

THE YOUTHFUL
THOSE THAT SEEK ME EARLY SHALL FIND ME.
INSTRUCTOR.

VOL. XVI.

BATTLE CREEK, MICH., JANUARY, 1868.

NO. 1.

EIGHTEEN HUNDRED SIXTY-EIGHT.

ANOTHER year has passed and gone—
 Has fled away on time's swift wing;
 Its days will come again no more,
 Past sorrows or past joys to bring.
 No vain regrets will aught avail,
 So bid the opening year, "All hail!"

For readers of this little sheet
 I now would breathe a silent prayer;
 'Tis that throughout the entire year
 They peace and blessedness may share—
 May know that their Redeemer lives—
 And feel the joy his presence gives.

A loving Saviour, kind and good,
 Will every trial help to bear,
 Will safely lead his "little flock"—
 And "lambs" are his especial care.
 Who'll claim the Shepherd's love so great,
 Through eighteen hundred sixty-eight?

There is a conflict to endure—
 A contest for each one; and while
 You daily strive to conquer sin,
 May the Recording Angel smile;
 And ere the present year be passed,
 Record more victories than the last.

Only a few short years, and we
 Will lay our earth-worn garments down;
 And then, if faithful, will receive
 The spotless robe and starry crown.
 Who will the whole heart consecrate,
 In eighteen hundred sixty-eight?

M. A. HOUSE.

ADDRESS TO THE YOUNG READERS OF THE INSTRUCTOR.

MY DEAR YOUNG FRIENDS, READERS OF THE INSTRUCTOR: With all my heart I wish you a Happy New Year; wish that the year 1868 may be a happier year than you have ever enjoyed. No doubt you are all filled with similar wishes, and in order that these wishes may be realized, there is something for you to do. The little lambs, the colts and calves, yes, all the cattle, all the animals, all the fishes, and birds, and insects, are happy in the simple fact of having life; and as they gambol in the meadows, or fly through the air, or dart here and there in the briny deep, they enjoy a fullness of happiness. They are made with organs to use in walking, flying, or swimming; with organs to gather their food, and eat and digest the same; and it is by the use of these organs that they live and are happy.

So also with you. You, like them, are physical beings; that is, you are not imaginary beings, but are real beings, or persons, and as such you have real work to do. You have to walk, run, leap, stand still, sit down, lie down, sleep, rise up, eat, drink, talk, sing, shout, &c. All this is work—healthy work—just such work as God wants children to do,

for he has made them with organs to do just such work, and if you use them for this work you will be happy. But this kind of happiness is not the highest kind that you may enjoy; it is only the lower degree; just such happiness as the animals enjoy, and is produced by doing just such work as they naturally do. So, if you have no faculties for doing a higher work, you can be no happier than they; therefore no better than they.

You are not only physical beings, but are also intellectual beings, that is beings that can think and learn, and thus become knowing or intelligent. Your kind Heavenly Father, in forming your body, has given you a brain that is capable of working, and when you work with that organ as he designs that you shall, you will become intelligent. How shall you work with your brain? I will tell you. You have five doors to your brain, through which it receives impressions, and it is through these impressions that it works. These five doors are called the five senses—the sense of seeing, hearing, smelling, tasting, and feeling.

If you put your hand against anything, you feel that something is there; the nerves which are in the skin of your fingers feel it, and they are connected with others that run to the brain; in fact the nerves are all a part of the brain, and as the brain was made to think with, when it receives an impression through the sense of feeling, it begins to think and inquire what it is, or what it is like? So it tells the eyes to look at it, and the ears to listen, and the hands to feel it again, and you find yourself looking, and listening, and feeling, and thus you examine the thing to see what it is, and all the time you examine it your brain is receiving new impressions and forming thoughts about the thing that you are examining. And after you go away you still think about it,

All this is brain work; and if you work your brain aright, you can train it so that it will remember for many years the things thought of in childhood. This working of the brain is intelligence, and by it you get learning, and this kind of brain work brings happiness of a higher degree than that obtained by simply using your other organs, without thinking why you use them.

But this is not all the kind of brain work you have to do. You are so organized that you need clothes to wear, and food to eat. These all are provided for you by your Heavenly Father. But they have to be prepared for use, and this requires the work of some one's hands to prepare them; also, the work of some one's brain to study out how to prepare them; and if you would be truly happy, you must, as fast as you are old enough, learn to provide for your own wants, and to assist the weak and infirm in providing for theirs. Thus you see that your brain not only works, but it can teach the whole body also how to do its work; and when you

use it aright, your happiness is greatly increased.

But the work does not stop here. You are moral beings also. That is, you can tell between *right* and *wrong*, as a result of your brain working intellectually, and can then choose the right or the wrong; and it is this choice of right or wrong that we mean when we say, you have a moral work to do in addition to your physical and intellectual work. And this moral work is that which has the greatest influence in making you happy, or unhappy. This moral work goes side by side with all proper physical and intellectual work, because in every act or thought there is either right or wrong—no half way between. So you see that this work is the most important of all, and whether you are happy through the year 1868, will depend upon the way you work, and especially the way you do your moral work.

Dear children, be right; choose the right; in all things do the right because it is right, and you will have a Happy New Year.

M. G. KELLOGG.

Florence Heights Water Cure, N. J.

NOT TOO SMALL.

A FEW weeks since, I heard a little boy, starting in the service of the Lord at the age of thirteen, say: "I am a small boy to stand before this congregation, but not too small to give my heart to Jesus. I want to serve God with all my heart, and be a help to my widowed mother." I did not wonder that this little boy's mother was led to exclaim, as she saw him take a decided stand for the truth, "God bless my noble boy."

"Not too small to give my heart to Jesus." Dear children, none are too small who are large enough to know right from wrong. There is no other way, when we feel that we have broken the law of God, that we can return and come to him, only through the dear Saviour. By repentance, and giving our hearts to Jesus—believing on him, ceasing to do evil, learning to do well—we may have our sins blotted out, forgiven, and no more remembered against us.

Jesus, the Good Shepherd, has said, "Suffer little children to come unto me." He still invites you. His arms are still extended to receive you. Angels that excel in strength, are watching over you. They rejoice when you hear the invitation of Jesus, and come as did this little boy, and give your hearts to him. They grieve when you turn away from those extended arms, and refuse to come. Good people, who are striving to overcome, that they may finally dwell with Jesus on the New Earth, are interested in your welfare. If we would have the approbation of the dear Saviour, and the watch-care of good angels here, we must listen to the voice of the Good Shepherd. If we would share the joy, the bliss of the heavenly inheritance in the world to come, we must obey that voice. We must make Him our portion, confess him before men, and he will confess us before his Father and the holy angels.

Dear young friends, all this is but our reasonable service. Do we realize how much Jesus has done for us? He has died upon the cross that we might have life, borne our sins in his own body on the tree, that by his stripes we might be healed. Our whole life is none too long to spend in his service. Our best days are none too good to serve in the army of the Lord. We should remember, too, that the longer we stay away, the more we have to overcome, the harder it will be to comply with his requirements. How much better to begin in childhood to give our hearts to Jesus, to form a Christian character, than to serve Satan till middle age, and then have to labor so hard to undo what we have done, or be

lost; to labor harder to get rid of wrong feelings and ideas, than we would in childhood to form a Christ-like character. The young have no idea how closely habits formed in early life cling to them; no idea what a task it is to get rid of them.

Dear readers of the Instructor, who have not complied with the invitations of the dear Redeemer, allow one who has had a bitter experience of the toil of overcoming prejudice, correcting wrong habits and striving to become like Jesus—one who feels interested for you, to entreat of you to remember now your Creator in the days of your youth, to listen to the loving voice of the Good Shepherd, heed now his invitation, now give your hearts to him. Tomorrow may be too late. Oh, come now in the accepted time. You are "none too small to give your hearts to Jesus." God's faithful people will aid you as far as in their power. Good angels will watch over you. There will be joy in Heaven, rejoicing over your return. Jesus will intercede for you—his yoke is easy and his burden is light. He has promised that all those who come and bear his yoke shall find rest to their souls. He will carry the lambs in his bosom.

Not only does Jesus invite, but "the Spirit and the bride say, Come. And let him that heareth say come. And let him that is athirst say come. And whosoever will, let him take the water of life freely." Oh! come now, and say with this little boy: "I want to serve God with all my heart. I am none too young to give my heart to Jesus."

N. ORCUTT.

West Enosburgh.

FEASTING ON GOD'S WORD.

"WHERE have you been reading this morning, uncle?"

"Weel, Sandy," said the old man, "I hae been gettin' a wonderfu' feast yesterday and the day out of the last twa verses o' the aucht o' Romans."

"And have you not read any more than these two verses in two days?" asked Smith, with a little surprise.

"O surely, surely," said my uncle, "I hae been delving owre a middlin' breadth o' surface elsewhere, but I hae been tryin' to sink a mine doon there. And I'm no doon at the big nuggets yet. You see, sir, that I do wi' these verses as I do wi' thir sugar plums—will ye hae two or three o' them, if ye please? I'm fashed wi' a dryness in the throat that sets me hoastin', and Mary whiles makes me a lot o' ploods. She now and then puts ane o' them in her mouth, but she gies it just a chew or two and ower wi' it; while I lay mine in my cheek and lets it be and melt, and do me gaid for half a day. And mony a ane does the same wi' the Bible. They gallop over a chapter and it's done; but noe sic waistrie for me. I like ta take a sweet and sappie bit—a verse or a word, may be—and to let it lie in my cheek and melt, and fill my soul wi' its sweetness, for a day or a week, or a month at a time. Did you ever try this way of feastin' on God's word, sir?"

LOVING AND KNOWING.

"PAPA," said the son of Bishop Berkley, "what is the meaning of the words 'cherubim' and 'seraphim,' which we meet in Holy Scriptures?" "Cherubim," replied his father, "is a Hebrew word signifying knowledge; Seraphim is another word of the same language, and signifies flame. Whence it is supposed that the seraphim are angels likewise, who excel in loving God." "I hope, then," said the little boy, "that I shall be a seraph, for I would rather love God than know all things."

Reading for Very Small Children.

"FEED MY LAMBS."

LINES

TO A LITTLE NEPHEW ON HIS SIXTH BIRTH-DAY.

AND can it be, six years have gone,
Since Willie, that sweet, loving son,
Unto his parents dear was given,
To love, caress and train for Heaven?

How swift the years have rolled away,
And brought around his sixth birth-day!
And are you still, our darling boy,
Dear papa's hope and mamma's joy?

And do you heed the counsel true,
Which they so oft impart to you?
Oh! ne'er from such advice depart,
But cleave to it with all thy heart.

For you we ever hope and pray,
That you may walk the narrow way,
Which leads to endless realms above,
Where all is perfect bliss and love.

Then early start in childhood's hour,
Ere Satan binds you by his power;
Your tender heart to Jesus give,
And you with Him shall reign and live.

A. S. H.

BIBLE STORIES. No. 1.

THE CREATION.

DEAR CHILDREN: As children are always fond of stories, I am going to see if I cannot please you, and at the same time do you good, by telling Bible stories.

The first book in the Bible begins in this way: "In the beginning God created the heavens and the earth." He did not go to work as you or I would, were we to make a box. We would first get some boards, and then get some tools; but God did not require any of these. He spoke them into existence by his almighty power. He simply said, *Let it be so*, and it was so. The earth was without form, and darkness covered it. God spoke and said, "Let there be light, and there was light." "And God saw the light that it was good," and he divided the light from the darkness. The light he called day, and the darkness he called night. This was the work of the first day.

How good it was in God to make light. How pleasant it is. Were it not for light, we could not see to read or to work. And the darkness is good, for when night comes, we can cease the toils of the day and rest.

On the second day God made a firmament; that is, the sky over our heads, in which is placed the air and clouds. This firmament divided the waters above from the waters that are beneath.

On the third day God said, "Let the waters that are under the heavens be gathered together, and let the dry land appear; and it was so." He only spoke, and it came to pass. This dry land he called earth, and the waters he called seas. "And God saw that it was good." And God said that the earth should bring forth, or cause to grow, the green grass, and all herbs, and fruit-trees bearing fruit; and it was so. And God saw that it was good. And do not all the children who read this see that it was good?

On the fourth day God made in the heavens the sun, moon, and stars; the sun to give light by day, and the moon and stars to rule the night. These were made and set in the heavens to give light upon

the earth, and rule over the day and over the night; and God saw that this was good.

On the fifth day God made the fishes to swim in the waters, the great whales as well as the little trout in the brook. He also made, on this day, the birds of all kinds to fly in the heavens, and fowl of all kinds. And God blessed them, saying to them, *Be fruitful and multiply*. And God saw that this was good also.

On the sixth day God made every living creature, such as cattle, creeping things that creep upon the earth, and all beasts of the field. And God saw that it was good.

It was on this day that God made man. He said, "Let us make man in our image, after our likeness." So God made man and woman in his own image; that is, in form like himself. And God blessed them also, and said unto them, *Be fruitful and multiply*. They were to subdue the earth, and rule over the fish, and fowl, and every living creature.

And now God said that every herb bearing seed, and every tree bearing fruit, were given to man and to beast for food. They were not allowed to kill and to eat each other then; oh, no! all were lovely, gentle and peaceful as lambs. God saw everything that he had made, and behold it was very good.

On the seventh day God rested from all his work. And God blessed the seventh day, and sanctified it, because that in it he had rested. This is where the Sabbath commenced. Please read the fourth commandment, and you will see that it points back to this time as a *reason* why God commanded that we should observe the seventh day. How careful we ought to be to keep all of God's commandments.

HENRY F. PHELPS.

Pine Island, Minn.

LITTLE LONG TONGUE.

LITTLE Long-tongue is a great story-teller. We do not mean to say that he writes stories for the newspapers, but that he tells stories. To be plain, *little Long-tongue is in the habit of telling lies!*

The other day he broke a glass tumbler. He put the pieces together again, and set it where it had been. Afterward, when his mother wished to use it, it fell apart in her hands. She asked him who broke it, and he said he did not know. Just think of that! But that is not all. One day he and his little sister were playing in the garden. He got angry with her, so that she went into the house crying. His mother asked what had taken place, and he said he thought a bee had stung her. He knew very well that it was not so; but he thought his mother might punish him, and so he told a lie to hide what he had done. Thus he committed a second sin to cover the first.

In this way little Long-tongue tells lies every day. Just think of it!

I wonder if he knows that Ananias and Sapphira were suddenly struck dead for telling lies?

Little Long-tongue ought to read what God says about liars: "All liars shall have their part in the lake which burneth with fire and brimstone."

We hope he will quit his ugly and sinful habit, and learn always to speak the truth.—*Children's Friend*.

REMARKABLE ANAGRAM.—Pilate's question to our Lord, "What is truth?" in the Latin Vulgate stands thus: *Quid est veritas?* These letters transposed—*Est vir qui abest*—"It is the man before thee."

Youth's Instructor.

BATTLE CREEK, MICH., JANUARY, 1868.

"A HAPPY NEW YEAR!"

A PLEASANT greeting to you all, my young readers, from one end of the land to the other. Welcome to 1868, with all its wealth of privileges and heavenly mercies! Begin the new year with high resolve to obey your Heavenly Master, then indeed it will be a happy year, for that "peace" that "passeth all knowledge" will be yours. With the beginning of 1868, consecrate yourselves to the Lamb of God that taketh away the sin of the world. Let it be a noted epoch in your lives, yea, the "beginning of years" to you.

Says an old adage, "Discretion is the better part of valor." Then carefully prepare a list of your faults, probably you have some, and frequently look them over with a view to improvement. Begin to climb the ladder of Bible sanctification. When you reach the last rundle, you will be ready to stand on Mount Zion. Soon the angels will come. Oh! how they will shout and sing, as they come to escort us to the marriage table of the Lamb. Who will be a guest there? Who will eat bread and drink wine in the heavenly kingdom? Soon the long-looked-for year of the redeemed will come. The good and blest will all be there. Hail! happy day. Jesus will soon appear. What a meeting. Children, be ready. Here is our kindest greeting for you all—A happy new year!

WHY DON'T JESUS COME?

ANOTHER year is gone by, and we hail again the dawn of a new one, 1868. As I glance at these figures and know that they indicate the year in which we live, it seems like a strange reality to me.

When I saw the first number of the Instructor I gave it no welcome greeting. It was when I had no love for the truth. My heart was too proud to yield to it. The world and my young companions held me. But little by little I saw beauty in it. Inch by inch my pride gave way, until at a time when the servants of God came to my father's house at Buck's Bridge, N. Y., in 1852, I found all my stubbornness gone, and then I cared no more for what others would say. I wanted to go with a people that I knew would be saved. I loved the truth with all my heart, and so turned my feet into the commandments of God.

Then God's people thought that in a very few years, five or six at the most, Jesus was coming. I loved to think this was so, loved to hear about his coming, and that in a very little while those who kept all God's commandments would hail their coming King with joy. We could not think that from fifteen to twenty years would go by and Jesus not come.

But here we are, children and youth, and our Saviour has not come yet. Since then, childhood has given place to manhood, and infancy has given place to childhood, with very many, and the Instructor, as it goes out on its mission of love, finds almost a new band of youthful readers. Some, partly perhaps through the influence its teachings have had upon their lives, have become men and women in Christ, blessing others with the fruits which have ripened from the good seed sown in their hearts. Such are still looking for their coming King, and watching lest he come and find them sleeping. Some, too, have died in hope, and are safely beyond the

power of temptation, waiting for the last trumpet's joyful sound. Others, and our hearts grow sad as we think of them, are saying in their hearts, we fear, "My Lord delayeth his coming." They have given up the struggle, laid down their oars, and are floating down, down, toward the final whirlpool of destruction.

But why don't Jesus come? Can any of our youthful readers answer why? I think some of them could give many reasons why he has not come before. Had he come ten years ago it is to be feared that very few would have been ready to stand before him. Very many things that God's people did not know then, they have been learning since, a knowledge of which is all important to form their characters for Heaven. It is because of his great love and mercy toward us that Jesus has not come before. Had he come before his people were ready for him he would not have welcomed them into his heavenly mansions. But he will not long tarry. He is surely coming again. Oh! that his great compassion and love toward us may lead us to make haste and get ready and be waiting for him.

It is a time of great solemnity. It is no time to be indifferent or careless now. No time to let the world influence our hearts away from the plain path of truth. No time to be half-hearted in the service of the Lord.

Dear youthful readers, do not slight the privileges you have now. In a little while how much you would give for one such opportunity to give your heart to God; for one prayer from a servant of God for your salvation; for one promise in which you might hope. Then do not slight these heavenly mercies. Come, and go with God's people, and when the last year is numbered off, and the work for this world is all done, and Jesus does come, you and I may be ready.

M. D. A.

MERRY CHRISTMAS!

LITTLE FRIENDS: You doubtless begin to look forward with great expectation, feeling quite impatient for Christmas to come. Some of you have been taught that an old gentleman, bundled up in fur overcoat and muffler, while his long, white locks stream out on the midnight air, rides in a little red cutter, filled with pretty toys for good children and whips for the bad ones; that he comes in at the chimney with noiseless tread, and puts presents in the stockings of each little one, and away Santa Claus goes on his mission of love to another dwelling.

Now let me tell you this is all *imaginary*. If you could keep your little eyes open you would see a kind, familiar face, with smiling countenance, and hands filled with little presents. You would hear a voice say, "This book is for Mary," "That doll is for Clara," "The knife is for John," and "The ball is for Willie." Before he is half through, you would exclaim with laughter, "Now, father, I've caught you at it! You are the Santa Claus, after all!"

There are many ways of making Christmas presents. Sometimes they fill an evergreen with toys of every description. They place it in the pulpit, while tapers are burning on nearly every branch, which causes them to sparkle in the light. Children, in eager anticipation, wait for their names to be called. Then their presents are given to them.

When I hear children talking about Christmas, I wonder how many of them know why they celebrate that day. And now I want to tell you about the present given to us eighteen hundred years ago.

In the city of Bethlehem, away in Judea, a little

babe was born. Joseph and Mary could find no place in the inn for them. It was crowded, there being many there to have their names enrolled because of the tax. This was Joseph's business there at that time. They went to the stable, and there in the manger they laid the little child. Precious little one! Angels rejoice! Out in the country good men were watching sheep through the night, to keep wild beasts from hurting them. Suddenly there was a light around them. They were afraid. An angel had come down to tell them the good news that the present had been made to all the world.

In a manger at Bethlehem they would find Christ the Lord, a Saviour given to save them from death. Then they heard many angels singing, "Glory to God in the highest! and on earth peace, good will toward men."

Yes, God loved us, and gave his only Son to die for us. My young friends, on Christmas eve when you lie down to rest, don't let your minds be so filled with the presents you expect to get, that you shall forget our kind Redeemer, who was first cradled in a manger. In the morning when you feel like greeting your friends with "Merry Christmas!" remember that on that day Christ was born. Oh! do not be light and trifling; the moments are precious.

Jesus did not lead a merry life while here. His was a life of sorrow. He came to this earth and died that you might have eternal life. Commence to-day to be Christians. I like to see children cheerful and happy. You, like the angels, should sing praises to God, because he has loved us. Then your happiness will be lasting.

ANGELIA J. EDMUNDS.

THE CONTRAST.

SOLOMON says, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." He also says, "Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul." Prov. xxix, 15, 17.

That the conduct of some children, and even when quite young, is such as to give shame and grief to their parents, while that of others is a delight to them, are facts of every-day observation.

As illustrative of this, I now have on my mind the striking contrast there is in the behaviour of two little boys that I know, both of whom might be lovely, pleasant and affectionate, but I am sorry to say, this is not the case. No doubt this contrast is measurably owing to the natural disposition of the children, while, perhaps, there is more to be attributed to the instruction and discipline which they have received from their parents.

Now dear young friends, I want each one of you to imagine yourself at the home of one of these little boys for a few moments, while I tell you somewhat how it will seem to you when the lad that I will call *Wrong*, comes in from school or from his play.

You may expect that he will come like a little steam engine, so father, mother, you and I had better "clear the track," and give him room. If his parents have not done what he thinks is right in his absence they may now expect to hear of their wrongs for *Wrong* is in their midst in good earnest. If you get a chance to speak now you must watch your opportunity for it, for *Wrong* will be heard. Yes, he will be heard around the fireside, and at the table, whether others speak or not; unless his parents should quiet him with a peace-offering. He will tell what he likes and what he dislikes, what he must have to eat, and what he is not going to eat;

and we really fear if he does not get better and more thorough parental instruction, that he never will make choice of the good way which leads to life everlasting. But we hope and pray that he may, and be saved when Jesus comes.

Now we will spend a few moments at the home of the other boy, whom we will call *Right*. You see him perhaps tripping along home from school. How happy and cheerful he seems. With a smile beaming upon his countenance, he enters the house. He has no scolding to do, for in his mind, father and mother, and his little brothers, are about right. With him the evening passes pleasantly away, and after a good night's rest, we greet the same sweet, happy boy again in the morning. The table is spread with hygienic food, of which he partakes with a keen relish, without finding fault because it is not better. He now perhaps goes to one he loves, who is trying to obey God, and covenants to be just as good as he is, and away he goes to school. Here we earnestly pray that he may learn no bad habits, but that he will always try to be good, and thus honor his father and mother. Yes, and we anxiously desire that he and all the readers of the Instructor, may learn to love and obey the Saviour, that when he comes he may gather you to the mansions of endless bliss and life eternal. Oh! how unspeakably sweet the thought that Jesus is coming so soon to take his people home. Let us try to meet in the Eden above.

A. S. HUTCHINS.

BIBLE LESSONS FOR LITTLE CHILDREN.

BY THE EDITOR.

LESSON ONE.

SABBATH SCHOOLS.

Teacher. We are now assembled in Sabbath School;—will you tell me what a Sabbath School is?

Child. It is a school held on the Sabbath day.

T. What is a Sabbath School for?

C. To hear about God, and what he has taught us in the Bible.

T. Your answers are right, and I hope you will study your lessons well; for that will make our school interesting;—do you love to come to Sabbath School;—all who do may hold up their hands.

T. The great God is very good to put it in the hearts of his people to have Sabbath Schools;—should you not thank him for it?

C. I think we should.

T. How should children conduct themselves in school?

C. They should be orderly, and listen carefully to what the teacher says.

T. Is there any command in the Bible for Sabbath Schools?

C. The Bible says, Remember the Sabbath day to keep it holy.

T. Yes, that is so; and one way for little children to keep the Sabbath holy, is to come to Sabbath School, and recite their well-learned lessons;—but can you tell me what the difference is between a Sabbath School and a Sunday School?

C. A Sabbath School is one that is held on God's Sabbath, the seventh day; but a Sunday School is held on Sunday.

T. You are correct in your answer, and at some other time I will tell you more about the Sabbath day, which God commanded, and about Sunday, which is one of the "commandments of men;"—but

here are some pretty verses of a hymn, which you may repeat:

I love to go to Sabbath School,
And learn God's Holy Word,
And hear my teacher point the way
That leads us to the Lord.

I hope that we shall be so good,
And heed the warnings given,
That when the Saviour comes, we all
May have a home in Heaven.

LESSON TWO.

ABOUT GOD.

Teacher. There is one Being that made heaven and earth, and every thing that in them is;—who is this being?

Child. It is the great God.

T. By what other names is he sometimes called?

C. Our Heavenly Father, Jehovah, and Lord.

T. In what way should we always mention the name of God?

C. With reverence and with awe.

T. Many wicked persons do not do this, but speak the name of God in a very careless and wicked manner;—will you tell me what commandment such persons break?

C. The third commandment.

T. Will you repeat this commandment?

C. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

T. There are many things I would like to tell you about God, but you could not remember them in one lesson. But we shall have something to say about him in nearly every lesson;—can you tell me where God lives?

C. He lives in Heaven.

T. Do you know what God does in Heaven?

C. He looks down on earth and takes care of all his creatures.

T. Yes, the Lord provides for every living thing. He gave life to the beasts, the birds, and fishes, and he it is who gives them food and keeps them alive; can you repeat what the Bible says about God?

C. "The Lord is good to all, and his tender mercies are over all his works."

T. What has God commanded all mankind to do?

C. To obey his law, and believe on his Son.

T. What is God's law?

C. The ten commandments.

T. Do you not think that God must be very wise to know all about his creatures? You may repeat what the Bible says.

C. "He is mighty in strength and wisdom;" "His understanding is infinite."

T. Yes, God is almighty in his power; he can do all things. He can see us by night as well as by day; and all our words, and thoughts, and actions are known to God;—will each scholar in my class try to serve this mighty and holy God? (The class may give an answer.)

T. Here are some verses which you may recite:

There is a God who reigns above,
The Lord of Heaven, and earth, and seas;
I fear his wrath, I ask his love,
And with my lips I sing his praise.

There is a law which he hath writ,
To teach us all what we must do;

To his commands we must submit,
For they are holy, just and true.

LESSON THREE.

ABOUT JESUS CHRIST.

Teacher. Our last lesson was about God; in this lesson I will tell you about Jesus Christ; who is Jesus Christ?

Child. The Son of God.

T. Where is Christ now?

C. He is in Heaven, with God.

T. Has the Saviour always been in Heaven?

C. No. He once lived in this world.

T. What did the Saviour come to this world for?

C. To preach to the people and die for their sins.

T. For whom did Jesus Christ die?

C. For all the world.

T. How good the Saviour was to leave his beautiful home in Heaven, and come to this wicked world and die;—but can you tell me why God let his Son come and die?

C. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

T. Yes, God the Father, and Christ his Son, both pity poor sinners;—but you may tell me how the Saviour died when he was in this world.

C. He was crucified on the cross.

T. That was a dreadful death to die; for nails were driven through his hands and feet, to fasten him to the wooden cross;—but what was done with the Saviour after his death?

C. He was buried in a grave, cut out in the rock.

T. How long did he stay there?

C. Three days and three nights.

T. What then took place?

C. God brought him to life again.

T. Where is the Saviour now?

C. In Heaven, at the right hand of God.

T. I am glad that you are able to give such correct answers to my questions;—but you may tell me what Jesus is now doing in Heaven.

C. He is pleading for sinners.

T. Yes, the Saviour is pleading to-day, and is a great High Priest for the house of God; but will Christ always plead in Heaven?

C. No. He will soon come to earth again.

T. What will then take place?

C. The righteous will be saved, and the wicked will be punished.

T. When God's Son comes the second time, then no one can repent and turn to him; but all who want to be saved must learn to be good now while he is in Heaven;—but is this class glad that Christ will come again. (The class may answer.)

T. I shall hereafter tell you more about the Saviour, but our lesson is long enough, and we must stop. Here are some verses for you about Christ:

See the kind Shepherd, Jesus, stands,
With all engaging charms;
Hark! how he calls the tender lambs,
And folds them in his arms.

He'll lead us to the heavenly streams,
Where living waters flow;
And guide us to the fruitful fields,
Where trees of knowledge grow.

LESSON FOUR.

ABOUT HEAVEN.

Teacher. What is the lesson about to-day?

Child. About Heaven.

T. Can you tell me where Heaven is?

C. It is where God and Christ and the angels live.

T. What kind of a country do you think Heaven is?

C. It must be a very beautiful place.

T. Yes, Heaven is a beautiful land, it is a lovely place, and its inhabitants are all very happy; but there is *one* thing which makes it happy;—can you tell me what it is?

C. There is no sin there.

T. You are right; there is no sin in Heaven, which is the cause of all our trouble here; but what else can you say of Heaven?

C. There is no death there.

T. And so there will be no graveyards in Heaven, for none there ever die;—do not my class all want to go to Heaven? (The class may answer by holding up their hands.)

T. Can you tell me something about the buildings of Heaven?

C. There is a city and mansions in Heaven.

T. Yes, these mansions the Saviour is now preparing for those that love him, and when he comes again he will take them there to live;—but what city is there in Heaven?

C. The New Jerusalem.

T. This city is such a glorious place, that we could not look upon it with these eyes;—but are there any trees in Heaven?

C. The tree of life is there.

T. What can you say of its fruits?

C. It bears twelve kinds of fruit.

T. How often will this fruit be ripe?

C. Once a month.

T. Are there any rivers in Heaven?

C. The river of life is there.

T. What a blessed thing it will be to live in God's Heaven, in that beautiful city, by the tree of life and the river of water of life; I hope my class will all do right, that they may go there; but will there be animals and birds in Heaven?

C. I think there will, for God has promised to restore all things.

T. What does the Bible say we must do in order to go to Heaven?

C. Keep the commandments of God.

T. We must now close, but here are some verses which speak of Heaven, and I may tell you more about it at some other time:

Our Saviour, ever good and kind,
To us his word hath given,
That children, such as we, may find
The path that leads to Heaven.

O Lord, extend thy gracious hand,
To guide our erring youth;
And lead us to that blissful land,
Where dwells eternal truth.

LITTLE MARY'S THOUGHT.

LITTLE MARY had just come from the window, where she had been gazing out with evident pleasure, and had sat down on her little stool at papa's feet.

It was just at sunset; and a most glorious sunset it was. The western sky was mantled with clouds of the most gorgeous hues, upon which the little girl gazed with thoughtful pleasure.

"Papa," she said at length, "do you know what I think when I see those pretty clouds?"

"No; what do you think of them, Mary?"

"I always think they are God's *vails*. Doesn't he have beautiful vails, papa, to hide him from us?"

"True enough, little one," thought I; the clouds which veil Him from our sight now are beautiful. There is a rainbow on them, if we will see it; they shine with mercy and truth."

Was not that a pretty thought of little Mary's? and does it not remind you of the time when the veil shall be parted, and he shall come with clouds, and every eye shall see him?—*Young Pilgrim*.

TIME.

TIME is compared to a wide, tempestuous ocean, on which the gallant gospel ship has been sailing for nearly six thousand years. The ocean is almost crossed. Stormy and dangerous has been the voyage, but the good ship will very soon anchor in the haven of eternal rest. Then gladness and eternal felicity will be the portion of all on board. Youthful reader, are you in the vessel? If not, you had better get aboard at once, for it won't be long till the Captain will say, "No more passengers will be received. He that is holy let him be holy still, and he that is filthy let him be filthy still."

Time has also been compared to a mighty reaper, who goes forth with his great scythe, and "cuts down all, both great and small." Many of the Instructor family have fallen within the last year. Reader, you or I may come next. Are we getting ready? The Saviour is coming in a little while, to take all good people where this great reaper will never come. Let us be good, then, and soon we shall go where time can never hurt us.

Time is short. I mean the time in which to prepare to meet the Saviour. "And that, knowing the time, that now it is high time to awake out of sleep." Rom. xiii, 11. The present is always the best time to serve the Lord. There is no time to lose in this great work. Let us be up and doing in this time that we can call our own.

Time is precious. Only one moment at once, and that always taken away before another is given. An hour lost, is lost forever. Time cannot be held. Who ever caught an hour? No one. Then how important that we improve the hours as they fly so swiftly by. Another year is in the past. Oh, what record has it made in Heaven for us! What shall be our record for the year to come? Dear young friends, let us endeavor to be *very good*, that our heavenly record may be a clean one through eighteen hundred and sixty-eight.
H. A. ST. JOHN.

THE CROSS.—A little girl in a mission-school, named Mary, sat on the front seat; and, when the superintendent was telling about how they hanged Jesus on the cross, the tears came to her eyes; and when he got to where they took the hammer and the nails to nail him, little Mary could not stand it any longer, but she had to get up and go out. In the afternoon she came back smiling; and the superintendent asked her, "Mary, where did you go this morning?" and she said, "O, teacher! I could not stand it when you spoke to us about Jesus being nailed on the cross; for I felt just as if I helped to pound the nails in; and I went off a little piece from the school, and got down on my knees, and told Jesus that my sins helped to hang him on the cross; and I asked him to please forgive me for helping to kill him; that I was so sorry! But now I feel so happy!"

INSTRUCTOR ITEMS.

OUR NEW DRESS.

We trust all our readers will be pleased with the new features which appear in this issue of the Instructor. Altogether we think the outside appearance is much improved. Let this speak for itself. But while considerable care and expense have been bestowed on the exterior of our little paper, we have been even more particular about the reading which is furnished in its columns. May the blessing of the Good Shepherd attend the Instructor as it goes forth to brighten the homes of its thousands of readers. We bespeak for it a welcome greeting at each fireside.

NAMES DROPPED.

With the issue of the present number of the Instructor, we drop the names of some five hundred subscribers, who are in arrears on their subscriptions. This is in accordance with a notice published in the Review of December 3, 1867. We now have cut off all who are not paid up to Volume xv, No. 1; and even those who are credited to that date are still one volume behind. This will explain why they do not get the January number. Next month the Secretary will cut off all names that are not paid up to Volume xvi, No. 1. All of our readers of course understand our system of credits, which may always be seen on the little "paster" containing their names. This shows just how their credits stand; that is, the exact volume and number when their subscription runs out.

We are very sorry to part with any of our subscribers, but are not our terms sufficiently charitable after all? We will send the Instructor free to all who are not able to pay, and at half price to those who order for their friends. Examine the "pasters" at once, and see how your accounts stand. We do not wish to part company with one of our readers.

TERMS OF THE INSTRUCTOR.

OWING to the continued high prices of printing materials and labor, and also on account of our large free list, and the unavoidable losses on subscriptions, we have deemed it necessary and proper to increase the regular subscription price to 50 cents a year.

Ample provision is still made for all who are unable to pay; and those who wish to send the Instructor to their friends, can have it at half price. See our published terms.

J. M. A.

We are very sorry to be obliged to say to our young readers, that we have not received sufficient encouragement from them, and our older brethren, to warrant us in publishing the Instructor semi-monthly.

From the slight encouragement given, we conclude that the patrons of the Instructor are satisfied with having it once a month, as now published. We, therefore, abandon the idea of publishing it semi-monthly; and would advise our young readers to be patient and forbearing another year, and perhaps our brethren, at the commencement of the next volume, will be ready to have it published twice a month. Meantime, it will be the unwavering purpose of editor and publishers to make the Instructor not only more than usually interesting and instructive, but really the best youth's paper published.

J. M. A.

We are again compelled to go to press without our much-esteemed article from "Uncle Harvey." We exceedingly regret this, and probably this will be the feeling of our readers.

CHILD'S MORNING PRAYER.

Now I study, work, and play,
Keep me, Lord, from wrong to-day;
Let me be thy loving child,
Faithful, truthful, kind and mild.

NOW IS THE TIME

To INQUIRE, "What is truth?" and to search diligently for it as for hid treasures; to apply it to our hearts; to become sanctified through it, ready for every good word and work, that we may not be of the number to whom "strong delusion" is sent.

Now is the time to "exhort one another, and so much the more as we see the day approaching," lest we forget what manner of persons we are of, and He, coming suddenly, find us sleeping.

This is the time to have a burden of souls, and to cease not, night nor day, to warn the sinner with tears, lest he sleep the sleep of death, and his blood be found upon our garments.

Now is the time to love God with all the heart, and each other with pure hearts, fervently, for "love is of God." "If we love one another, God dwelleth in us, and his love is perfected in us."

Now is the time to have our treasure all in Heaven, for "where our treasure is, there will our hearts be also."

Now is the time that Satan has come down with great power, to deceive, if possible, the elect; hence it is the time to watch continually unto prayer, that we escape his wiles, and the day of the Lord come not upon us unawares.

Dear youth, how important the time! Soon it will be swallowed up of eternity. Not a moment to lose now! should be the feeling of every heart. The righteousness of parents or friends will not save you. You must each have an experience in the things of God; must work out your own salvation with fear and trembling.

Are you making it the first business of your lives to obtain the evidence that you are adopted into the family of Christ? Do you realize that Jesus is knocking at the door of your hearts? that he has tarried until his locks are wet with the dews of night? He begs an entrance. He longs to encircle you in the arms of his love, to mould your hearts all over anew, that, at his coming, he may bestow upon you all those rich blessings now being prepared for the righteous.

May you rightly improve the present time, accept Jesus' dying love, and become a legal heir to the kingdom, is my prayer.

M. J. CHAPMAN.

Battle Creek, Mich., Dec., 1867.

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