

YOUTH'S INSTRUCTOR.

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

VOL. VII.

BATTLE CREEK, JUNE, 1859.

NO. 6.

GOD OF OUR CHILDHOOD.

God of our childhood, God of our youth,
God never erring, God of all truth,
God of the sunshine, God of the storm,
God of the spring-time, joyous and warm,
God of the summer, myrtle, and vine,
God of the autumn, the harvest's shrine,
God of the winter, its frost and blast,
God of the present, future, and past.

God of the city, God of the state,
God of the nation, happy and great,
God of the Bible, Sabbath and rest,
God of our school, so signally blest,
God our defence by day and by night,
God our redeemer, leader and light,
List to our tribute, grateful and new,
Love hast thou shown us, constant and true.

Slow to avenge, and quick to forgive,
God of all mercy, yet while we live,
Pardon our errors, frequent and sad,
Strengthen our footsteps, our way make glad,
Keep us in childhood, guide us in youth,
Cheer us in time by the arm of thy truth,
Firm in the conflict, earth's earnest strife,
Raise us at last to the heavenly life.

[S. S. Times.]

For the Instructor.

HOW NEEDLES ARE MADE.

DEAR YOUNG SISTERS: You all often take the needle in your hand: it is used in the city as in the country; but using the needle is not all. It has to be made, and it may be interesting and useful to know how this is done. What then! Behold the workman in needles cuts a steel wire of proper size, sufficient in length for two needles. He then sharpens the extremities upon a grindstone of brown freestone; then he finishes their points on a "*roue de noyer*," a kind of wheel called the polisher, covered with powdered emery mixed with oil. This done, he cuts them in two, then he palms them; that is, he takes five or six between the thumb and forefinger, spreads them fan like, and flattens the large end "*sur un tas*," that is, on a little anvil. In this end is pierced the hole or eye of the needle. After another dressing is given by the palm of the hand, the two grooves in the head of the needle are made. To do this the end is placed between two puncheons, moved by a "*balancier*," and which work upon the steel in the same manner as two teeth upon a crayon, that is, so that they bite. After this operation a new dressing is necessary. Then follows the piercing of the eye of the needle. For this difficult performance several movements

are necessary: two workers, two puncheons, and two blocks "*de plomb*"—of lead. This process with the needles is called by the workmen "*troquer*." After this the eye is smoothed or rounded so that its too sharp edges will not cut the thread. The flattened end of the needle is also rounded which operation is called, "*faire le chapeau*." Still with all these operations this little instrument is not finished—it must be tempered and polished. If it is tempered too high, the needle is brittle; if just enough, it is soft and without spring. It now passes through another process with the hammer, "*redrepees au marteau*," after which nothing remains but to polish. Here the genius of invention labored long before adopting the method now in use. Imagine upon a table a thick "*plateau*," or platform furnished with handles. Between their two surfaces are placed twelve or fifteen thousand needles in the following manner: a piece of new buckram is covered with powdered emery charged with little "*paquets*" (packets) of needles; these are recovered with emery dust and sprinkled with oil. The buckram is fastened by the two ends and drawn equally lengthwise which forms a roller, or "*boudin*." The "*plateau*" of the polishing table is kept in motion a day and a half or two days, making the "*paquets*" roll continually upon themselves, and the needles rubbing one against the other are polished. They are then polished, but not finished. Next they are put in warm soap suds to cleanse them of the dark grease formed of the emery and oil. But this is not all: they are then put in a box of bran kept horizontally upon an arbor turned by a handle. This is called "*winnowing the needles*," or "*l'affinage*." The mass is now ready to pack. They are counted, then put in papers, blue and black, labeled, and all is done and they are at last ready to use.

Well, young sisters, what say you? Is not this enough care and labor in order that you may sew and stitch and embroider? It would be difficult to say how many millions of needles pass through the hands of your sex day after day. But to how many of you does the needle call to mind something more than the labor which it is used to perform? Our Saviour has taught us a great lesson by this little utensil. Said he, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. xix, 24. Then while you are plying this convenient little

instrument always keep in mind the important fact that our Lord once illustrated by it—that it would be easier for a camel to pass through its tiny eye, than for one “who trusts in his riches” to enter the golden City of God.

M. B. CZECZOWSKI.

Moore's Junction, N. Y.

For the Instructor.

AN ADDRESS TO THE YOUNG.

“THERE is a generation that curseth their father, and doth not bless their mother.” When, and to whom can these words apply? These last days and this present generation we believe most fearfully answer this description. Behold the great prevalence of this dreadful evil among the youth of our own land. How seldom we see them submissive and obedient to the wishes of their parents, but how selfish and determined in their own ways. Often do they curse their father and speak of their mother with disrespect. This alarming vice has become so popular, that few seem to notice it. Children have become reckless and almost wholly without parental restraint. O how ungrateful and void of natural affection is that poor soul who regardless of the admonitions of a tender parent, rushes on to ruin, virtually saying, “I shall do as I please, my judgment is better than yours.”

A certain lad whom I once knew seemed ever to indulge in this disposition. He was generally sour and unpleasant to his father, snappish to his mother, and scarce ever kind or obliging to his sisters. He might have been the pride and blessing of his parents but for this unlovely trait in his character. In his home, peace and quiet seldom dwelt when he was there. I saw a mother toiling for her children, when suddenly a dispute arose between them. “O, children,” said she, “I could toil for you cheerfully till I tremble in every limb, could I see you kind to each other, and trying to do right.” “I do not ask you to do anything for me,” replied the oldest son independently. Poor, thoughtless boy! how this ingratitude must have stung the mother's heart. I pitied the poor child, but felt to love him as I afterwards heard him confess his wrong, and ask forgiveness of his mother. Children would do well ever to avoid an independent feeling, or think that they can do well enough without parents or home. They should consider how sad indeed their lot would be if deprived of these blessings, and thrown at once upon the charity of a heartless world. There is many a poor wanderer, denied the home-blessings that you enjoy, and could the kind hand of parents lovingly bestow the many gifts and comforts which you receive upon them, would not their hearts be glad? would they forget to be thankful? O then remember that your many wants are tenderly supplied, even before you ask. A mother's watchful care is over the house-

hold, and with untiring zeal she labors for the good of the dear ones at home. The father too, how he toils to keep hunger and want from his dwelling, gaining his children's bread by the sweat of his face. In return for all this should you treat your parents with neglect, or dishonor them by applying to them the fashionable terms of these days, “the old man” or “the old woman?”

I have reason to be grateful indeed that I was early trained by christian parents to honor and obey them. I shall never cease to cherish their memory, and as they now sleep in the grave, I can joyfully reflect, that I honored their judgment and esteemed their counsels and advice. My father was taken from me when only a child. Dear mother has been spared, and I have been blessed with her loved society till about five months since. How much I now miss her I cannot tell; her lonely room, her vacant chair, remind me of my great loss. She was a kind mother; yes, tender and true. I yet feel that I much need her advice, but this blessing I can no longer share, yet am thankful to that kind Being who spared her to me so long.

God is good in giving to children kind parents, and O that they would appreciate his goodness and obey his law by honoring their parents, and thus inherit the promise. I will close by giving a few extracts from the pen of an ancient writer, as I believe it will benefit you and is meant for you: “A wise son maketh a glad father, but a foolish son is the heaviness of his mother. *Hearken* unto thy father, and *despise* not thy mother when she *is old*. The rod and reproof giveth wisdom, but a son left to himself, bringeth his mother to shame. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.” By a careful perusal of the Book of Proverbs you will find the above, together with much good advice, for the youth of this age. Be sure to follow it, and by so doing you will not be found with those that are “disobedient to parents, unthankful, unholy, and without natural affection,” but numbered with those that have *kept* the Commandments, and thus you will be secure in the day of trouble, “for the Lord knoweth them that are his.”

MARCIA S. AVERY.

GOOD ADVICE.

DEAR YOUNG FRIEND, whose eye undimmed by the sorrows of time, may now be resting upon this page, suffer me, from the experience of an older and earth-worn traveler, to urge you to *bind yourself an apprentice to the trade of doing good*. He will be your master whose “mercies are new every morning, and fresh every moment.” He will give you a tender and sustaining example who came to “seek and save that which was lost.”—*L. H. Sigourney.*

THE BROTHER'S LOVE.

The stream that flows through the walnut wood
Has been swell'd by the summer rain;—
'Twere useless to look for the crossing-stones:
The look would be in vain.

With puzzled face and with doubtful mien,
Fair Edith stands on the shore:—
"Why, surely, the water was never so deep,
Was never so swift, before!

"Say, how shall I get to the other side?

Fred, Harry, can you tell?"

"Have never a fear, sweet sis," cries Fred:
"We'll carry you over well.

"We will fasten our hands beneath you,—so;
Your arms our necks shall clasp;
Like a queen we will bear you above the stream,
Held close in our loving grasp.

"See, Harry, the water is up to our knees;
Step carefully, firmly stand;
But Edith dear, have never a fear:
You're safe as you were on the land.

"There, sis, we are over; jump off on the bank,
And give me my cap, if you please:
We will dry our feet, Hal, as we rest on the grass,
In the shade of the walnut trees."

Oh, kind is the love of the brother's heart,
And strong is the brother's arm,
And tender the glance of the sister fair,
So carefully shielded from harm.

And what will you learn from the simple scene?
Dear child, can you tell me what?
Then give me your ear, while the lesson I read;
And, darling, forget it not.

Be kind,—be kind,—have love in your heart;
Be helpful to sister or brother;
Take this as your motto wherever you go,—
'Tis a good one:—"Love one another,"

For such were the words the disciple spake,—
The disciple beloved of his Lord;
Go, treasure it up in your mind and heart,—
This command of the Holy Word.

Love one another wherever you go,
O children, be kind, be true!
Love one another,—in grief, in joy,
In whatsoever you do,

Love one another for His dear sake
Who died for the love he bore you:
And so shall his loving benediction
For ever hover o'er you.

[S. S. Banner.

A CHEERFUL RELIGION.

No greater mistake can be made than he makes who supposes true religion to be unfriendly to the highest enjoyment of life. Of all children, a christian child has the best right to be cheerful. Do not imagine that a melancholy face or an unsocial disposition is any sign of religion. In play-hours, play away then with a right good will. Only remember, that the use of play is to prepare for work; that if indulged overmuch, it becomes idleness; and that if attended with unkindness, profaneness, passion, or other vices of childhood, it is most offensive to Jesus.

SELF JUSTIFICATION.
For the Instructor.

PERHAPS there is no fault to which children and youth are more prone, than to try to justify themselves when they have done wrong, and often this disposition is carried so far as to even deny what is laid to their charge.

Frankness and honesty are noble qualities of mind, and few in this age possess them in a full degree; but to you I say, that Christ will be satisfied with nothing short of childlike honesty and candor.

"Except ye become as little children," is the condition on which we must enter the pearly gates. Now a little child is perfectly free and artless: no deceit in him can be found; nor will he believe that such a thing exists, until it has been practiced upon him.

Be frank and honest in all things; not deviating at all to the right or the left. When you have done wrong, by mistake or purposely, do not wait to be corrected, but hasten to repair the wrong; and if you have wronged any one, the best way will be to go right to the one you have injured, and acknowledge the offence. Then ask God for Christ's sake to pardon you, and keep you from all sin; but if the wrong is not against your parents, nor companions, or fellow-men, then go to God alone, and in secret ask his full and free pardon.

Do this always, watching against sin, not waiting for parents to warn you; for often parents are full of care, and do not think as constantly as they should of the eternal welfare of their children.

"If any man (or child) sin, we have an Advocate with the Father." Oh what a promise to you, dear youth. You need not wait a moment, but if you have a single sin unpardoned, go this moment and confess it to God, who for Christ's sake will hear and forgive.

Holy angels from the bright heaven are near to witness the acts of your life, and when you live an unspotted life, when your sins are all honestly and candidly and sincerely confessed and guarded against, when you become like little children, pure and holy and lovely, then those good angels will rejoice and hasten with the joyful news to their home in the beautiful city.

JOSEPH CLARKE.

Portage, Ohio.

A LUMP of pure gold was once found at the Ophir diggings in Australia, which sold for 20,000 dollars. How many are ready to exclaim, "I wish I had found it. What a fortunate man." But its value is nothing in comparison with the "pearl of great price" described in the word of God, which if you will seek, you shall surely find, and it will prove an eternal treasure.

YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., JUNE, 1859.

A FEW INTERROGATIONS.

I FEEL as though I would like in this Number of the INSTRUCTOR to ask a few questions. And I intend them for the *young* brethren and sisters who are identified with Sabbath Keepers. Now this paper is called the *Youth's INSTRUCTOR*, which signifies that it is not wholly designed for children, consequently we feel the greatest freedom in thus addressing this class. But to the questions. And I would inquire,

1. Young brother and sister, do you feel that you *have* got a hope which is like an anchor to the soul, sure and steadfast? Do you have the abiding witness that you have been born of God, and are the joyful partakers of a living salvation through his Son? *Test*—"He that believeth on the Son of God, hath the witness in himself." 1 John v, 10.

2. Are you reaching forth after God, thirsting for righteousness, praying ardently, earnestly and continually that God will perfect in you what seems to be lacking, and hourly help you to grow in grace and the knowledge of our Lord and Saviour Jesus Christ? *Test*—"As the hart panteth after the water brooks, so panteth my soul after thee, O God." Ps. xlii, 1.

3. Are you a lover of the Scriptures of divine truth? Do you daily, statedly and understandingly, examine the word of the Lord? Do you read it, study it, pray over it, and ask God to help you make it the rule of your life and the rectifier of all your conduct? *Test*—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v, 39.

4. Are you faithful to the closet? Do you have secret conference daily with God? Do you have some place "set apart" where you can retire and hold heavenly communion with the God and Rock of your salvation? *Test*—"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Matt. vi. 6.

5. Are you punctual in attendance to all the appointments of the house of the Lord? Do you attend the Sabbath meetings, the Sabbath School, the prayer meetings, special meetings, and all the gatherings of the saints of God? *Test*—"Forsake not the assembling of yourselves together, as the manner of some is; but exhort one another, and so much the more as ye see the day approaching." Heb. x, 30.

6. Have you got a living testimony established in your mouth, so that on all proper occasions, you can joyfully, promptly and understandingly give a "reason of your hope" with meekness and fear? Do you tell in the Sabbath and prayer-meetings what the Lord has done for your soul; and are you anxious when among friends, relations and acquaintances, at home and abroad, to magnify and tell of the wondrous grace of God? *Test*—"Ye are my witnesses saith the Lord," and "whoever shall be ashamed of me and of my words, of him shall the Son of man be

ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Isa. xlii, 10; Luke ix, 26.

CONCLUSION.—We are going home to the City of God, to the world of bright glory; therefore it becomes us not to sleep as do others, but to watch and be sober. But before we can cross the threshold of our "Father's house," we must get a nope; then that hope must grow and be nourished with the dews of heaven; and if we do this, in the language of the Apostle, "Ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" 2 Pet. i, 10, 11.

G. W. A.

CHILDHOOD OF JESUS.

It would no doubt be very interesting if we had all the particulars of the childhood of our Saviour. What little is said will be found in the first books of the New Testament. What a thought that Jesus was once a little child, and then a youth! that he ate and drank, walked and talked like other people, or children at the present time! But from the time that he was carried into Egypt to avoid Herod till he died on the cross, he was the same heavenly being, loved of God, and divinely fair. The Apostle Luke says of him, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." He was the only person who has lived in this world and never once did wrong in all his life.

When Jesus was a child he never got impatient or angry; in this he has "set an example" to all children; and I earnestly hope you will try hard to "follow in his steps." Jesus never disobeyed his mother, he always did that which was right. His spotless walk is a perfect model for us all. He kept the commandments and lived a godly child. It is written, "And he went with his parents to Nazareth, and was subject unto them; and he increased in wisdom and stature, and in favor with God and man." O what a divine child was Jesus! how gentle, how good, how tender, and how kind to all!

While he was very young he took great delight in doing his Heavenly Father's will. And the prophet David says of him, "I delight to do thy will, O God." Once when he was only "twelve years old" he attended a great feast of the Jews called the Passover, at Jerusalem; and he went into the temple and began to ask questions and talk with the doctors and priests; and it is said, "All that heard him were astonished at his understanding and answers." I hope, children, that you will remember this; and when you feel it a cross to talk about the Lord to your playmates, that you will think of the "child Jesus" in the great temple at Jerusalem. Surely, if he could speak with those learned doctors, you can speak to each other. But as the Scriptures are very brief about the early life of the Saviour, I must be also. I will just add one fact, that from the time of his youth till he was thirty years old, when he was baptized and began to preach, he was not idle. He had an honorable em-

ployment and wrought at his trade. The Saviour of the world was a carpenter, as we learn from Mark vi, 3. This shows his humility and teaches us a lasting lesson of industry.

Now, children, let me close by exhorting you all to be like the "holy child Jesus." Remember that his only object in coming to this earth was, to teach us how to do right, and die for our redemption. Jesus is now in heaven, a merciful High Priest for all. But he will stay there but little longer; he will soon come to this earth again, and take us all to live with him in the Paradise of God. Let us each try to be like Jesus, and then when he appears, "we shall appear with him in glory."

G. W. A.

For the Instructor.

INCIDENTS OF MY PAST LIFE. No. 6.

Introduction into the British service---Spanish war ships--A Levanter---Image worship---Another attempt for freedom---Battle---Storm---Spanish war ship wrecked---Blockading squadron---Church service on board a king's ship.



AFTER some thirty hour's of close confinement (see No. 5,) I was separated from my friend and hurried away with about one hundred and fifty sailors (all strangers to me) to join his Majesty's ship "Rodney," of 74 guns, whose crew numbered about seven hundred men. As soon as we had passed our muster on the quarter deck of the Rodney, all were permitted to go below and get their dinners but *Bates*,—Commander Bolton handed the First Lieutenant a paper, on reading of which he looked at me and muttered, "scoundrel." All the boats' crews amounting to more than one hundred men were immediately assembled on the quarter deck. Said Capt. Bolton, "Do you see that fellow?" "Yes sir." "If ever you allow him to get into one of your boats, I will flog every one of the boat's crew." "Do you understand me?" "Yes sir, yes sir," was the reply. "Then go down to your dinners, and you may go too, sir."

I now began to learn something of the nature of my punishment for attempting in a quiet and peaceable manner to quit his majesty's service. In the commanding officer's view this seemed to amount to an unpardonable crime, and never to be forgotten. In a few hours the Rodney under a cloud of sail, was leaving Old Plymouth in the distance, steering for the French coast to make war with Frenchmen. "Hope deferred makes the heart sick;" thus my hope of freedom from this oppressive state, seemed to wane from my view like the land we were leaving in the distance.

As our final destination was to join the British squadron in the Gulf of Lyons, in the Mediterranean sea, we made a stop at Cadiz in Spain. Here the French troops of Napoleon Bonaparte were bombarding the city, and British and Spanish ships of war in the harbor. These comprised a part of the Spanish fleet that finally escaped from the battle of Trafalgar, under Lord Nelson in 1805,

and were now to be refitted by their ally the English, and sail for Port Mahon in the Mediterranean. Unexpectedly I was one of fifty selected to refit and man one of them, the "Apollo." A few days after passing the straits of Gibraltar we encountered a most violent gale of wind, called a "Levanter," common in those seas, which caused our ship to labor so excessively that it was with the utmost exertions at the pumps that we kept her from sinking. We were finally favored to return back to Gibraltar and refit.

A number of Spanish officers with their families still belonged to the ship. It was wonderful and strange to us to see how tenaciously this people hung around their images, surrounded with burning wax candles, as though they could save them in this perilous hour, when nothing short of our continual labor at the pumps, prevented the ship from sinking with us all.

After refitting at Gibraltar, we sailed again and arrived safely at the Island of Mahon. Here I made another attempt to regain my liberty with two others, by inducing a native to take us to land in his market boat. After some two days and nights of fruitless labor to escape from the Island by boats or otherwise, or from those who were well paid for apprehending deserters, we deemed it best to venture back. Our voluntary return to the ship was finally accepted as evidence that we did not design to desert from the service of King George III. Thus we escaped from being publicly whipped.

Our crew was now taken back to Gibraltar to join the Rodney, our own ship, who had just arrived in charge of another Spanish line of battle ship for Port Mahon, having a crew of fifty of the Rodney's men. In company with our Spanish consort we sailed some eighty miles on the way to Malaga, where we discovered the combined armies of the English and Spanish in close engagement with the French army on the seaboard. Our ship was soon moored broad side to the shore. As the orders for furling the sails were not promptly obeyed by reason of the Frenchmen's shot from the fort, all hands were ordered aloft, and there remained exposed to the enemy's shot until the sails were furled. This was done out of anger. While in this condition a single well directed shot might have killed a score, but fortunately none were shot till all had reached the deck. Our thirty two pound balls made dreadful havoc for a little while with the enemy's ranks: nevertheless they soon managed to bring their enemies between us and thereby check our firing. Then with a furious onset they drove them to their fortress, and many seeing our boats near the shore, rushed into the sea and were either shot by the French or drowned, except what the boats floated to our ship. This work commenced about 2 P. M., and closed with the setting sun. After disposing of the dead and washing their blood from the decks, we sailed away with our Spanish consort for Port Mahon. Just before reaching there, another "Levanter" came on so suddenly that it was with much difficulty that we could manage our new built ship. Our Spanish consort unprepared for such a violent gale, was dashed to pieces on the rocks on the Island of Sardinia, and most every one of the crew perished.

After the gale we joined the British fleet consisting of about thirty line of battle ships, carrying from eighty to one hundred and thirty guns apiece, besides frigates and sloops of war. Our work was to blockade a much larger fleet of French men of war, mostly in the harbor of Toulon. With these we occasionally had skirmishes or run-

ning fights. They were not prepared, neither disposed to meet the English in battle.

To improve our mental faculties when we had a few leisure moments from ship duty and naval tactics, we were furnished with a library of two choice books for every ten men. (We had seventy of these libraries in all.) The first book was an abridgement of the life of lord Nelson, calculated to inspire the mind with deeds of valor, and the most summary way of disposing of an unyielding enemy. This, one of the ten men could read, when he had leisure, during the last six days of each week. The second was a small Church of England prayer book, for special use, about one hour on the first day of the week.

CHURCH SERVICE ON BOARD A KING'S SHIP.—As a general thing a chaplain was allowed for every large ship. When the weather was pleasant the quarter deck was fitted with awnings, flags, benches, &c. for meeting. At 11 A. M., came the order from the officer of the deck, "Strike six bells there!" "Yes sir." "Boatswain's mate?" "Sir." "Call all hands to church! Hurry them up there!" (These mates were required to carry a piece of rope in their pocket to start sailors with.) Immediately their stentorian voices were heard sounding on the other decks, "Away up to church there—every soul of you—and take your prayer books with you!" If any one felt disinclined to such a mode of worship, and attempted to evade the loud call to church, then look out for the men with the rope! When I was asked, "Of what religion are you?" I replied, "A Presbyterian." But I was now given to understand that there was no religious toleration on board the king's war ships. "Only one denomination here—away with you to church!" The officers before taking their seats unbuckled their swords and dirks and piled them on the head of the capstan, in the midst of the worshipping assembly, all ready to grasp them in a moment if necessary before the hour's service should close. When the benediction was pronounced, the officers clinched their side arms, and buckled them on for active service. The quarter deck was immediately cleared, and the floating Bethel again becomes the same old weekly war ship for six days and twenty-three hour's more.

Respecting the church service, the chaplain, or in his absence, the Captain reads from the prayer book, and the officers and sailors respond. And when he read about the Law of God, the loud response would fill the quarter deck, "O Lord, incline our hearts to keep thy Law." Poor wicked, deluded souls! how little their hearts were inclined to keep the holy Law of God, when almost every other hour of the week their tongues were employed in blaspheming his holy name; and at the same time learning and practicing the way and manner of shooting, slaying, and sinking to the bottom of the ocean all that refused to surrender and become their prisoners; or who dared to oppose or array themselves in opposition to a proclamation of war issued from their good old christian king.

King George III not only assumed the right to impress American seaman to man his war ships, and fight his unjust battles, but he also required them to attend his church and learn to respond to his preachers. And whenever the band of musicians on ship board commenced with "God save the king!" they, with all his loyal subjects were also required to take off their hats in obeisance to his royal authority.

At that time I felt a wicked spirit towards those who

deprived me of my liberty, and held me in this state of oppression, and required me in their way to serve God, and honor their king. But I thank God who teaches us to forgive and love our enemies; that through his rich mercy in Jesus Christ I have since found forgiveness of my sins; that all such feelings are subdued, and my only wish is that I could teach them the way of life and salvation.

JOSEPH BATES.

Battle Creek, Mich.

LETTERS.

"Little children, abide in Him"

From N. Nichols.

DEAR YOUNG FRIENDS: I feel to thank God with all my heart that he has shown me the right way that leads to eternal life. It has been but little over a year since I started in this good and glorious cause; and although there are many fiery trials and temptations surrounding my pathway, I feel like putting my whole trust in God and relying on him for strength to overcome. O I believe that Jesus is soon coming, and I want so to live in this world that others seeing my good works, may be led to glorify our Father which is in heaven. I want to make my calling and election sure. My desire is to live the life of the righteous, and that my last end may be like his. I have not parents that are keeping the commandments of God and the faith of Jesus, but I don't feel like despairing on this account.

Young friends, let us put on the whole armor of God, and fight like valiant soldiers in the cause of the Lord.

Disc, Mich.

From Lucetta M. Castle.

DEAR YOUNG FRIENDS: I still feel to rejoice that the light of present truth has shone on my path. Though trials will come, and those we love be snatched from us by death, yet we have a friend that sticketh closer than a brother; one who kindly cares for us; one who is willing and able to save, and in all our afflictions is afflicted.

May we all strive to love and serve him acceptably, and at last sit down in his everlasting kingdom.

Edwards, N. Y.

For the Instructor.

ACROSTIC.

T HIS paper is sent out as a friend to the youth;
H appy those, who its precepts obey.
E ach one that would walk in the channel of truth,
I t will serve as a guide on their way.
N ot long will its lessons in mercy be given;
S oon the hours of probation will close,—
T he faithful will share in the glories of heaven;
R eleased from their sorrows and woes.
U ntiling in love, still may this little sheet,
C ome laden with food from the garner above,—
T eachers and children, at length may they meet,
O n the glorified earth in the Eden of love;
R obed in beauty immortal, all nature shall bloom,
And glories unfading burst forth from the tomb.

S. ELMER.

A Little Prayer for a Little Child.

O God, forgive all my sins—make me good—help me to obey pa and ma—and save me at last in heaven.

E. N. N.

SCRIPTURE LESSONS.

LESSON XVII. 1 JOHN III, 22-24.

22 AND whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

QUESTIONS.—Repeat the three verses of the lesson. Why may we expect to receive favors from God? What commandments are here spoken of? (A. The Father's. See Ex. xx.) And what is meant by "those things that are pleasing in his sight?" (A. Probably the "Faith of Jesus." See Rev. xiv, 12.) Then how broad is this text? (A. It covers the whole sum of christian duties) [VERSE 23.] What is here mentioned as one of the requirements of God? Does this refer to one of the precepts called the Ten? (A. It may grow out of them, as their substance is to love God with all our heart, and our neighbor as ourselves. Matt. xxii, 37-40. But see Luke ix, 35.) What other duty is spoken of in this verse? Whose command is this? (A. The Lord Jesus Christ's.) Why is it called the Saviour's command? (A. Because he renewed it and taught its importance as never before. See John xiii, 34, and Less. V.) [VERSE 24.] What will be the happy effect of keeping the commandments of God? (A. We shall dwell in him and he in us.) Can the carnal or unconverted person keep the law of God? (A. No; he cannot. See Rom. viii, 7, 8.) What is the great evidence that he abideth in us? (A. The gift of the Spirit.) Do you believe what is written in the three verses of the lesson? Are you trying to obey this and other portions of Bible truth?

LESSON XVIII. CHAP. IV, 1-3.

1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

QUESTIONS.—What injunction in the first part of this verse? Who are meant by spirits? (A. Those who profess to teach the gospel.) How shall we try these spirits? (A. By the Bible: "If they speak not according to this word, it is because there is no light in them." Isa. viii, 20.) Who are the false prophets here spoken of? (A. They are the "spirits" referred to in the preceding clause.) What has our Saviour said of false prophets? (A. "Beware of them." Matt. vii, 15) [VERSE 2.] How shall we determine whether any of these teachers have the spirit of God? (A. By the spirit and tenor of their teachings.) What is meant by confessing that Jesus Christ is come in the flesh? (A. His incarnation, sufferings, death, resurrection, ascension, and intercession for mankind. At the time when John wrote, Christianity was so unpopular that none would do this unless they leaned on him for salvation.) [VERSE 3.] What is the testimony of this text? Where shall we locate this spirit of antichrist? (A. It began to be developed in the apostles' times, was fully manifest among the Catholics, and exists among the infidels and libertines of our own day.) To whom may we especially apply these words? (A. To the Spiritualists of our own times.) What fact may we learn by the rise of this doctrine? (A. That we are very near the end. See Rev. xvi, 13; 1 Tim. iv. 1.) How is this heresy spoken of in the Bible? (A. As the doctrine of devils.)

LESSON XIX. CHAP. IV, 4-6.

4 Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world.

5 They are of the world; therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

QUESTIONS.—What is the language of the fourth verse? Explain the phrase "little children?" By what means shall we overcome these deceivers and their doctrines? Who is referred to as being in us? (A. The Lord Jesus Christ, by his Spirit.) Who is it that is in the world? (A. The Devil, the Prince and power of the air. Eph. ii, 2.) [VERSE 5.] What is further said of these carnal teachers? Is it a good sign to see those who make a profession of serving God too free with the world? [VERSE 6.] What declaration in the beginning of this verse? How would John have us determine the spirit of truth from the spirit of error? (A. That doctrine and spirit which are highly relished by the worldly multitude are not from God.) What spirit is it that now predominates in the world? To whom must we all look for wisdom and strength in time of need? What has God promised if we will come unto him? A. That he will in "no wise cast us out." Jno. vi, 37.) Is not this a precious promise to all those who want salvation?

LESSON XX. CHAP. IV, 7-9.

7 Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

QUESTIONS.—What sweet injunction in the beginning of the seventh verse? What will be the result of this love? (A. We shall try to promote each other's welfare, spiritual and temporal. The doctrine of love was a favorite theme with this apostle. History relates that when he was too aged and infirm to go abroad and spread the gospel, he used to be borne to the church at Ephesus and repeat these affecting words, *Little children, love each other.*) Who does this text declare is the origin of love? What more is said of those who have this attribute of love? What is here meant by born of God? (A. Conversion: that wonderful change wrought in us when we forsake our sins and receive the gift of the Spirit.) [VERSE 8.] What of those who are destitute of this love? (A. He has no experimental knowledge of God; for God is love, and he that loveth most is most like God.) [VERSE 9.] In what have we a manifestation of the love of God? If God so loved the world, ought we to love one another? (See verse 11.) How many of the class have some of the love spoken of in the text? How many want more? How many are willing to seek that love which will give boldness in the day of Judgment?

YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., JUNE, 1859.

Baptism of a Young Believer.

UNDER this head we give below a piece of poetry which is taken from the columns of the *Young Reaper*. We think it is beautiful—very beautiful—and gladly print it for the profit of our young readers. We hope while some read it they will be reminded of those three important steps: "Repent, Believe, and be Baptized." O what a precious sight, to see little children planted in the likeness of their Saviour's death, and rising to live a new and holy life!

IN the calm and holy autumn,
Stood we by the river side;
And our songs of praise were mingled
With the murmuring of the tide.

One who early in life's morning,
Jesus' love and power had known,
Bringing light where all was darkness,
Waited there his name to own.

Nine years since, beside her cradle,
Her anxious mother knelt and prayed,
That she might, a lamb of Jesus,
Safely in his arms be laid.

Thus she gave her to the Saviour,
Meekly left her to his care;
Thus the babe was consecrated
To the Lord, by faith and prayer.

Now she stood a young believer,
Following him who died to save,
Buried with her Lord in baptism,
Holy emblem of his grave.

As she rose, a light from heaven
Seemed to shine upon her face;
And her trembling soul was strengthened
By the Holy Spirit's grace.

For the Instructor.

The Lighted Lantern.

IN the April No. of the *Instructor* is an article from Bro. Bates, giving an account of the perils of the sea. At one time, the vessel in which he was sailing was with a number of others, and all of them were under the protection of an English fleet of armed vessels, and the whole under the control of an officer (officially) called a Commodore.

This large fleet of three hundred or more of merchant and war ships, being in great danger of being driven upon the shore during a gale of wind in the darkness of the night, all of them came to anchor at the same time; that is, the vessels all of them dropped a heavy iron anchor from the fore part of the ship, (which is so sharp as to fasten itself in the bottom of the ocean,) suspended by a cable, which held the vessel from being driven any farther ashore by the wind, until the wind might change, or some favorable opportunity occur of getting out of danger.

Now why did this large fleet of ships stop and anchor at the same time? Did they all re-

alize their danger? True they might, but it is probable they did not; but why did they all anchor at the same time? Simply because they watched the signal from the vessel of the Commodore for the occasion—understood by all—the signal of a "lighted lantern."

Now, dear youth, when your parents or guardians warn you of danger, while you do not see the necessity of such warning, or when you see the signals thrown out to the world of its coming doom, the signs of the times; when you see the awful shipwreck which awaits those who trample upon the Law of God and despise his Statutes; and as you view the signals of the danger, hung as it were upon every page of prophecy, hasten to anchor your interests in the Sanctuary, where Jesus is, and faith is a cable which will reach to that good and glorious place,

J. CLARKE.

For the Instructor.

Seek the Saviour.

LITTLE children, seek the Saviour,
Seek, O seek him while you may;
He is waiting to embrace you—
Will you grieve his love away?

Full of love and tender pity,
He is waiting at your door:
Will you give him free admittance,
To your heart? he asks no more.

H. N. SPENCER.

TEMPERANCE is the father of health, cheerfulness, and old age. Drunkenness has so large a family that I cannot remember the names of one-half of them. However, disease, debt, dishonor, and death are among them.

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