

YOUTH'S INSTRUCTOR.

"I LOVE THEM THAT LOVE ME: AND THOSE THAT SEEK ME EARLY SHALL FIND ME." PROV. VIII, 17.

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For the Instructor.

INVITATION.

"COME unto me all ye that labor and are heavy laden; and I will give you rest." Matt. xi, 28.

Come, for the Saviour's arms
Are now extended wide!
O leave earth's fleeting charms,
And hasten to his side.

Think how he groaned and cried,
While hanging on the tree;
Think, how he bled and died,
To purchase life for thee!

Think, how he lives above,
For thee to intercede;
Come, taste his pard'ning love,
Ere he shall cease to plead.

Come, for the dark'ning sky
Proclaims his anger near;
Then, though you bitter cry,
He's said, "I will not hear."

Come, for the Saviour waits
To clasp thee to his breast;
He'll ope the heavenly gates,
And give the wanderer rest.

Come, walk the narrow path.
With those who love the Lord;
Then you may 'scape his wrath,
And share their rich reward.

WM. H. GRAHAM.

Kensington, Ct.

For the Instructor.

AN INCIDENT.

I REMEMBER once hearing a colored lecturer relate the narrow escape of two slaves, who were on their way to Canada; and although it is some years since I heard it, the main points of the story are still fresh in my mind. It runs thus:

Two black men, eager for that freedom which God wants all his creatures to enjoy, had stolen away from their master's plantation, and after enduring many hardships and perils among men and dogs in the search, had finally reached the city of Buffalo. This place you all understand is in the sight of *Liberty*—or Canada—for Canada and liberty mean the same in the minds of the poor oppressed slaves. Here they were congratulating themselves on their narrow escape, and how they had been successful in eluding their master who was also in the pursuit. But their rejoicing liked to have been a little too soon.

They were just making preparations to cross over the ferry when they would become free men; but as they were passing the steps of a hotel one morning, lo! whom should they see but their old master, who was hot in their search, and now begun the race—the colored men ran to

escape from slavery, from whips, from kicks, misery and woe, and the tyrannical slaveholder ran to catch his slaves. Fortunately for the fugitives, while their master was getting an officer they got a little of the start; but as he and the officer were mounted on horseback, they went faster than the negroes, so that they all arrived at the river at nearly the same time. There was a little skiff lying at the shore, manned by a single oarsman, and into this the excited slaves jumped and told the man to pull for the other shore with all his might. They had moved a rod or more from the brink, when up galloped the officer and master after their prey. The first ordered the boatman to stop and bring back the slaves, and the more covetous master drew his revolver, and threatened the life of the oarsman if he pulled another stroke. The anxious negroes, full as earnest, threatened his life if he stopped a minute. The poor boatman thinking it a hard case, but best to die in a good cause, under the drawn knife of the slaves, and before the drawn pistols of the master, began to pull away for the Canadian shore, and as the slaveholder did not shoot, they made good their escape. As they reached the bank, one of them in his haste to be free, while the boat was some ways from the shore, gave a spring, but he fell into the water; he is soon out, however, and now comes a scene not easily described. The liberated captives bless their deliverer—embrace their friends—jump—run—sing—hallo—hurrah—give cheers for queen Victoria—laugh and cry by turns—and in this manner, said the lecturer, they shouted nearly half a day, or until they were completely exhausted.

Now this little adventure of the colored men and their old master forcibly illustrates the cases of the people of God who are also escaping from the dominion of sin and the rule of the Devil. The poor slaves were fleeing to a land where they would have but a partial end of their troubles; the people of God are going to a land "where sickness and sorrow, pain and death are felt and feared no more." The slaves were struggling for a short life of freedom; the children of God are after freedom which will continue as long as time shall last. The slaves run "uncertainly," that is, they are not sure they can be made free; in the christian race all who patiently run to the end of the narrow way will receive the reward of everlasting life. Let us remember the words of the Apostle, "*So run that ye may obtain.*"

G. W. A.

For the Instructor.
GREAT AND SMALL MINDS.

"I HAD rather have a little boat loaded with gold, and pearls, and diamonds, than to have a great ship freighted with lumber," said a youth to a person who was reproaching him on account of his mean abilities.

I have often thought of this remark, and its application to those who are rather undervalued.

* Whether young or old, if you wish to disappoint your enemies and please your friends, freight up your little boat with gold, and pearls, and diamonds. Throw all your lumber overboard, get rid of all the useless trash that sinks you down, and replace your cargo with precious, *most precious* gems, such as will stand the test of time and eternity.

"I hate vain thoughts," says David, and away they went overboard, and in their place he took in mighty truths. The law of God was his delight; the love and favor of God was his object, and with such priceless gems, and pearls and jewels, as Holy Love, Faith, Purity, Bible Knowledge, Virtue, Patience, Temperance, Godliness, Brotherly Kindness, he freighted his vessel, and sent the cargo on before, and it is deposited in the bank of heaven, to his credit, to be received at the resurrection. You will find an invoice of the articles in the cixth Psalm.

J. CLARKE.

For the Instructor.
STRIVE TO BE GOOD.

THIS has been the pursuit of many minds, and is the first object of every christian. And though many have made attempts and failed, and taken paths that have led them far astray, yet the same even road is left for the christian still.

It is no more or less difficult now than it has been for every pilgrim traveler. The promise of strength equal to the victory to be gained will hold good till Jesus comes.

It is a matter of consolation that whatever be the storms of life, however dark the clouds that envelop our path, or difficult the obstacles that rise in opposition, there is an unerring way that we may ever keep.

But we may ask, "How shall we tread this narrow path?" Says David, "Thy word is a lamp unto my feet, and a light unto my path." But how will the word of God enlighten our darkness? If we love it, study it, carefully treasure up its truths, it will lead us, it will guide us safely over every danger.

Practice its principles, and we may thereby become holy and good. But it must be by persevering efforts and daily crosses, that we attain to its heights of holiness. Yet others have, so may the christian now.

The mind is beautifully compared to a fruit garden, which, if neglected, will only produce

noxious and hurtful weeds. But if carefully cultivated, each noisome weed is plucked from its soil, the dews of heavenly wisdom will cause it to expand and bring forth fruit to its Maker's praise.

Young readers of the *Instructor*, here is work for you. The noblest work in which any of the inhabitants of earth ever engaged. Let your energies be employed in it, let your whole being be enlisted in this cause. Strive for eternal life. Seek for acceptance with God now, and you will have a place among the heavenly host, who will forever utter his praise with harps of gold and songs of victory.

M. D. BYINGTON.
Ceresco, Mich.

For the Instructor.
AN EXPERIENCE.

PERHAPS it will not be uninteresting to the readers of the *Instructor* to relate some of my experience, how I found the narrow way that leads to life.

I always had a desire to become a christian from the earliest remembrance of my childhood days; yet *how* to be one, was always a query in my mind. I was blest with pious parents, and my devoted mother early taught me (and my younger sister) to pray, or to repeat the Lord's prayer, either before or after retiring to rest, which I think impressed upon our minds the necessity of prayer; and I would occasionally try to pray in secret, after I had ceased to say the Lord's prayer. My mother would often point us to Jesus, yet how to be a christian I did not fully understand. I had often attended public worship, but never remember of hearing the way of life pointed out so that it was simplified to the understanding of a child. But perpetual punishment for the reward of the wicked I can well remember.

Some years glided away, until I passed from childhood to youth, when I found myself surrounded with youthful associates, who were living without a hope in Jesus. Their frequent parties of pleasure seemed to engross their whole attention. At times I joined with them, but a remorse of conscience followed, and I wept in solitude over the past. I would say within my heart, "O that I were a christian! death may call me away in an unexpected moment unprepared." I saw too many that professed to "*get religion*," but it was like the morning cloud and early dew, that soon passes away.* In a few months they were as gay and thoughtless as ever. This was discouraging to me, and my serious impressions wore away, until I heard the everlasting gospel proclaimed, "Fear God and give glory to him, for the hour of his judgment is come."

It was first preached to us by Bro. Rhodes. With such solemnity and power did he proclaim the truth, and with such solemn appeals did he exhort the sinner to prepare to meet his God, that

it melted the hardened sinner's heart, and there was a mighty awakening; and the Lord wrought in power among both old and young. Here I began anew to seek the Lord as never before. Often did I retire in secret to plead for my soul's salvation, but the thought that the prayer of the sinner was an abomination in his sight sometimes hindered me, yet I *could not* cease from prayer. At one time I wandered in the field to a secluded spot, and knelt for prayer; after I arose my mind was calm and serene, all my trouble and perplexity was gone. Here, for the first time, I felt that God heard and answered prayer. I found that I had been unwilling to believe, that he was willing to receive me, and that my unbelieving, doubting heart had kept me from receiving the blessing before. I returned to the house singing these words:

"My old companions, fare you well,
I will not go with you to hell;
I mean with Jesus Christ to dwell,
Let me go, fare you well."

This contained the sentiments of my heart. I now felt that I could leave all for Christ, and that he was "the chiefest among ten thousand, and the one altogether lovely."

Some weeks passed away, and the ordinance of baptism was to be administered, but my mind now seemed beclouded, and I felt perplexed. I knew it was duty to go forward, if I felt free. I tried to look to the Lord for more liberty, but felt no different. Here I think Satan was tempting me to keep me from duty; but I had resolved to obey God, and as others went forward, I went with them; and as I arose from the water, I was filled with joy inexpressible. I felt that all my sins were washed away, and such happiness I enjoyed as I never before experienced.

Though some time has passed away since I began the narrow way, yet I never have become weary in trying to follow the narrow path that leads to eternal life.

M. S. FINCH.

THE STRUGGLE AND THE VICTORY.

JOHNNY, said a farmer to a little boy, it is time for you to go to the pasture and drive home the cattle.

Johnny was playing ball, and the pasture was a long way off; but he was accustomed to obey: so off he started without a word, as fast as his legs could carry him.

Being in a great hurry to get back to play, he only half let down the bars, and then hurried the cattle through; and one fine cow, in trying to crowd over, stumbled and fell with her leg broken.

Johnny stood by the suffering creature, and thought to himself, Now what shall I do? That was the finest cow that father had, and it will have to be killed, and it will be a great loss to father. What shall I tell him?

"Tell him," whispered the tempter—the same

tempter that puts wicked thoughts into all our hearts—"tell him you found the bars half down and the poor creature lying here." "No, I can't say that," said Johnny, "for that would be a lie."

"Tell him," whispered the tempter again, "that while you were driving the cows, that big boy of farmer Brown's threw a stone and hurried that cow so that she fell." "No, no," said Johnny, "I never told a lie, and I won't begin now. I'll tell father *the truth*. It was all my fault. I was in a hurry, and I frightened the poor creature, and she fell and broke her leg."

So, having taken this right and brave resolve, Johnny ran home as if he was afraid the tempter would catch him, and he went straight to his father and told him the whole truth. And what did his father do? He laid his hand on Johnny's head and said, "My son—my dear son—I would rather lose every cow I own, than that my boy should tell me an untruth."

And Johnny, though very sorry for the mischief he had done, was much happier than if he had told a lie to screen himself, even if he had never been found out.—*N. E. Presbyterian.*

THE GREAT HINGE-MAKER, OR THE BIBLE TRUE.

"WHEN I look at myself," said a converted South-sea islander, "I have got hinges all over my body. I have hinges in my legs, my jaws, my feet, my hands. If I want to lay hold of anything, there are hinges in my hands, and even in my fingers, to do it with. If my heart thinks, and I want others to think with me, I use the hinges to my jaws, and they help me talk. I could neither walk nor sit down, if I had no hinges to my legs and feet. All this is very wonderful. None of the strange things that men have brought from England in their big ships, are to be compared to my body. He who made my body has made all the people who have made the strange things which they bring in ships; and he is the God whom I worship.

"But I should not know much about him if men in their ships had not brought me a book they call the Bible. That tells me of God who made the skill and the heart of man likewise; and when I hear how the Bible tells of the old heart with its sins, and the new heart and the right spirit, which God alone can create and give, I feel that his work in my heart and his work in my body fit into each other exactly. I am sure then that the Bible, which tells me these things, was made by Him who made the hinges to my body; and I believe the Bible to be the word of God.—*Child's Paper.*

A Choice Saying.

HEAR much and speak little; for the tongue is the instrument of the greatest good and the greatest evil that is done in the world.

YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., MARCH, 1859.

SYSTEMATIC BENEVOLENCE.

A SYSTEM, says Webster, is "An assemblage of things adjusted into a regular whole; or a whole plan or scheme consisting of many parts connected in such a manner as to create a chain of mutual dependencies; or a regular union of principles or parts forming one entire thing."

System, then, seems to be the opposite of confusion. That which is done systematically, is supposed to be done correctly, and in good order. It is said, and doubtless very correctly said: "Order is Heaven's first law." How systematic was the great Creator in his stupendous work of creation. We raise our eyes to the heavens, and behold order there. We see it in the creation of all living creatures on the earth, and everything that grows out of the ground. Spring, Summer, Autumn, and Winter come in their regular turns; also, heat and cold, day and night. We behold with great admiration the order existing in all the works of God.

There is also system in acceptable worship of God. We read it in regard to the Jewish church in Exodus, Leviticus, Numbers and Deuteronomy. Just think how particular God was with his people then. And he has not become so slack as to accept of disorderly worship now.

God is honored when his people are regular in secret prayer, regular in attending meeting; punctual to the hour appointed; clean and neat in their persons, and in their dress, when they present themselves before him. In short, "Let every thing be done decently and in order." Those who have not a regular hour for secret prayer, soon neglect secret prayer. But what about Systematic Benevolence? Well we have just come to it. If system is right and necessary in everything else, it must be in benevolence. The great Apostle thought so, and in letters which he wrote to the brethren at Corinth, said:

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi, 2. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality," &c. 2 Cor. viii, 12-14. "That the same might be ready as a matter of bounty, and not of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth the cheerful giver." 2 Cor. ix, 5-7.

There is as good reason for Systematic Benevolence now, as when Paul lived. And we suggest that every reader of the INSTRUCTOR, who can possibly get the money, lay by him in store, one or two cents each week, as an offering unto the Lord. How much, dear readers, do you suppose your little offerings would

amount to in one year? Well, we send out 1500 copies of this little sheet, which is read with interest by at least 3000 youth and children. Now suppose only 2000 of these are able to obtain only one cent a week. This would amount to \$20,00 each week, or \$1040,00 a year. This sum would support three of our poor, economical messengers.

There are many ways in which it could be well laid out to the glory of God, and the good of souls. It would pay for printing 20,000 copies of the INSTRUCTOR. Or with the amount, every little Sabbath-School could get a sweet little Library of Books, which would interest the children, and teach them the way to holiness and heaven. Try it, children, and may the Lord bless you. J. W.

INCIDENTS OF MY PAST LIFE. No. 3.

THE SAILOR BOY AND ISLANDS OF ICE.



PROCEEDING on another voyage from New York to Archangel, in Russia, about the middle of May, in the afternoon, we discovered a number of islands of ice, many of them appearing like large cities. This was an unmistakable sign that we were nearing the banks of New Foundland, about one thousand miles on the mariner's track from Boston to Liverpool. These large masses, or islands of ice, are driven by wind and current from the ice-bound regions of the North, and strike the bottom more than three hundred feet from the surface of the sea, and some seasons they are from two to three months dissolving and tumbling to pieces, which lightens them of their prodigious burdens, and thereby are driven onward over this deep water into the fathomless part of the ocean, and are soon dissolved in warm sea water.

A strong westerly gale was wafting us rapidly in our onward course, and as the night set in we were past this cluster. The fog then became so dense that it was impossible to see ten feet before us. About this time while one W. Palmer was steering the ship, he overheard the chief mate expostulating with the captain, desiring him to round the ship to, and lay by until morning light. The captain deemed we were past all the ice, and said the ship must continue to run, and have a good lookout ahead. Midnight came, and we were relieved from our post by the captain's watch, to retire below for four hours. In about an hour from this we were aroused by the dreadful cry from the helmsman, "AN ISLAND OF ICE!" The next moment came the dreadful crash! When I came to my senses from the blow I received from being tossed from one side of the fore-castle to the other, I found myself fast clinched with Palmer. The rest of the watch had made their escape on deck, and shut down

the scuttle. After several unsuccessful attempts to find the ladder to reach the scuttle, we gave up in despair. We placed our arms around each other's necks, and gave up to die. Amid the creaking and rending of the ship with her grappled foe, we could once in a while hear some of the screams and cries of some of our wretched companions on the deck above us, begging God for mercy, which only augmented our desperate feelings. Thoughts came rushing like the light that seemed to choke, and for a few moments block up all way to utterance.

O, the dreadful thought! here to yield up my account and die, and sink with the wretched ship to the bottom of the ocean, so far from home and friends, without the least preparation, or hope of heaven and eternal life, only to be numbered with the damned and forever banished from the presence of the Lord. It seemed that something must give way to vent my feelings of unutterable anguish!

In this agonizing moment the scuttle was thrown open, with a cry, "Is there any one below?" In a moment we were both on deck. I stood for a moment surveying our position; the ship's bow partly under a shelf of the ice, everything gone but her stem. All her square sails filled with the wind, and a heavy sea rushing her onward in closer connection with her unyielding antagonist. Without some immediate change it was evident that our destiny, and hers, would be sealed up in a few moments,

With some difficulty I made my way to the quarter deck where the captain and second mate were on their knees begging God for mercy. The chief mate with as many as could rally around him, were making fruitless efforts to hoist the long boat, which could not have been kept from dashing against the ice for two moments. Amid the crash of matter and cry of others, my attention was arrested by the captain's crying out, "What are you going to do with me, Palmer?" Said P., "I am going to heave you overboard!" "For God's sake let me alone, said he, for we shall all be in eternity in less than five minutes!" Said P., with a dreadful oath, "I don't care for that, you have been the cause of all this! it will be some satisfaction to me to see you go first!" I laid fast hold of him, and entreated him to let go of the captain and go with me and try the pump. He readily yielded to my request; but to our utter astonishment the pump *sucked*. This unexpected good news arrested the attention of the chief mate, who immediately turned from his fruitless labor, and after a moment's survey of the ship's crashing position, cried out with a stentorian shout, "Let go the top gallant and the top-sail halyards! let go the tacks and sheets! haul up the courses! clew down and clew up the topsails!" Perhaps orders were never obeyed in a more prompt and instantaneous manner. The wind thrown out of the sails relieved the ship immediately, and like a lever sliding from under a rock, she broke away from her disastrous position, and settled down upon an even keel broadside to the ice.

We now saw that our strong built and gallant ship was a perfect wreck forward of her fore-mast, and that

mast, to all appearances, about to go too; but what we most feared was, the ship's yards and mast coming in contact with the ice, in which case the heavy sea on her other side would rush over her deck, and sink us in a few moments. While anxiously waiting for this, we saw that the sea which passed by our stern bounded against the western side of the ice, and rushed back impetuously against the ship, and thus prevented her coming in contact with the ice, and also moved her onward towards the southern extremity of the island which was so high that we failed to see the top of it from the mast head.

In this state of suspense we were unable to devise any way for our escape, other than that God in his providence was manifesting to us, as above described. Praise his holy name! "His ways are past finding out." About four o'clock in the morning while all hands were intensely engaged in clearing away the wreck, a shout was raised, "Yonder is the eastern horizon, and it's daylight!" This was indication enough that we were just passing from the western side, beyond the southern extremity of the ice, where the ship's course could be changed by human skill. "Hard up your helm," cried the captain, "and keep the ship before the wind! Secure the fore-mast! clear away the wreck!" Suffice it to say that fourteen days brought us safely into the river Shannon, in Ireland, where we refitted for our Russian voyage.

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. . . . Their soul is melted because of trouble, . . . then they cry unto the Lord in their trouble, and he bringeth them out their distresses. . . . Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Ps. cvii.

Dear young friends, whatever be your calling here, "Seek ye first the kingdom of God, and his righteousness," [Matt. vi, 33.] and get your feet planted on board the gospel ship. The owner of this majestic homeward-bound vessel, shows the utmost care for every mariner on board; even to the numbering of the hairs of their heads. He not only pays the highest wages, but has promised every one who faithfully performs their duty an exceeding great reward. That all the perils of this voyage may be passed in safety, he has commanded his holy ones [Heb. i, 14] to attend and watch over this precious company, who fail not to see through all the mist and fogs, and give warning of all the dangers in the pathway. Moreover he has invested his dear Son with all power, and given him for a Commander and skillful Pilot to convey this good ship and her company into her destined haven. Then he will clothe them with immortality, and give them the earth made new for an everlasting inheritance; and make them kings and priests unto God, to "reign on the earth."

Eaton Rapids, Mich.

JOSEPH BATES.

SEVERAL very acceptable articles are delayed till the next Number, for want of room. Also an extended obituary of one of the little readers of the INSTRUCTOR, which would have appeared in this Number, if it had come a day sooner.

SCRIPTURE LESSONS.

LESSON V. 1 JOHN II, 5-8.

5 But whose keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him,

6 He that saith he abideth in him, ought himself also so to walk, even as he walked,

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning

8 Again, a new commandment I write unto you; which thing is true in him and in you, because the darkness is past, and the true light now shineth.

QUESTIONS.—What is said in this verse of those who keep God's word? What is meant by *word* as used in this text? (See verse 4, and John xiv. 21.) What is meant by having the love of God perfected in us? (See chap. iv, 17, 18.) What reason is here given us by which we may know that we are in him? What is meant by being in him? (To walk blameless in all the teachings and precepts of the Scriptures. To know him, to abide in him, and to be in him, mean nearly the same thing.) [VERSE 6.] How ought those to walk who profess to abide in the Lord? Who is referred to in this verse as setting us an example how we ought to walk? What is the meaning of *walk* as used in this text? How do the Scriptures say that Christ walked? (1 Pet. ii, 21-23.) Are there many now-a-days who closely follow in the footsteps of Christ? [VERSE 7.] What is declared in this verse respecting a *new* and old commandment? What is the *old* commandment said to be? (This probably refers to such portions of Scripture truth as have been understood from creation.) [VERSE 8.] What is said in this verse about a *new* commandment? What is this new commandment? (Ans. LOVE. To love each other as Christ loved us. He gave his life for us, and taught his followers that they ought to be willing to lay down their lives for each other. This they were not required to do in the Jewish age, therefore it is called a *new* commandment. Read John xiii, 34: xv, 12, 13.) What is meant by the darkness being now past? (The *dim* light of the former dispensation.) What is further said of the true light? What is the *true* light? (John i, 9.) In what way has this true light been a blessing to you? Do you feel that the Sun of righteousness has ever shined in your heart? Are you trying to prepare for his appearing and kingdom?

LESSON VI, CHAP. II, 9-12.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake

QUESTIONS.—What testimony does the Apostle here bear against those who say they are in the light, and yet hate their brethren? Who are our brethren? (The great family of believers in Jesus Christ. Col. i, 2.) What do you understand by being in the light? (A true disciple of Christ, filled with the Spirit of truth.) What is the darkness spoken of in the latter clause of this verse? (To be void of Christ and the true light: having no saving knowledge of the truth. John xii, 35.) [VERSE 10.] What is said of him who loves his brother? How may we understand the last clause of this verse? (He neither gives nor receives offences.) Do you know of any who indulge in hate to their brethren? [VERSE 11.] What is still further said of him who hates his brother? Can the spirit of love and the spirit of hatred dwell in the same heart? Then what may we suppose of those who indulge

freely in this sin? (That they are walking in the high road to perdition.) Is not this a most dreadful state to be in? Should you not pray that God will deliver you from spiritual darkness and hardness of heart, and save you in his kingdom? [VERSE 12.] What further reason does the Apostle again give for writing to *little children*? Whom does he intend in this address? (Probably those who had recently embraced the religion of Christ. See 1 Pet. ii, 2, and Less. IV.) For whose sake do we obtain forgiveness of sins? (Acts iv, 12.) What has Jesus done to purchase our salvation? (He left heaven and came into this world; John xvi, 28; taught the people; Mark x, 1; set us an example of holy life; 1 Pet. ii, 21; was persecuted and driven from place to place; John viii, 59; and at last was killed on the cross; Phil. ii, 8; and bore the sins of the whole world; 1 John ii, 2; and is now a merciful High Priest in the Sanctuary of God; Heb. viii, 1, 2.) Ought not every one to love and serve so good a Saviour? May you have the abiding evidence in your heart that your ways please God?

LESSON VII. CHAP. II, 13-16.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

QUESTIONS.—How many different classes of persons are addressed in this verse? What is said of the fathers? Of the young men? The *little children*? Whom does John probably intend by these different distinctions? (Ans. By the *fathers*; those who had been converted at the commencement of Christianity, and had seen Christ in the flesh; *young men*; youths in the prime of their spiritual life, who were able to confound Satan in his wiles, and had overcome him by the blood of the Lamb; *little children*; disciples of not very long standing in the church, but in whose hearts God had sent the Spirit whereby they cried Abba Father. [VERSE 14.] What more is said of the young men in this place? Who is the wicked one that is here spoken of? (Rev. xx, 2.) How shall we all be able to triumph over the Devil? (Eph. vi, 11; James iv, 7.) [VERSE 15.] What prohibition is given in the first clause of this verse? What do you understand by loving the world? What has the Saviour said about loving the world? (Matt. vi, 24.) What has Paul said about the love of money? (1 Tim. vi, 10.) What charge does he give to those who are rich? (1 Tim. vi, 17.) What does John further say in verse 15 about loving the world? Are children in great danger of loving the things of the world more than God? Following out the rule laid down here, should you judge that the mass of popular professors enjoyed the love of God? [VERSE 16.] What particular sins are pointed out in this verse? What does the Apostle mean by the "lust of the flesh"? (Gratification of the outward senses.) What by the "lust of the eyes"? (Pleasures of the imagination, for which purpose the eye is chiefly subservient.) What by "the pride of life"? (Pomp in clothes, houses, furniture, equipage, titles of dignity, receiving honor from one another, &c., &c.) From what source are these desires said to proceed? How must God regard those who indulge in these or other sins? Whom are you trying to please, the Father or the world? What promise may we

claim when "the enemy comes in like a flood," at any of the avenues of the heart? (See Isa. lix, 15, margin.) Does this promise ever minister comfort to your heart?

LESSON VIII. CHAP. II, 17-20.

17 And the world passeth away. and the lust thereof: but he that doeth the will of God abideth forever.

18 Little children, it is the last time, and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

QUESTIONS—What statement is made in this verse concerning the world and worldly desires? What shall we understand by the world's passing away? (Its being renovated and purified by *Fire*.) What other Scriptures can you bring to prove that this earth will be cleansed by fire? What will become of the wicked when God burns the earth? (See Mal. iv. 1.) Should you think from reading this text, [Mal. iv, 1,] that the wicked will be totally consumed? What Scriptures can you bring to show that they will become extinct? (Oba. 16; Ps. xxxvii, 10, &c.)* What comforting words are found in the last clause of this verse? Is not this an exceeding great inducement to obey God? [VERSE 18.] What term of endearment does John apply here to christians? How does he speak of the age of the world? What shall we understand by the *last time*? (The last dispensation of grace and mercy to mankind: the expressions, *last time, last days, end of the world, &c.* often refer to the end of the Jewish age; [Heb. ix, 26; i, 2;] sometimes to the whole period between the first and second advents; [1 John ii, 18; Acts ii, 17;] but more definitely to the days in which we live. See 2 Tim. iii, 1; Jas. v. 3; 2 Pet. iii, 3; 1 Tim. iv, 1, &c.) What fact does the Apostle mention to prove that it was the last time? Who is meant by Antichrist? (See verse 22. Opposers of Christ, false teachers, enemies of the truth; 1 John iv, 3; but it especially means the Papal church; Dan. vii, 25; Rev. xvii, 5.) John says that they had heard that antichrist should come; where had they heard it? (See Matt. xxiv, 9, 10; 2 Thess. ii, 2-4.) [VERSE 19.] What is said of heretics in this verse? Do hypocrites and apostates generally like holy society? How may we detect spurious professors from true? (See Matt. vii, 16; also Gal. v, 22.) Are hypocrites generally manifested before they leave the church? [VERSE 20.] What does this verse tell us we have from God? What is meant by *unction*? (*Anointing*; but here means the gift of the Spirit of God. Acts 10, 38.) Does the Spirit of the Lord enlighten the mind? What does the Saviour say of his office? (John xvi, 8.) When Paul says (1 Thess. v, 4,) that we are not in the *dark*, what is implied? (Ans. That the Spirit of God and prophecy are in the church. See 1 Thess. v, 19, 20.) Have you ever felt the Spirit of God in your heart? Could we resist this Spirit? What would be the result of blaspheming, or knowingly speaking rashly of the Holy Spirit? (See Matt. xii, 32.) Are you trying to prepare the way of the Lord in your heart, and thus making ready for his kingdom?

*The scholar may turn to the Bible Student's Assistant, page 23, Article, *Destiny of the Wicked*, and find abundance of testimony on this point.

COME, children, thank the Lord with me,
That he has made us know,
The words of love, which from above,
In blessed Scripture flow.

CHRIST AND THE LITTLE ONES.

"THE Master has come over Jordan,"

Said Hannah, the mother, one day,

"He is healing the people who throng him
With a touch of his finger," they say.

"And now I shall carry the children,
Little Rachel, and Samuel, and John,
And the youngest—the baby Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled,

"Now who but a doating mother
Would think of a thing so wild?"

"If the children were tortured by demons,
Or dying of fever, 'twere well—
Or had they the taint of the leper,
Like many in Israel."

"Now do not hinder me, Nathan--
I feel such a burden of care;

If I carry it to the Master,
Perhaps I shall leave it there.

"If he lay his hand on the children,
My heart will be lighter, I know,
For a blessing forever and ever,
Will follow them as they go."

So, over the hills of Jordan,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between:

'Mong the people who hung on His teaching,
Or waited his touch and his word,
Through the rout of proud Pharisees, listening,
She pressed to the feet of the Lord.

"Now, why should'st thou hinder the Master,
Said Peter, "with children like these?"

See'st not how from morning till evening,
He teacheth and healeth disease!"

Then Christ said, "Forbid not the children,
Permit them to come unto me!

And he took in his arms little Esther,
And Rachel he set on his knee,

And the heavy heart of the mother
Was lifted all earth care above,
As he laid his hand on the brothers,
And blessed them with tenderest love.

[*Little Pilgrim.*]

THE LAST DOLLAR.

By the roadside in the village of C——, lay a wounded man; not a friend was near to minister to his wants. A poor young man who was passing, hastened to the side of the sufferer, raised him up, and supplied his wants. He had but one dollar in the world, but he cheerfully gave that to the sick man as he left him.

A year passed, and this young man was wrecked at sea. When the ship went down, he seized a plank to which he clung all the long night. When the morning had dawned, he beheld a sail far out on the deep; it halts—a boat puts out and comes towards him; on the top of the wave he hears a voice cry, "Hold tight!" He goes down between the waves, and rises with the next billow. The voice shouts, "Cling fast, I am coming!" He goes down again, and as he mounts the next surge, who does he see guiding the helm, but the very man to whom he had given his last dollar.

"Cast thy bread upon the waters, and thou shalt find it after many days.—*Temperance Visitor.*

YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., MARCH, 1859.

For the Instructor.
THE RECORD OF OUR LIFE.

A CERTAIN writer has said: "Every soul that is born into the world is like a blank book, having its pages of pure white. Every thought, and act, and deed, is written upon that soul with fearful accuracy, and durability. Each day has assigned to it its bright page, either to be filled with a neatly arranged record of virtuous thoughts and actions, or to be scrawled and blotted over with sins, stains, and vices."

The above illustration is a beautiful one. The number of days we are permitted to live are represented to be a book of as many pages; viz., a page for each day. The first sin we committed was the first blot in our book, the second sin the second blot, and so on, each sin causing a stain that we cannot erase.

Each morning a new page is presented before us. Dear reader, do we remember that the record of each day is faithfully kept? If we break God's commandments, if in any way we sin against him, the record is kept against us. But if we overcome sin, if, when we are tempted to do wrong, we with fortitude resist the temptation, and do that which we know to be right, a record is kept of that also.

The time will come when the pages of our life will be turned over, and the Judge, who is able to judge rightly in every case, will decide every man's case, whether his works be good, or whether they are bad. Happy will it be for us if we have ceased to do evil, and learned to do well; if we have found the pardoning blood of Jesus which can erase the stains made upon the pages of the book of our life, and we are prepared to meet the Saviour in peace. J. F. B.

Battle Creek, Mich.

For the Instructor

WE ARE GOING HOME.

WEARIED with the perplexing cares of the world, cast down by its bitter trials, its heart-rending sorrow and blighting disappointments, how fondly does the christian turn to that eternal world, where the weary shall find the rest prepared for the people of God. Joy beats high in his breast as he contemplates that blessed home: and, as he feels that his days of exile are nearing a close, he is encouraged to toil on till,

"Hope shall change to glad fruition,
Faith to sight and prayer to praise."

And we, my dear young readers, may be there. We have started in the narrow way, in which, if we continue, we shall be led to the Paradise above. It is a rugged way, and there are many severe conflicts to meet, conflicts with the powers of darkness, and with our own evil passions, which must be overcome. Yet we have been enabled to take up the cross, and start for the immortal country, choosing to suffer affliction with the people of God. Then we will never turn back to the momentary pleasures left behind, but gird on the armor, and run the race that is before us, looking to Jesus for strength to encounter every peril, and

to overcome every danger. And we shall have it. Angels will bear us up in their hands, and with their shining wings waft away the darkness. We need not fear; for He that is for us is stronger than all that can be against us. Strange it is that we so easily sink beneath discouragement, when we have such a mighty Helper, who doeth all things well, and who knows how to deliver those who are tempted. But our trials will soon be over, for we are nearing our sweet home in heaven. There tears will nevermore dim our eyes. No pain, no sorrow, no blighted hope, will be known in that celestial land. There our hearts will never be riven by the icy hand of death; for that last enemy will have been destroyed. There will be no night there, but all one calm and glorious day. The streets are paved with gold, and the river of life, proceeding from the throne, will make glad the city of our God. And this is the home of the christian. This is the glorious prospect before us. If we faithfully endure a little longer, we shall receive this great reward. Words cannot describe the glory that God hath prepared for them that love him. Mortal eye hath never beheld it, and mortal ear hath never heard it. Joy to the mourner! There we shall mourn no more. Peace to the afflicted! There we shall suffer no more. We are going home! O! we are going home!

EMMA A. HASTINGS.

New Ipswich, N. H.

For the Instructor.

GOOD LOGIC.

A LITTLE boy who was about to visit his aunt, was told by his mother to borrow her Bible and study his lesson. To this the little fellow replied, "It aint in that Bible?" "Don't you think her Bible is just like ours?" inquired his mother. "No," honestly returned the child, "because she keeps Sunday." s. e.

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