father carefully explained to you, and then repeated the fourth commandment in which God forbids us to do any work on the Sabbath. About an hour afterward Minnie wished her mother to sew the strings on her new hat, so that she could wear it to Sabbath School. When father said, "That would be doing our own work," she still urged me saying, "It won't take but a minute."

Minnie. It was so pleasant I wanted to wear it.

Mother. Wanted to wear your hat more than you wanted to please God. In the afternoon uncle John

and Fannie came to ask you to take a pleasure ride with them on the lake. You plead earnestly to go, even after we told you that would be finding your own pleasure.

*Minnie.* I thought it was too bad that I couldn't go, when you had promised me that I might go when Fannie went.

*Mother.* I should have said if they do not go on the Sabbath, or if nothing providential hinders. The Lord would have been displeased, had I permitted you to go. Last Sabbath you were laying plans as to what you should do at grandmother's. When told that was speaking your own words, you said, "Can't I talk, nor anything?" O Minnie! how it has grieved us to see you so unwilling to please and obey God.

*Minnie.* Well, I'll try to please God now, mother, if you will tell me how.

*Mother.* We will read God's word together, and that will tell us what he wishes us to do, and what he wishes us not to do.

*Minnie.* How can we love God with our soul and mind?

*Mother.* I will explain it to you as well as I can, telling what I think it means. When we love God with all our heart we cultivate all the kind, gentle, and loving feelings, because we know those are pleasing to him. We are ready to deny ourselves any pleasure when we know, or even think, he wishes us to. If we love him truly we know that he loves us, and will do just what will make us the holiest and happiest. We are also to love God with all our soul. I think that soul here means life. The New Testament was not written at first with such letters as we use, but with curious looking letters called Greek. Those who know how to read them wrote words with our letters that meant the same, or nearly so. This was called translating into our language. The word that they translated soul was *psu-kee*, in the Greek Testament; and the principal meaning of *psu-kee* is breath or life. As breath makes us live, we might say the meaning or idea is life in both words. Then we are to show our love to God by every act of our lives.

*Minnie.* How can we?

*Mother.* By doing all God commands, and leaving undone all he forbids, or wishes us not to do. For this is the love of God that we keep his commandments. See 1 John v, 3.

*Minnie.* Must we do what Jesus said too?

*Mother.* Certainly, for Jesus said, "If ye love me, keep my commandments." "If a man love me, he will keep my words; and the word which ye hear is not mine, but the Father's which sent me." "He gave me commandment what I should do, and what I should speak." John xiv, 15, 23, 24; xii, 49. So the commands or words spoken by Jesus, are in reality the commands of God.

*Minnie.* How can I love God with my mind?

*Mother.* One way is to put away all bad thoughts.

*Minnie.* Is it wicked if we only think about play on the Sabbath, and don't say anything about it?

*Mother.* We might as well talk about, or play even, as to keep thinking about it. For our words and actions are only thoughts made known to others. And God understands thoughts as easily as words.

*Minnie.* But I can't help thinking; thoughts come themselves.

*Mother.* I know that it is very difficult to think only right thoughts. Satan loves to crowd in wrong ones, especially on the Sabbath.

*Minnie.* If Satan makes wrong thoughts come, are we to blame for thinking?

*Mother.* Not so much to blame for their coming, as for their staying. Of ourselves we can do nothing good, but we can do all things through Christ who strengtheneth us. He will help us drive away wrong thoughts if we look continually to him for help. It is best to have the mind so taken up with good reading or talk, as to have no room for improper thoughts. We are not only to shut out bad thoughts, but it is our duty to fill our minds with pure and holy thoughts; thoughts of God and heaven. Paul served God with his mind, and so should we. Rom. vii, 25.

*Minnie.* Can't I think about play when it is n't Sabbath?

*Mother.* Yes, think about it and play too, at proper times. Run and laugh and sing, and be as "happy as happy can be." Play while you play, work while you work, and learn when you study. Do each "with a right good will." Be kind and affectionate to your playmates, obedient and faithful with your work and studies, and when Jesus comes, angels shall carry you to God's beautiful home in heaven.

M. M. OSGOOD.

For the Youth's Instructor.

### The Earth Desolate.

THE signs of Jesus' coming are fulfilled; next we shall behold him coming in the clouds of heaven. It is near, it cannot be far distant. Then, when the righteous are in heaven, the wicked destroyed, the earth shall be desolate for a thousand years.

Forests will spring up where now is the fruitful field. These cities and villages now so full of life and business, will be silent as the tomb.

Then no chiming of bells will echo among the hills, no sound of busy mill will be heard in the valley, no ship will part the briny wave, no plough will throw up the mellow earth. The ships will rot at the wharves, and the ploughs will decay where the plowman left them in his fear. Buildings prostrated by the earthquake, will afford a home for reptiles; and bats and owls will scream at night where kings in their palaces now hold their banquets. The iron horse will no more thunder along

the iron road, and thickets and thorns will choke up the highways.

Wild beasts which have fattened upon the unburied dead, will shelter themselves in the ruins of palaces and costly mansions, and the famous halls where senators now hold their debates, will teem with reptiles, vermin, and mold.

Silence! solemn silence, will reign everywhere, and utter desolation, save the howling of the beasts of prey and the mournful notes of the birds. The factory wheels will be silent and motionless; the goods of the merchant will mildew and decay; the axe of the woodman will gather rust, and the blacksmith's hammer will lie still at the anvil.

The plume of the warrior and epaulettes of gold will be coated with filth, and the dreadful instruments of war will no more belch forth fire and death. The musket and sword will lie untouched side by side, with the bones of the warrior, exposed to the rays of noon and to the dews of night, until forests spring up and cover them.

For a thousand years no human voice will be heard, and this ruined earth will strive to cover its slain and desolation. Weeds and thickets and forests will hide some of its deformity. Then, and it is a solemn thought, you and I will be among the redeemed in Paradise, enjoying the glories and beauties of heaven, or among the slain of earth, awaiting the final fires which will utterly consume the wicked.

Dear Young Friend—Which will it be? here to decay and finally consume, or there to swell the song of redeeming love?

JOS. CLARKE.

For the Youth's Instructor.

### The Bad Man.

I WANT to tell the readers of the Instructor some singular ideas I used to have about Satan, or as I was taught, "The BAD MAN." I have heard a great many things about him, and I must say I know they are not all so. Folks used to tell me when I was a little boy, that if I sinned, the bad man would come and take me off to his world, which place the people told me was *hell*. I thought he had a great stairway at some place in the earth, and that he would catch bad folks and throw them down his stairs, and they would go down and down for thousands of miles, and then would come to *hell*. I used to think he had two horns on his head, and that he carried with him a long-handled broad axe. I thought his object was to catch sinners and throw them down his stairs, and he would not burn them up, but he would burn them forever. Satan used to be my continual fear. I would never swear, nor do any thing that I thought was wicked. I would not even chop a stick of wood, or give the least stroke with an axe on Sunday, for fear the Devil would hear the sound, and come and put me

down his dreadful stairs. I used to think about *hell* so much that I once dreamed I was down there. I thought Satan was piling and heaping tow all around me, and was going to set fire to it. These are singular ideas indeed, but I did not have them in my head because of a misunderstanding of Scripture; but I was taught them by others.

But instead of fearing the Devil, I ought to have feared the Lord more. The Devil is not an enemy to those who do wickedly, but to those who do right. Satan knows that it is either rule or ruin, and if he cannot conquer he must suffer. He knows that time is short, and he is trying to do all the injury he can. As the world grows old the bolder he gets. Satan is not an enemy to us because we sin, for he is always pleased when we do wrong, and delights in our short-comings. But he is an enemy of God and his followers because they keep his commandments. Satan can deceive the young with greater success than the old, because they are more thoughtless. He seeks to lead us off in forbidden paths, and make the way seem pleasant, but the end thereof is death.

Let us seek to shun the poisonous influences of Satan, that Evil One, and seek protection of God in time of trouble, and his angels will deliver us.

J. A. SMITH.

Libertyville, Iowa.

### What Can I Do?

O WHAT can little hands do  
To please the King of heaven?  
The little hands some work may try  
To help the poor in misery—  
Such grace to mine be given.

O what can little lips do  
To please the King of heaven?  
The little lips can praise and pray,  
And gentle words of kindness say,—  
Such grace to mine be given.

O what can little eyes do  
To please the King of heaven?  
The little eyes can upward look,  
Can learn to read God's Holy Book,—  
Such grace to mine be given.

O what can little hearts do  
To please the King of heaven?  
The hearts, if God his Spirit send,  
Can love and trust their Saviour, Friend,—  
Such grace to mine be given.

Though small is all that we can do  
To please the King of heaven!  
When hearts, and hands, and lips unite  
To serve the Saviour with delight,  
They are most precious in his sight,—  
Such grace to mine be given.

SAID a little child a few days since: "Mother, I can't tell you how happy I felt in prayer this morning! When I gave myself to God, it seemed as if there was a sun in my heart."

YOUTH'S INSTRUCTOR.

"Remember now thy Creator, in the days of thy Youth."

**NOTICE.**—Articles for the January Number should be sent on in *good* season. We want the New Year's paper to be on the march by the 25th.

The present Volume of the Instructor may be now had, nicely bound in paper covers, for 20 cents; or we will furnish *all* the back Volumes excepting 1, 4, & 5, for 15 cents a Volume. Let those who wish a choice Youth's Library send in their orders.

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