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

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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!
0 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;
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 open 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.

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 likely 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 didn't 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.
Whether young or old, if you wish to disappoint 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 cxixth 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?" Saws 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 noxious 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.

Corvaco, 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 my 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 remembered 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 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 clouded, 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 now seemed beclouded, and I felt perplexed. I ed to obey God, and as others went forward, 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 legs 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 hurtied 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 nothing to his 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.
readers, do you suppose your little offerings would
2 Cor. ix, 5-7.
2 Cor. vii, 2. "For if there be first a willing mind, it is ac-
2 Cor. viii, 12-14. "That the same might be ready
T. A. SYSTEM, says Webster, is "An assemblage of things
INCIDENTS OF MY PAST LIFE. No. 3.
1 Cor. xvi, 2. "For if there be first a willing mind, it is ac-
2 Cor. ix, 5-7.
amount to in one year? Well, we send out 1500 cop-
41x126]ly, or of necessity; for God loveth the cheerful giver."
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 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?"

"I am going to heave you overboard!" cried P., "For God's sake let me alone."

"I don't care for that, you have been sucking."

"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. cvi.

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 martiner 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 foges, 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.
Then what may we suppose of those who indulge 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 brother? What is said of him who loves him who hates his brother? Can the spirit of love having no saving knowledge of the truth. John xii, 24-26. (Probably those who had recently embraced the religion of Christ. See chap, ii, 20, 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, 32; taught the people; Mark x, 15; 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 have an anointing from the true God, and ye believe the truth; [Verse 7.] 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 the things of the world? Are children in great danger of yielding to the rule laid down here, should you judge respecting a child? dozens of Scripture truth as have been understood from creation.) [Vaasa 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. 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This they were not required to do in the Jewish age, therefore it is called a new commandment. Read John x
claim when "the enemy comes in like a flood," at any of the avenues of the heart? (See Isa. lxix, 19, 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, d&c.] What comforting words are found in the last clause of this verse? Is not this an exceeding great inducement to obey God? [Vvases 18.] What term of endearment does John apply here to Christians? How does he speak of the last time? [Vvases here] The last dispensation of grace and mercy to mankind: the expressions, "the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever," What is implied? (Ans. That the Spirit of God and the souls of his people will be saved and brought up to heaven, where they shall abide in the enjoyment of God's presence forever.)

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 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 heeds—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.

*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.

Coms, 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 hang them on the tree, 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'th villain 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 her brothers between; 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.]"
YOUTH’S 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.

YOUTH’S INSTRUCTOR.

BATTLE CREEK, MICH., MARCH, 1859.

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 disappoinments, 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 blested 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 be found 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.

We are going home! We are going home! Peace to the afflicted! There we shall suffer no more. We are going home! Oh! we are going home!

EMMA A. HASTINGS.

For the Instructor.

RECEIPTS.


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