

# YOUTH'S INSTRUCTOR.

"KEEP MY COMMANDMENTS AND LIVE: AND MY LAW AS THE APPLE OF THINE EYE."—PROV. VII, 2.

VOL. II.

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No. 54.

"I KNOW THAT MY REDEEMER LIVETH."

O TELL me not of ease,  
A pathway free from care;  
For blessings such as these,  
Will not with this compare,  
That only comfort to me gives:  
To know that my Redeemer lives!

O tell me not of joys,  
That wither in an hour;  
Not all earth's fleeting toys,  
To charm me, have the power.  
This only pleasure to me gives:  
To know that my Redeemer lives!

Nor yet of sordid gold,  
That wings may take and fly,  
While gems of wealth untold,  
Are treasured safe on high.  
This only riches to me gives:  
To know that my Redeemer lives!

A. R. S.

## THE MAN IN THE CHARIOT.

A LONG while ago there lived a good man named Philip. An angel once spoke to him, and told him to go into a desert place. A desert is a place where there are no corn-fields, very little grass, and very few trees. People do not live in deserts, but sometimes they pass through them when they are traveling. Why did the angel desire Philip to go to a desert? You will soon see the reason why Philip went.

When he got to the desert, he saw a chariot passing along. In this chariot a very rich man was riding. The Spirit of God said to Philip, "Go near, and join thyself to this chariot." So Philip went close up to it. There was a very dark man, almost black, sitting in the chariot, reading aloud. The carriage went so slowly and softly over the sand that Philip could hear what the man was reading. Philip listened, and he heard the words, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so he opened not his mouth." Philip knew that these words were in the Bible, and he understood what they meant, but he thought that the rich man did not understand, so he said to him, "Understandest thou what thou readest?" The rich man answered, "How can I, except some man should guide me?"

You see that the rich man was not proud. A proud person is ashamed to say he does not understand; a proud person does not like to be taught. But this rich man wished Philip to

teach him, and he asked him to come up and sit in the chariot by his side. As soon as Philip was seated in the carriage, the rich man said to him, "Of whom speaketh the prophet this; of himself, or of some other man?" Then Philip told the rich man who that meek Lamb was. How many little children now know who that Lamb was? Jesus was the Lamb of God who was nailed to the cross for our sins, and like a sheep when the shearer is shearing him, so he was gentle and quiet while the wicked people were tormenting him.

Philip told the rich man a great deal about Jesus. He told him, also, that people who believed in Jesus were baptized, or washed in water to show that their sins were washed away in the blood of Christ. When the rich man heard Philip say this, he wished very much to be baptized. At last he saw some water. There is not much water in the desert, but now and then there is a pool or narrow stream to be seen. The rich man was glad to see the water, and he cried out, "Here is water. Why cannot I be baptized?" Then Philip said, "If thou believest with all thine heart, thou mayest." The rich man replied, "I believe that Jesus Christ is the Son of God." Then the rich man desired the driver to stop the carriage, and he got out, and so did Philip, and they went down into the water, and Philip baptized the rich man. Did Philip get into the carriage again, and go home with his new friend? No; the Spirit of God caught him away, and put him down in a town a great way off.

How much surprised the rich man must have been to find that Philip was gone away so suddenly! But he was not unhappy. Now he could understand the Bible; now he believed in Jesus; now he was baptized in his name, and he was a true Christian. He knew that Jesus loved him, and would take him to live with him for ever. Could he be unhappy? He got into his chariot again full of joy, and he went back to his own country. It was a heathen country, where people worshiped idols. But soon the people turned from idols to serve the living and true God.

Do you think the rich man often read over that verse, "He was led as a lamb to the slaughter?" This was the first verse about the Lord Jesus that he ever knew. Is there any verse that you are very fond of? Perhaps you learn-

ed some little verse a long while ago about Christ that you will never forget.

If you want to find the verse about the Lamb, look for Isaiah liii, 7. If you want to read more about this rich man, look for Acts viii, 26, to the end.—*Scripture Facts.*

#### The Blind Girl.

LITTLE Mary Dale was playing on the sidewalk before her father's house. Ellen Green saw her, and running to her, called out, "Mary, Mary, come and play with me in the sand-bank."

"No, Ellen; my mother has forbidden me to play there."

"Oh, do come; we'll have a good time, and she never'll know it."

"No; I can't disobey her. You know it would be wicked."

"Well, go along, then. I don't want you to play with me," said Ellen quite angrily, and giving Mary a sudden push, threw her upon the sidewalk, and then ran away. Mary's bonnet flew off, and the side of her head struck hard against the pavement. She lay still, as if insensible. Her mother saw her from the window, and hastening to her, took her up in her arms and carried her into the house. She was soon able to speak, but there was a great pain in her head, and a mist before her eyes, so that she could see nothing distinctly. A physician came and prescribed for her relief, but in vain; her sight grew dimmer and dimmer, until she could not see at all. She was blind. When she had been quite blind for several days, she asked her mother, "Can I never see again?"

"I fear not, my dear child," was the answer.

"Jesus could open my eyes, if he was here. He made the blind to see."

"He is not on the earth to open blind eyes now, but he is continually giving sight to blind souls, which is a greater miracle to those who understand it."

"I think I know what you mean, mother; making those who didn't care any thing about God, and who never thought any thing about him, to see him and feel him all the time, and love him too for his goodness."

"You understand something of what I mean. If you should be blind all your life, yet if you see God with your heart you will be happy. The light of his presence is better than the light of the sun, and the smile of his love is sweeter than the face of parents and friends."

"I think God does smile on me sometimes, mother, and then I feel a very sweet peace in my bosom, and I love every body. I am not sorry, then, that I am blind."

"Do you love Ellen Green, then?"

"Yes, mother; and I am always sorry for her. She must feel so badly for what she has done, and I think she don't know how pleasant it is to feel that God loves her. Couldn't she come

and see me now, sometime? Perhaps it would do her good?"

It was told Ellen that Mary wished to see her. Ellen seemed very much troubled when she went into the chamber where Mary sat quietly holding her hands, and whispering to herself little verses that she had learned when she could see. When she heard that Ellen was come, she took hold of her hand and spoke very kindly to her. "I can't play much with you, Ellen, but I wanted you to see how happy I am. God is very good, even to blind people."

The tears came to Ellen's eyes, and one of them fell on Mary's hand. "Don't cry, Ellen. It is best for me to be blind, or God would not have permitted me to become so; and perhaps, when you see me blind, you will be sorry for the bad temper that sometimes makes you unkind, and will learn not to get angry any more." Ellen still wept, but she could say nothing.

A few days afterwards she went to lead Mary out for a walk in the beautiful sunshine; and it was pleasant to see how careful she was that no harm should happen to the little blind girl. But O, how sad and sorry she looked! And though Mary smiled, and talked of the fresh air, and the sweet smelling flowers, and the songs of the waters and the birds, and of God in all of them, and seemed very grateful and happy, Ellen looked unhappy and miserable. Those blind eyes continually reproached her with her sin. There was no peace for her till she had sought and found the forgiveness of God; but even now, when she looks on Mary's pretty, sightless face, joy dies within her, and her spirit lies low in humility. She will never cease to mourn for her great sin of anger, by which, though she meant it not, and little dreamed to do such harm, she put out the eyes of her friend and playmate.—*Selected.*

#### Hillel and Maimon: or Prayer.

THE wise Hillel had a pupil named Maimon, and Hillel was greatly pleased with his talents and his good understanding. But he soon discovered that Maimon was trusting too much to his own wisdom, and had entirely given up prayer.

For the young man said in his heart, "What is the use of prayer? Does the omniscient God need our words before he helps us? He would then be like a man. Can a man's prayers and sighs alter his plans? Will not the gracious God give us of himself what is good and useful?" These were the thoughts of the youth.

But Hillel was troubled in his heart that Maimon should think himself wiser than the word of God, and he determined to teach him better.

When Maimon went to him one day, Hillel was sitting in his garden, under the shade of a palm-tree, meditating, with his head resting up-

on his hand. And Maimon said to him, "Master, about what are you meditating?" Then Hillel lifted up his head, and said, "I have a friend who lives on the produce of his estate. Till now he has carefully cultivated it, and it has well repaid his toil. But now he has thrown away the plow and hoe, and is determined to leave the field to want and misery."

"Has he gone mad?" said the young man, "or fallen into despondency?"

"Neither," said Hillel. "He is of a pious disposition; and well grounded in learning, both human and divine. But he says, 'The Lord is omnipotent, and can easily give us nourishment without our bending our head to the ground; and as he is gracious, he will bless my table, and open his hand.' And who can contradict him?"

"Why," said the young man, "is not that tempting God? Have you not told him so?"

Then Hillel smiled, and said, "I will tell him so. You, dear Maimon, are the friend I am speaking of."

"I?" said Maimon, and started back.

But the old man replied, "Are you not tempting the Lord? Is prayer less than work; and are spiritual blessings inferior to the fruit of the field? And He who tells you to stoop your head to the earth, for the sake of earthly fruit, is he not the same as he who tells you to lift your head toward heaven, to receive his heavenly blessing?"

Thus spoke Hillel, and looked up to heaven; and Maimon went away and prayed, and his life was a godly one.—*Genesee Evangelist.*

#### The Spotless Lamb.

CHILDREN, as they walk through the fields on sunny mornings in the Spring, love to watch the white lambs as they bound along the grass.

One by one they may be seen to frisk about at their mother's side, or in little troops they gather into one spot, and seem from thence to run a race. Spotless and playful, they please all who see them; and the heart that is taught of God will think of One, who, though he is Lord of all, when he dwelt on earth, bore the name of the Lamb of God. As this is one of the most blessed names by which we know him, you shall now be told about his being the Lamb of God.

In the first chapter of St. John's Gospel, we read that John the Baptist one day saw Jesus coming to him, and pointed him out as "the Lamb of God which taketh away the sin of the world." And the next day John saw him again as he was walking along, and he said, "Behold the Lamb of God!"

The Jews, to whom John spoke, well knew what he meant by the Lamb, for they used to see the priest offer the little lamb morning and evening; and year after year they had fed on

the lamb at the feast of the Passover. John now showed them God's Lamb.

Holy men of old had told how God would provide a Lamb; but John could now say, that God had done as he said he would; and could point to Jesus, and say to them, "Behold the Lamb of God!"

The best thing a sinful child can do, is to "behold the Lamb of God;" and as soon as he beholds Jesus as the Lamb, he finds that it is He whom God has sent to take away his sin.

We read in this part of the Bible that Jesus is the Word—the Life—the Light—full of grace and truth—the Son of God; but it will do you no good to know that he is all these, unless you know him also to be the Lamb of God. Till you know him as being the one whom God has sent to take away the sin of the world, you will not be happy, you cannot have true peace in your soul.—*Selected.*

#### Elijah's Sacrifice.

"The fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." 1 Kings xvii, 38.

WHILST the prophet Elijah remained with the widow of Zarephath, Ahab and Jesebel were seeking to destroy him, and failing in their object, wreaked their vengeance upon the ministers of the Lord. The drought had now continued about three years and a half, and God commanded Elijah to show himself unto Ahab.

When the prophet appeared before Ahab, the latter demanded of him with bitterness, if he were the man that troubled Israel? But Elijah replied with spirit to the prince who accused him so unjustly. "It is not I," said he, "that trouble Israel, but thou and thy father's house, who have forsaken the Lord to sacrifice unto Baal. But assemble all Israel, and all the priests of Baal." This being done, Elijah said to all the people, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. I alone remain, a prophet of the Lord, but Baal's prophets are four hundred and fifty. Let them give us two bullocks; they shall choose one and I will take the other. Let them cut theirs in pieces, and place it on an altar, and I will do the same with mine. We will each call upon our God, and the God who listens to our prayers, and causes fire from heaven to descend upon the sacrifice shall be acknowledged the true God."

This was agreed to. The priests of Baal began the first, and in vain called upon their god from morning until noon. Then Elijah, having prepared an altar of stones, and surrounded it with a trench, placed upon it wood and the bullock which he had cut up. He next caused water to be poured upon the sacrifice until the trench was full; and the time of offering the

evening sacrifice being come, prayed unto the Lord to manifest his power. Fire from heaven now came down and consumed the sacrifice, the wood, the stones, the dust, and even the water that was in the trench.

An event so miraculous could not fail to move the people, who immediately fell on their faces, and confessed that the Lord was the true God.—*Scripture History.*

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## YOUTH'S INSTRUCTOR.

EDITED BY MISS ANNA WHITE.

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### THE BURNING MOUNTAIN.

You never heard the Lord speak; but once he spoke when many people heard his terrible voice. They were God's chosen people. He had brought them out of the land of Egypt, and they stopped in the wilderness near to Mount Sinai. They did not live in houses as we do, but in tents which could be easily moved from one place to another; for they were pilgrims, going to the land of Canaan. There were no fields of grain there, nor any rich fruit. What did so many people have to eat? The Lord rained bread from heaven for them. After the dew fell in the evening then the bread from heaven fell upon it, and in the morning when the dew had passed away, there the bread lay all over the ground. It was very small, as small as the hoar-frost. It was white, and very sweet to the taste. The people called it manna, which means "what is it;" for they did not know what it was; but Moses, their leader, told them it was the bread which the Lord had given them to eat.

Soon after they came into the wilderness the Lord called to Moses and told him to make the people ready; for on the third day he would come down on to mount Sinai, in a thick cloud, in the sight of all the people. On the third day there were thunders and lightnings, and a thick cloud upon the mount; for God had descended upon it in fire. The people came up to the mountain and saw the smoke ascending, and heard the dreadful sound of the trumpet. Then the Lord spoke his ten commandments; and the people were very much afraid, and said to Moses, "Speak thou with us, and we will hear; but let not God speak with us lest we die."

The Lord told Moses to come up again into the mountain, and he would give him his law, the ten commandments written on tables of stone

with his own finger. While Moses was on the mountain, the people made a golden calf to worship, though he was there but forty days and forty nights. How soon they forgot Him in whose presence they had feared and trembled but a little while before. When Moses came down and saw the golden calf, he was angry and threw down the two tables of stone which the Lord gave him, and they broke in pieces, at the foot of the mountain. He was displeased with the people because they had committed so great a sin, and was angry with them because God was angry. Remember the Lord is angry with sinners every day; and unless they repent and have their sins forgiven, when he comes he will speak to them with a voice more terrible than the one that was heard on the burning mountain. He will then say to the wicked, "Depart from me, ye cursed, into everlasting fire."

The Lord was still merciful to his people, and said to Moses, "Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables which thou brakest." And Moses did as the Lord told him, and went up into the mountain with the two tables in his hand. Then the Lord wrote on the tables the ten commandments, as he had written on the others; and Moses came down and put them in an ark which he had made for them. These commandments were given for us, as well as for that people who lived many years ago, and saw the mountain burn and heard the terrible voice of the Lord. You will find them written in Exodus, chapter xx. I hope you will often read them, and commit them to memory if you have not. Ask the Lord to put them in your mind, and write them in your heart; for you must keep them, and love to do so, if you would be saved.

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### Spring has Come.

SPRING has come at last, children. Already you have sported on the green grass, and have heard the birds sing. They are bright and joyous creatures, and their songs are sweet and pure, and no doubt please their Creator.

Spring has come. The glorious sun is shining. Away into the open field to breathe the pure air; for here it is all around you, and the healthy beams of the sun shine full upon your heads. Be gentle and kind in your sports. Regard the rights and feelings of your playmates. Do not spend

too much of your time in play; but try to make yourselves useful to those around you.

Spring has come. The trees are putting forth their green leaves, which speaks to us that the bright summer is near. So the events of the present time show that the coming of the Lord is nigh, even at the door. "Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. xxiv, 32, 33. Are you getting ready for that great day?

#### KNUD IVERSON.

CHILDREN, have you heard of the little boy in Chicago, Ill., who chose to die rather than to steal? Some bad boys wanted him to take fruit from a gentleman's garden. This he refused to do; for he had early learned to fear God, and keep his commandments. They told him if he did not steal the fruit they would drown him; but still he refused to do wrong. Then the wicked boys held him under water till he drowned. O what a fearful account will they have to give for taking the life of good little Knud Iverson.

The people of Chicago, think of raising a monument to the memory of this boy of ten years; but the holy angels witnessed his integrity, and his name and deed are recorded in Heaven.

How many of you, children, would be as firm in keeping the commandments as was Knud Iverson? Who of you would rather die than to do wrong?

Little Knud will live again; for he who loseth his life for Christ's sake shall find it. He shall live in that happy world, where the wicked can never enter; and he will then enjoy the rich reward of the faithful unto death.

#### SYSTEMATIC BENEVOLENCE.

THE *Toronto Christian Guardian* gives the account of a shoemaker who being asked how he contrived to give so much, replied:—"It is easily done by obeying St. Paul's precepts, in 1 Cor. xvi, 2, 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.' I earn, said he, one day with another, about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dol-

lars a week, and she lays by ten cents of that. My children each of them earn a shilling or two and are glad to contribute their penny; so that altogether we lay by us in store forty cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus by these small earnings we have learned that 'it is more blessed to give than to receive.' The yearly amount saved in this way, is about *twenty-five dollars!* and I distribute among the various benevolent societies, according to the best of my judgment."

This so perfectly illustrates the words of the Apostle,— "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him"—that we have given it for the perusal of the readers of the INSTRUCTOR. The Apostle knew the best course to take to raise means for good and benevolent purposes, and has given the right instruction. The readers of the INSTRUCTOR may here learn a good lesson of industry, self-denial and systematic benevolence. Probably this lesson can be practiced, in some degree at least, by you all; and we will assure you that nothing will make you so happy as a willing sacrifice on your part, so as to have something for benevolent purposes.

Do you know of poor children who you think might be made happier and better by reading the INSTRUCTOR? If you do, perhaps you can pay for it for them, and have it sent to them; also the Hymn Book noticed on the last page. And here we would call attention to the terms of the INSTRUCTOR. The small sum which it costs should be paid in advance, or within three months. Some of you probably have not noticed this. Those who have not paid, will please do so as soon as convenient. Postage stamps are as good as money. Be sure not to wet them when you enclose them in a letter. J. W.

#### TO THE YOUNG.

My dear young friends, Are you preparing for Christ's coming? Do you, in all your actions, seek to glorify God? I have greatly feared that many of you who profess the religion of Christ are careless, and will be found wanting when the destiny of every one shall be fixed.

Jesus is now pleading for you in the Sanctuary. You can now come to him and he will give

you strength. He will wash away your sins if you truly repent of them, and humbly and earnestly seek his pardon. He knows your weakness, and is ready to have compassion upon you, although you may have sinned much against him. Some of you may have faults that it seems hard for you to correct and overcome. You may feel discouraged at times, and think that it is impossible to live out religion; but do not give over the effort. Be determined to get the victory over yourself. You can live out your profession. You can set a good example to your friends and associates, which will tell to them that there is a reality in religion, that you are Christians in deed and in truth; for they will see that religion corrects your faults, makes you mild and humble, and removes from you self-conceit, vanity and pride.

You have no strength of your own to overcome your faults. You may make good resolutions, and promise much in your own strength that you will do, but through temptation you may soon be led astray. But this need not discourage you. There is one to whom you can go for strength, and his grace will be sufficient for you. You can tell him your weakness. He that died for you will be ever ready to listen to your earnest prayer for help to overcome your faults, that you may be a sincere Christian and glorify God. Do not forget to pray. Secret prayer is too much neglected. I fear that you suffer things of little importance to engross your mind, and cause you to neglect this important duty. You can all find time to pray, and when you pray, let it be in faith believing that Jesus hears you, and that you will receive the strength you so much need. There is strength for you, and you can obtain it; but not unless you earnestly desire it, and ask for it. The body must have temporal food in order to live. It is just as necessary that the soul should often receive a supply of spiritual food in order to flourish, and bear the fruits of the Spirit: meekness, humility, patience, &c. By daily receiving this strength from heaven, you can cheerfully say that the yoke of Christ is easy and his burden is light.

Pure religion gives health, liberty and happiness to the soul, but to live in sin, brings bondage now, and destruction at last. There is no pleasure like that of serving God, and having a good conscience; and there is no real peace without the approbation of God.

Dear young friends, make thorough work. Do not be half hearted in the service of God. Follow the meek Pattern; study his life and character and strive to imitate it. Live to the glory of God, and try to obey the truth as you hear it from your parents, and the servants of God. Study your Bible much, and have your conversation pure and holy. Go by yourself and pray, at least three times a day, and do not let it end here, but while about your work, keep your heart uplifted to God for strength and grace, that you may do all to the glory of God. By thus doing you

can shut out vain and foolish thoughts, and there will be but little room for the temptation of the enemy.

It is natural for the young to be gay and sprightly, and forgetful of God; therefore there is need of double watchfulness. Watch every moment, keeping your mind stayed upon God, instead of having it upon dress, and suffering pride to dwell in your heart. Seek to deny yourself; be holy; let your mind dwell upon heaven, and let your conversation be there also.

There always should be a plain and decided difference between the followers of the meek and lowly Jesus, and those of the world. Those who follow Christ will choose the suffering, self-denying part, and will have his approbation here, and will incur the scorn and displeasure of this proud world; but will have glory, immortality and eternal life hereafter. Those who choose to go with the world, follow its fashions and have its approbation here, will have the displeasure of God, and will lose heaven and immortal glory, and finally die the second death.

Young friends, which will you choose? To live a life of self-denial here, act out the religion of Jesus which you profess, be singular in the eyes of the world, and reap life everlasting; or will you put off the preparation, live half-hearted in the cause of God, merely having the name of a Christian, a form of godliness, and thereby dishonoring your profession, and then in the day of God's wrath that is just before us, be weighed in the balance and found wanting, shut out from heaven and lost forever!

There is joy and consolation for the true-hearted, faithful Christian, that the world knows not of. To them it is a mystery. The Christian's hope is big with immortality and full of glory. It reacheth to that within the veil, and is as an anchor to the soul, both sure and steadfast. And when the storm of God's wrath shall come upon the ungodly, this hope will not fail them, but they are hid as in the secret of his pavilion.

E. G. W.

Rochester.

"Search the Scriptures."

BY A. S. HUTCHINS.

I HAVE meditated much, recently, on the goodness of God, in giving us the blessed Bible to teach us the way to heaven, and of the importance of searching its sacred pages with prayerful attention; for but little good can be accomplished by reading the word of God in a hasty, careless manner. The Bible may be read through many times, and yet the reader be none the wiser, unless he feels interested in its contents.

Saith the Saviour, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This text teaches the necessity of reading the Scriptures with the utmost care to know and understand

the truths therein contained. If we take the Scriptures as our only rule of faith, and earnestly pray for the Spirit of God to guide us into all truth, we shall escape the snares and temptations of Satan, and be prepared at the appearing of Christ, for a home in glory.

So numerous are the false and conflicting theories at present advocated by those professing to love God, that one might as well attempt to find the first foot-steps of Noah, after leaving the ark, as to endeavor to determine what is truth, without this sacred volume of inspiration, to direct the mind. "Thy word is a lamp unto my feet, and a light unto my path." "Thy word have I hid in mine heart, that I might not sin against thee."

It is said of the Bereans, [Acts xvii.] "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed."

Never did Satan work with greater success for the destruction of souls than at present. But praise the Lord, we need not walk in darkness; for the blessed Bible is to guide us from error into truth, from darkness into light. "Light is sown for the righteous, and gladness for the upright in heart."

It rejoices my heart that I have been favored with God's sacred Word to read. I became strongly attached to it when but a child, and I love it still. Praise the Lord. Bless his holy name. I can truly say,

"It's a lamp, a light and a chart,  
And a deed of my heavenly home;  
It proves, to the joy of my heart,  
My Saviour's just ready to come."

Some of the readers of the *Instructor* have commenced committing a portion of the Scriptures to memory, as they read them. I had the privilege not long since, of hearing a little girl repeat the whole of the xvth chapter of John. I would ask each of the young friends if you do not think you would feel richly rewarded for your trouble, if you should learn a few verses in the Bible each day; and then repeat them to your friends. I think your time can be devoted to no better purpose, than to spend a part of it each day, in committing to memory a portion of God's sacred Word.

**The Bible.**

"CHILDREN, do you love the Holy Bible? You have heard that it is God's book. This is true, and it is the more precious from the fact that it is the *only* book he ever has written for the use of the world. The Bible is God's wisdom; it shines with God's glory; it is perfumed with his love.

Tell us then, children, do you love the Bible? Do you read it carefully every day? Do you pray over it that God's blessed Spirit may teach

you to understand it? Do you commit its verses to memory? If you love the Bible you will do all these things and something more.

Do you ask what more? We reply, you will *practice* what it teaches. Obedience, you know, is the test of love. Do you then obey the Scriptures? Remember they will make you "wise unto salvation."

**THE ORPHAN'S HYMN.**

God of the fatherless,  
Thee we adore;  
Friend of the orphan band,  
Thine aid implore.

Through this dark wilderness,  
Far from our home;  
Lone, sad and sorrowing,  
Weary we roam.

Temper the rough winds, Lord,  
To the shorn lamb;  
Hold thou the mourning dove,  
In thine own hand.

Oh let faith's guiding star  
Point us the way,  
To our dear Father's house,  
Else we shall stray.

With more than mother's love,  
Than Father's care,  
Stoop from thy throne above,  
Hear thou our prayer.

**COMMUNICATIONS.**

From Fanny S. Thurstin.

DEAR YOUNG FRIENDS:—I have read the *Instructor* with great pleasure. It is comforting to me to hear from those of like precious faith. May the Lord enable us all to press forward and keep his commandments. I rejoice in the bright prospect that lies before us. If faithful a little longer, we shall be where sorrow can never come.

I feel to regret that so much of my life has been spent in trampling upon the commandments of God; but the sincere prayer of my heart is, that my future daily walk may be in the path of truth and righteousness. By the aid of my Heavenly Father, I am determined to live nearer to him; willing to endure all the bitter contempt and scorn of this deceitful world for his sake.

I will here say that I had not heard of the advent brethren till the Fall of 1853. I heard the truth at the conference at Washington, N. H. I thank the Lord that he opened my heart to receive it. Twenty years of my life I have spent where I was not allowed to read the Bible; now I have the privilege of reading God's word, to learn wisdom therefrom. I feel to praise the Lord that he has so far enabled me to come out from the world, and I humbly pray that he will give me all needed grace to do his will.

Yours, in hope. FANNY S. THURSTIN.

East Unity, N. H.

From Angelina J. Glover.

DEAR YOUNG FRIENDS:—I am glad to hear from you through the *Instructor*, and through the same source tell you of my determinations. I am determined to keep all the commandments of God and the faith of Jesus, that I may have right to the tree of life. What glorious promises there are in the word of God for those who are faithful. I want to be one of those that shall stand on Mount Zion.

I would say to all my young friends, be watchful, humble and prayerful; do not indulge in light and trifling conversation. Bear the cross, endure the persecution of your young friends; for Jesus died that we might live. Then let us own him before men, that he may own us before his Father in heaven.

I want to overcome all the evils of this world, that I may be able to stand in the day of trouble which is soon coming on the earth.

ANGELINA J. GLOVER.

*Sylvan, Mich.*

From Annis A. Waters.

DEAR YOUNG FRIENDS:—I wish to communicate a few words to you through our little paper. When nine years old I began to keep the Sabbath with my parents. Not long after, I was buried with Christ in baptism. At that time I felt to start anew to be a Christian; but I have often failed of being one. It was hard to bear the scoffs of my school-mates. When I see the prize at the end of the race, I feel like giving up all for Heaven.

Dear young friends, we are near that time when there will be no Mediator between us and a holy God. Then none but the pure in heart can stand before him. Let us try to seek a shelter from the storm that is soon coming on the earth, to destroy the wicked.

The Lord has been very good to me, in giving me believing parents, to instruct me in the way of truth; but I fear many times that I shall not be saved. The enemy tempts me to think that I can never overcome; but it is not impossible for us to overcome every besetment.

This earth looks dreary, and I want to go home and see my lovely Saviour who died on the cross for me. Pray for me, that I may be one of that happy number who shall stand on the mount Zion, having the harps of gold, to sing the song of Moses and the Lamb.

ANNIS A. WATERS.

*Norwich, N. Y.*

#### The Sabbath.

WHAT an interesting train of thoughts is suggested to the mind at the mention of the word Sabbath. The Sabbath, a day of rest, appointed by God. On this day we should cease from *all our labors*, and consecrate ourselves anew to his service. It was on this day that our Lord ended his work and rested. And God blessed

the seventh day and sanctified it. What comfort and peace is afforded to him who is walking in the path of duty in the contemplation of the day of rest which remaineth for the faithful.

As we look for the close of the week, when we shall be secluded from its cares and turmoil, and enjoy a day of rest, we should strive so to live that when we have done with the scenes of this life, we shall be prepared to enjoy the rest of the redeemed in heaven.—*Selected.*

#### THE CHILD'S PRAYER.

O Lord, a little child appears  
Before thy blessed face,  
To tell thee all its wants and fears,  
And seek thy love and grace.

My heart is very full of sin,  
There's nothing in it good;  
Give me a heart washed white and clean  
In thy most precious blood.

Let me within thy tender arms  
Lie down and take my sleep;  
And, Lord, from dangers, fears, and harms,  
Thy feeble creature keep.

Dear Saviour, lay thy gentle hand  
Upon my little head,  
And bless me as I humbly stand,  
Before I go to bed.

PRAYER.—It is not the length, but the strength of prayer, that is required; not the labor of the lip, but the travail of the heart, that prevails with God. "Let thy words be few," as Solomon says, but full, and to the purpose.—*Spencer.*

#### Hymns for Youth and Children.

WE have just published a neat little Hymn Book with the above title, compiled by Anna White. It contains 84 pages, and 117 Hymns—Price 10 cents a copy. We give the following from the preface:—

"In compiling the following Hymns, the object has been to select those of worth and poetic merit, in whose lines is breathed the spirit of truth; and to avoid the popular and prevailing errors of the age. As the minds of the young are readily impressed by Hymns adapted to pleasant music, we see the necessity of their songs of praise containing correct sentiment. A pure theology should be sustained by pure Hymns."

#### Receipts.

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