

YOUTH'S INSTRUCTOR.

"I love them that love Me: and those that seek Me early shall find Me."

VOL. X.

BATTLE CREEK, MICH., MAY, 1862.

NO. 5.

For the Youth's Instructor.

A Sabbath School Song.

TUNE—"Old Lang Syne."

ARISE and sing a song of Praise,
Unto our Heavenly King,
Together let our voices raise,
And sweetly let us sing.

Sing of his mercy and his love,
And his protecting care.
May each this day more faithful prove,
When we at school repair.

Such golden hours on angel's wings,
Fly soft and swift away,
We're like the lark that sweetly sings,
Just at the dawn of day.

Prepare our walks for usefulness,
While lingering here below,
That we may gain true happiness,
When we are called to go.

A. SCOVILLE.

For the Youth's Instructor.

Incidents in My Past Life, No. 41.

BY ELDER JOSEPH BATES.

William Miller's Theory—His Lectures in Boston—First Second-Advent Paper—Eld. D. Millard's Letter—Eld. L. D. Fleming's Letter—H. Hawley's Letter—From the Maine Wesleyan Journal.

WITH my limited views of the subject of the Second Advent, I saw that if Mr. Miller was correct respecting the soon coming of the Saviour, then the most important point in his theory was to learn WHERE to commence Daniel's prophetic periods, and trace them to their termination. The first issue in pamphlet form by Mr. Miller, is dated 1832. Some say his first lecture on the second coming of Christ, was delivered in August, 1833. His first lectures in Boston, Mass., in the Chardon-street and Marlborough chapels, were in the winter of 1840. This opened the way for Eld. Josh. V. Himes, of Boston, to issue, as editor, the first periodical or newspaper published on the second advent of our Lord and Saviour Jesus Christ, called, "Signs of the Times," in Boston, Mass., March, 1840.

As Eld. J. V. Himes was as destitute of means as any other minister at that time who boldly preached and advocated the necessity of moral reform, and was expressing an anxious desire to get up a paper on the subject of the second advent, an aged sea captain, from the State of Maine, being present,

handed him a silver dollar. "With this one dollar," said Eld. Himes, "we commenced to publish the Signs of the Times."

To give some idea of the effect of Mr. Miller's preaching on the second coming of Christ, in New England, I will here give some extracts from letters published in the Signs of the Times, April 15, 1840. The first is from the pen of Eld. D. Millard, Portsmouth, N. H. He writes:

"On the 23d of January Bro. Miller came into town, and commenced a course of lectures in our chapel, on the second coming of Christ. During the nine days he remained, crowds flocked to hear him. Before he concluded his lectures, a large number of anxious souls came forward for prayers. Our meetings continued every day and evening for a length of time after he left. Such an intense state of feeling as now pervaded our congregation we never witnessed before in any place. Not unfrequently from sixty to eighty would come forward for prayers in the evening. Such an awful spirit of solemnity seemed to settle down on the place, that hard must have been the sinner's heart that could withstand it. All was order and solemnity. Generally as soon as souls were delivered, they were ready to proclaim it, and exhort their friends in the most moving language to come to the Fountain of Life. Our meetings thus continued on evenings, for six weeks. For weeks together the ringing of bells for daily meetings, rendered our town like a continual Sabbath. Indeed, such a season of revival was never before witnessed in Portsmouth by the oldest inhabitants. It would be difficult at present to ascertain the number of conversions in town. It is variously estimated at from 500 to 700. Never, while I linger on the shores of mortality, do I expect to enjoy more of heaven than we have in some of our late meetings, and on baptizing occasions. At the water side thousands would gather to witness this solemn institution, and many would return from the place weeping."

Another letter is from Eld. L. D. Fleming, of Portsmouth, N. H. He says:

"Things here are moving powerfully. Last evening about 200 came forward for prayers, and the interest seems constantly increasing. The whole city seems to be agitated. Bro. Miller's lectures have not the least effect to affright; they are far from it. The great alarm is among those that did not come near. But those who candidly heard are far from excitement and alarm. The interest

awakened by the lectures is of the most deliberate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. What produces the effect is this—Bro. Miller simply takes the sword of the Spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts—that's all. Before the edge of this mighty weapon, infidelity falls and universalism withers; false foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like Apostolic revivals of anything modern times have witnessed."

April 6 he writes again: "There has probably never been so much religious interest among the inhabitants of this place generally, as at present; and Mr. Miller must be regarded directly as the instrument, although no doubt many will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. At some of our meetings since Bro. M. left, as many as 250, it has been estimated, have expressed a desire for religion by coming forward for prayers, and probably between one and two hundred have professed conversion at our meetings. And now the fire is being kindled through the whole city, and all the adjacent country. A number of rumsellers have turned their shops into meeting-rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. Infidels, deists, universalists, and the most abandoned profligates, have been converted. Prayer meetings have been established in every part of the city by the different denominations, or by individuals, and at almost every hour. I was conducted to a room over one of the banks, where I found from thirty to forty men of different denominations engaged with one accord in prayer, at eleven o'clock in the daytime! In short, it would be almost impossible to give an adequate idea of the interest now felt in this city. One of the principal booksellers informed me that he had sold more Bibles in one month, since Bro. Miller came here, than he had in any four months previous."

WHAT WAS SAID OF MR. MILLER AND HIS DOCTRINE BY OTHERS.

H. Hawley, writing from Groton, Mass., to Eld. Himes, April 10, 1840, said:

"During an interview I had with you a few days since, you requested me to give a statement of the results, so far as I had witnessed them, of Mr. Miller's lectures in this vicinity. Before complying with your request, I beg leave to say, that I am not a believer in the theory of Mr. Miller. But I am decidedly in favor of the discussion of the subject. I believe that Mr. Miller's lectures are so fraught with gospel truth, that, whatever may be

his error in regard to the time of our Lord's appearing, he will do great good. I rejoice that there is a subject being discussed in the community, so happily adapted to wake up the public mind to the great things of religion, and to check the growing worldliness and sensuality of the present age. Mr. Miller has lectured in this and other adjoining towns, with marked success, by precious revivals of religion in all of these places. I am bold to declare that I see nothing in the theory at all calculated to make men immoral; but I do believe it will have the opposite effect. Facts speak too plain on this subject not to be credited."

From the Maine Wesleyan Journal, of May, 1840.

"Mr. Miller has been in Portland, lecturing to crowded houses in Casco Street Church, on his favorite theme, the end of the world. As faithful chroniclers of passing events, it will be expected of us that we say something of the man and his peculiar views.

"Mr. Miller is about 60 years of age; a plain farmer, from Hampton, in the State of New York. He is a member of the Baptist church in that place, from which he brings satisfactory testimonials of good standing, and license to improve publicly. He has, we understand, numerous testimonials from clergymen of different denominations, favorable to his general character. We should think him a man of but common school education; evidently possessing strong powers of mind, which for about fourteen years have been almost exclusively bent on the investigation of scripture prophecy. The last eight years of his life has been devoted to lecturing on this favorite subject. Mr. Miller's theory is, that in 1843, Christ will make his personal appearance on earth. In a very ingenuous manner he brings all the mystic numbers in the scripture prophecy to bear upon the important epoch of 1843. First, he makes the 2300 days (or years) of Dan. viii, 14, to commence at the same time as the 70 weeks (or 490 years), which latter period terminated in the cutting off of the Messiah, A. D. 33. The former period, then, extends 1810 years longer, or till 1843, when the end will come.

"Mr. Miller is a great stickler for literal interpretation, never admitting the figurative, unless absolutely required to make correct sense, or meet the event which is intended to be pointed out. He doubtless believes, most unwaveringly, all he teaches to others. His lectures are interspersed with powerful admonitions to the wicked, and he handles universalism with gloves of steel."

Byron Center, Mich.

Bird Concert.

THE following beautiful paragraph appeared in the Foreign News of 1855, during the raging of the angry war in the Crimea:

"At Balaklava, the bands of the garrison give daily concerts; and when the hour approaches, the birds assemble in multitudes on the trees and roofs of the huts and storehouses, and listen in profound silence to the first piece performed, but the moment the next commences they make such a deafening noise that a flute or oboe solo can hardly be heard twenty feet off!"

From the American Messenger.

Little Rhoda.

Oh, how little Rhoda ran,
When she heard that midnight knock :
Was it angel, was it man
As the portal gave the shock ?

Little Rhoda listens now,
And she hears a voice she knows.
Oh, what pleasure on her brow
Childhood's eager spirit shows.

"It is Peter at the gate,
Dear, good Peter whom we mourned :
Do not let him longer wait,
Since he has at last returned."

"Rhoda, Rhoda, foolish child,
Surely Peter is not there."
But she persevered though mild,
"Cannot Jesus answer prayer?"

"Sure this blessed night we knelt,
Asking Christ our friend to shield,
And my simple spirit felt
God's right hand would be revealed."

"Rhoda, Rhoda, let him in :
Child thou art, but Oh how strong.
Oh that we such faith might win !
Higher then would rise our song."

From the Child's Paper.

Saint Patrick.

AS Patrick is a name dear to many an Irish heart, some of our little readers will like to hear about Saint Patrick, who is called the patron saint of Ireland.

In a small Christian village of Scotland, on the banks of the Clyde, there lived a pious deacon, who had a little son named Succat. Succat was a bright boy, fond of frolic and of having his own way, much, I suppose, like many boys nowadays. His mother liked him to be happy, therefore she tried to lead him to the Lord Jesus, for she well knew her son could be truly happy only as he possessed the obedient and loving temper of the Son of God. In the morning she taught him to pray by her side, and in the evening she told him "that sweet story of old," which was just as sweet and tender a thousand years ago as it is now ; nor has it lost any of its sweetness in passing through the ages. Succat was born more than a thousand years ago, in the year 372 or thereabouts, when the light of the gospel in England and Scotland glimmered in only a few believing hearts and pious households scattered about. The rest were heathen, dark, very dark.

Succat turned his back on his mother's instructions, and became wild and wayward. At length the family moved from Scotland and went to Bretagne, where they lived by the seaside. Succat and his sisters loved to play by the seaside. One day as they were at play some distance from home, a boat full of pirates landed near them. The pirates stole Succat, and in spite of his cries hurried

him on board their boat and sailed away. They took him to the Irish coast, and there sold him. Ireland was heathen then. Succat was a slave in a dark, cruel land. Poor boy ! His master sent him to the fields to look after his pigs. While he was alone in those wild, solitary pastures, with only swine to keep him company, Succat remembered the lessons of his pious mother. He thought of the sins of his youth, and cried bitterly. He thought of his mother's Saviour, and he wondered if the Lord Jesus would take pity on him. He fell on his knees and prayed for forgiveness. Did God refuse to hear him ? Oh no. God spoke peace to him, and Succat felt his hard, thoughtless heart leaving him, and a tender, penitent, humble, believing heart taking its place. This is the "new heart" spoken of in the Bible. Succat had no Bible. There was no printed Bible in those days, no priest, no pious friend, nobody to instruct or comfort him but God. God was his teacher. It was his Holy Spirit which enlightened the poor lad's mind.

"The love of God increased more and more in me," said he, "with faith and the fear of his name. The Spirit urged me so, that I poured forth as many as a hundred prayers in one day ; and even during the night, in the forests and on the mountains where I kept my flock, the rain and snow and frost and sufferings which I experienced, excited me to seek more and more after God."

So that preachers or priests, or sacraments or rites are none of them *indispensable* for the forgiveness of sins, and that peace of mind which comes from God alone. God can give it to the penitent soul anywhere.

At length Succat found means to escape, and made his way home. You can well imagine the joy of his parents, not only at his escape from slavery, but from the worse bondage of sin.

He did not, however, stay long. He felt an unconquerable desire to go back and preach the gospel in Ireland. His friends tried to divert him from it. It was in vain. Succat's mind was made up. He found his Saviour in Ireland ; he found forgiveness and true joy there ; and now above all things he wanted to tell the Irish what an almighty Saviour had died upon the cross to redeem them. And Succat went, carrying his whole heart in the work.

He again landed on their shores, not as a slave, but as a Christian freeman, with the truth that could make *them* free. Everywhere he told the simple story of the cross. He collected the Pagan tribes in the fields and hollows by beat of drum, and preached Christ. His short and simple sermons touched their hearts, many souls were converted, and many a precious little company of believers dotted the Emerald isle.

This was the beginning of Christianity in Ireland, and Succat was by and by put into the Romish calendar of saints, and called Saint Patrick.

YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., MAY, 1862.

G. W. AMADON, EDITOR.

Questions for Young Bible Students.

WHO declares that where "no vision" is, "the people perish?"

What did God say of visions and dreams to the children of Israel? (See Num. xii, 6.) What did Daniel do when a "secret" was revealed unto him "in a night vision?"

What prophet was commanded to "write the vision and make it plain upon tables?" What does this mean?

What little boy once had a vision?

Who had a vision "in the year that King Uzziah died?" What was it about?

To whom did God say in vision, "I am thy shield, and thy exceeding great reward?"

What ruler did the prophet Nathan reprove by vision?

Who was said to have "had understanding in the visions of God?"

Who "had understanding in ALL visions and dreams?"

Why was it said in Eli's time, "The word of the Lord was precious in those days?"

Who once saw a vision which made all "his bones to shake?" What was it about?

What book in the Bible is all vision? Through whom was it given? and where?

Who once had a vision in which he was compelled to prophecy of good concerning Israel?

What has God said about visions in the last days?

What is Paul's advice in 1 Thess. v, 20?

Enlisting, Drilling, and Fighting.

THE watchword of the nation is "War!" Every newspaper and telegraphic dispatch is loaded down with the accounts of skirmishes, battles, sieges, and military disasters. Perhaps while we write this, many brave defenders of the Union are in the very midst of human carnage, and being mowed down with shell and shot by hundreds or thousands. These are dreadful moments to live in, and we should all be thoughtful. War is a judgment upon a country—it is one of God's sore judgments by which he chastises the guilty.

But it is not of such wars as we are now having with Southern rebels that I wish to speak of. There is a war between right and wrong, between good and evil, which is not fought with guns, swords, and spears, that is on my mind. In this war we may all engage,—young and old. This war is also a very old one,—it is almost six thousand years old, and still neither party has fully conquered yet. It

broke out when Adam was in the Garden of Eden, and has raged dreadfully until now.

This is a holy war. Both parties have their great commanders and their well-disciplined armies. The Lord Jesus Christ is general on one side, and Beelzebub, the prince of darkness, on the other. In this war we all *must* take sides. We have either got to be in the Lord's army, or in the Devil's.

The leading cause of this long, terrible war, (for all wars have a cause,) was breaking the law of God. Every thing went on well in all the universe until the Ten Commandments were violated, and then trouble came in an instant. Before that time all was peace, and there was but *one party*; but since then the whole earth has been a great moral battle field, and the two parties have been violently opposing each other.

There are but a few on one side in this mighty war, but we have no fears as to that, for the Leader has said we shall conquer, and conquer we shall. He has told us in his Tactics (the Bible), that just as we are getting the final, eternal victory, "one shall chase a thousand, and two shall put ten thousand to flight," and this shall be a sign to us that our warfare is then ended, and our victory accomplished.

My young readers,—Are any of you at loss how to engage in this war—this great moral strife? I will tell you. We are all naturally on the wrong side—the Devil's side. But by believing on the Lord Jesus Christ, and confessing to him that we are rebels against his government, he will pardon us, and take us into his army. Here we shall enlist and drill and fight for truth under his direction and protection. And we may have all confidence in the skill of our Divine leader as a Captain, *for he never lost a battle*; and if his followers promptly obey orders, they will always be victorious. Encouraging thought! Dear youth—fight on in this honorable, holy cause of overcoming your sins, and remember that God says, "He that ruleth his spirit, is better than he that taketh a city."

For the Youth's Instructor.

Remember Now thy Creator.

AS I was returning from the house of a friend a few days since, I heard a woman call to her little son of perhaps five years of age, who was about a dozen rods off.

"Come, Neddie, go home with mother."

"No, I don't want to," the little fellow replied.

But she repeated again in the same gentle tone,

"Come, Neddie, go home with mother."

"Don't want to," again said the child, drawing himself up and bracing against a tree as though he had determined not to mind his mother.

"But if you don't, that calf will bite you," said the parent, as she saw one at a distance. Upon this the child slipped away across the common, where neither mother nor calf would get him.

I then passed on, thinking with myself, is this a specimen of children's obedience in the last days? and I remembered Paul's prophecy that irreverence to parents would be a sign of the end of the world,—still this was a very small circumstance compared with what many children do. I again thought, why are children more disobedient now, than when Paul lived? It is not because there was no fifth command then to violate, nor because there was no Devil to tempt children to do wrong, and break God's commandments. Then why is it? It is no uncommon thing for children and youth now to disrespect their parents, and it is all passed by unnoticed,—or at least it often is.

Then I thought, it must be this—since Paul lived Satan's power has increased upon parents and children, and sin is dragging them down. It seems much easier for children to do wrong than to do right.

I was thinking not long ago of what a beautiful sight it was, to see a child who tries to serve the Lord,—one who prays to God, loves and obeys his parents. It looks strange to see an old hoary-headed man, without hope in God; middle age and youth are just the time to serve God with all the heart. But to see a child growing up in the service of God, as did Samuel, what is more desirable and lovely? Nothing. And here comes to mind Solomon's wise exhortation, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

But we do not expect the present generation of children will grow up to contend with the evil days of care and years of old age, for the besom of divine wrath will soon sweep the face of our fair earth as the waters of the flood did in the days of Noah. And Death also is in our world. How often we hear of whole families of children being cut down with some prevailing disease, and then those evil days in the prophet's great day of trouble are drawing near, when it will be too late to turn to God. NOW is the time to prepare for those days.

Little children can form an upright character by always trying to do right. The Bible tells us that "even a child is known by his doings, whether his work be pure, and whether it be right." Then try, dear children, to be pure, innocent, and lovely; for such only will be permitted to live in the world with that Being who is ALL PURITY.

M. D. A.

For the Youth's Instructor.

Power of Kindness.

ONCE saw a book with this title, and a beautiful subject it is indeed for contemplation.—Kindness, as enjoined in the Bible, is really a manifestation of that love which God has required of us all,—that is, to love "our neighbors as ourselves." Kindness manifested even to some of

the most ferocious and timid of the brutes will oftentimes tame them, and sometimes cause them to manifest great love in return. The lower animals often form such strong attachments to those who treat them kindly, as to die of grief when separated from the person they love.

Mr. Havens says in his Mental Philosophy, "Baron Trench sought to alleviate the wretchedness of his long imprisonment, by cultivating the kindness or friendship of a mouse, which in turn manifested a strong attachment to him; played about his person, and took food from his hand. The fact having been discovered by the officers, the mouse was removed to the guard-room, but managed to find its way back to the prison door, and at the hour of visitation, when the door was opened, ran into the dungeon, and manifested the greatest delight at finding his master. Being subsequently removed and placed in a cage, it pined, refused all sustenance, and in a few days died."

Kindness, too, will break the hardest heart of men. Says Solomon: "A soft answer turneth away wrath; but grievous words stir up anger." Prov. xv, 1. I presume our little readers all hate to have their sisters angry at them, if they have any, or to have them speak naughty words to them. Well, then, think of this text. If your playfellows speak harshly to you, treat them kindly and see the charming effect it will have. As I travel from place to place, I often see some of the little readers of the Instructor that are trying to carry out the great principles they have learned in it, of loving their neighbors as themselves, while others have not seemed to read so closely; or else they do not heed what they read, for they act on the principle of loving themselves and letting their neighbors go!

One little boy says to his sister, "Give me a piece of that cake?" "No!" was the answer—not a pleasant *no* either, but said with such coarseness that it almost hurts my nerves to think of it. As you might expect, there was no great attachment between them. Two others I noticed. One little boy got some sugar, and he was right off to let his sister have some; but lo, sister did not want to take it because there was not more than he would want. And of course in such a case as that, it was a delight to the mother to see that each had a piece. Away they went to their play with merry hearts. I watched to see how they would play together. I heard no cross words, saw no angry looks; but when one of them got hurt a little and cried, the other would plead, "don't cry," and finally felt so bad *she* went off to cry because her brother was hurt. This is a childlike manifestation of kindness that should dwell in every heart. "In brotherly love preferring one another." "Let each esteem others better than themselves." May you all have this loving kindness so planted in your minds that its power will be felt by all around.

J. N. LOUGHBOROUGH.

For the Youth's Instructor.

Loveliness.

"Whatsoever things are lovely." Phil. iv, 8.

HAVE you ever noticed how happy those children are, who profess and cultivate lovely dispositions? How much happiness they give to all around! Their parents and teachers love them. Their companions seek their society, and they make the cloudiest day sunshine; and the very air they breathe, seems only the purer for their presence,—while the sour, surly person, seems to taint the air he breathes.

His tone of voice, his cross looks, seem to say, Here comes misery itself; here comes unhappiness and gloom. At his voice, good angels flee, shocked, disgusted, ashamed, while evil angels fairly shout the victory.

"Good humor," says one, "is the clear blue sky of the soul," in which are reflected all the beautiful stars of promise, all the rainbow tints of faith and hope, and all the morning and evening twilights, and all the rays of the sun are set off to advantage, by the clear blue sky above."

So the pleasant good-humored soul, is a brighter, clearer atmosphere for the grace of God to shine in, than in the dark, cloudy soul, where evil passions and melancholy feelings prevail. In fact, God will not long dwell in that heart, where sourness and bitterness find a place. These are the clouds which make the storms and tempests of life.

Children and youth: Cultivate loveliness, and winning sweetness, and gentleness of manners; then you will have a clearer, purer mind, and then you may easily add the Christian graces; for God is love.

With desire for your enlargement,

JOS. CLARKE.

For the Youth's Instructor.

Dutiful Children.

READING an article in the Instructor under the head of "Rebellious Children," the thought was suggested that a contrast to that picture might inspire, in the heart of some grandchild, a desire to be more gentle, and kind, and reverential to their parents, and grandparents, than children are wont to be in these last days.

My story is of a boy that was born, and resided under the same roof with his grandparents until the tenth year of his age, and in the immediate vicinity until the age of fourteen, when the grandfather was brought back to the home of the child upon a sick bed, from which he was carried to the "cold and silent grave." This was not the only grandchild by more than twenty, but the old gentleman was often heard to say, "I never saw such a child. He never spoke an unpleasant word to me in his life!"

He was watchful and attentive to all his wants during his sickness, and as we saw the approach of

the last enemy, he would request, on retiring to rest, to be called "if grandpa was worse." At length the hour came, and the boy was summoned to his bed side where he watched with tearless eye, until the spirit of life fled and the sightless eyes were closed in death.

As I turned to witness the manifestation of grief so common at this point, what was my surprise to see him turn away, not with indifference, but with a thoughtful composure, saying to his mother, "*I am thankful that I never spoke an unpleasant word to grandpa.*"

Six years were added to the life of the grandmother, and the boy of fourteen had become a youth of twenty, and was engaged in teaching school six miles from home, and his custom was to go to her room and bid her good morning on taking leave of home on Monday. One morning, as she had risen up in bed, he approached her bedside and kissed her. She was well as usual. The next morning he was summoned to attend her funeral. We dreaded the effect of the sudden, sad, intelligence, upon one so fondly attached to the deceased, but were again surprised to find him still supplied with his antidote to sorrow. On being asked how the news affected him, he replied, "Not as I thought it would. The first thought was, I am glad that I kissed grandma when I parted with her." Here was joy in the midst of sorrow. Now, dear children, we may learn a lesson of wisdom from these two pictures. *If we are unkind to any one we can never think of it with pleasure.* Let us always remember that when our friends die, it is not the last of them, or of our intercourse with them. Our words and deeds are all written where they will be seen and read when "the books are opened," and the same considerations that afford us comfort in parting with friends, will make a happy meeting on the other side of death's dark river. We shall meet again all those friends who have gone before, and that follow after, and if we have kept all the commandments, "it will be well." But not alone to parents was this boy of whom I have told you kind and gentle. Whenever want or infirmity demanded, his hand was held out to aid and bless. Let all the readers of the Instructor do all in their power to

"Make the rough path of peevish nature even,
And open in each heart a little heaven,"

SIBYL WHITNEY.

Malone, N. Y.

For the Youth's Instructor.

A Letter.

DEAR CHILDREN:—How glad I am to read so many interesting communications from you in the "Letter Department," expressive of your love for the Instructor and the truths it advocates. Don't you think its Editor in his efforts to make the paper interesting and profitable, is truly an "under shepherd" of the great Shep-

herd of Israel, who is represented as having such a tender care for the lambs of the flock, that he carries them in his bosom?

Are you not grateful, dear children, that there are those who feel so interested in your welfare, that they do not want to inherit the kingdom without you? But if you want to be saved with your parents, teachers, and friends, you must not depend on *their* obedience to the law of God, but must obey for yourselves. Oh, what a privilege to be a child of God,—an heir of the Kingdom!

I am sorry for those dear children that have no meetings nor Sabbath Schools. I would say to these lonely ones, that there are angels sent forth to minister unto those that shall be heirs of salvation; and if you love God and show that love by keeping his commandments, you are entitled to the ministry of angels—to their teachings. God moves upon your hearts, enlightens your minds, comforts you. This is done by the angels which do always behold the face of your Father which is in heaven; that is, there is a constant intercourse between your Heavenly Father and your guardian angels. Dear little children, claim your privilege to have the angels of the Lord encompass you about, as the mountains are round about Jerusalem.

M. H. LYON.

For the Youth's Instructor.

“Let him that Thinketh he Standeth, take Heed lest he Fall.”

IN this time of peril and deception, these words are applicable. Though we may be convinced, and have the love of the truth, yet, when the time of trial comes, and temptations darkly lower, then we feel our weakness and have need of caution, “lest we being led away by the error of the wicked, fall from our own steadfastness.” Heaven is desirable to all, and many fascinated by its beauties, start with good courage in the heavenly way. Religion seems sweet. In times of darkness and distress we turn to the Lord, and feel that he pities and comforts; and as our wounded hearts experience his healing influences, we feel that nothing can separate us from the love of Christ. In adversity we cling to the Lord, but in prosperity how prone we are to forsake him. Gradually we lose the love and spirit of the truth,—almost unconsciously. So imperceptibly has been our departure from the faith, until we may be alarmed at our coldness.

But a kind Saviour is calling us to return to his fold, though our sins have been dark and many. He is not willing that any should perish. Then let us never give up the struggle for eternal life. Though the way is so perilous, and the difficulties so great, yet we can overcome, and gain an entrance to the city of God, when our warfare is accomplished, our journey ended, and the reward is given to the faithful.

EMMA A. HASTINGS.

Letter Department.

PHEBE A. HOLLIDAY, of St. Charles, Mich., writes:

“It has been one year since I began to keep the Sabbath of the Lord our God. I am trying to keep all the commandments of God, and the faith of Jesus. I know that I have been trampling on God's holy law, and I ask his forgiveness, that I may be prepared to meet the Lord in peace. I prize the Youth's Instructor very much. Although I am but twelve years of age, I feel thankful for the present truth. There are quite a number in this place that are trying to keep all the commandments of God, and the faith of Jesus.”

LITTLE EMMA P. HURLBUT, of Kent Co., Mich., says:

“I am trying to keep all the commandments. It was hard for me to break off from keeping Sunday, but I find in my Testament that the *seventh* day is the right day to keep. I hope I shall be of that happy number that are ready to meet Jesus when he comes. The Bible says God knows all our thoughts, so he surely knows all our actions and conversation. I don't think I shall ever keep the first day of the week again, and I hope others will see the wrong in it. I think the Instructor is a good paper, and I hope it will be the means of bringing many children to love the Saviour.”

SARAH ROBINSON, writes from Girard, Mich.

“I love to read the Instructor. I think it is a very valuable paper and well worth the money. A few days since, I was requested to take care of some children while their mother went to the funeral of a relative. I took a number of the Instructor with me, I read some of it to them, they were much pleased and said they wished “Pa would take it.” I wish he would too. I think it would be beneficial to the parents. They are not professors of religion.”

LUCY TAYLOR, of Newfane, N. Y., says:

“It is nearly eight months since I started in this good and glorious way, and although many trials and temptations surround my path, I feel like putting my whole trust in God, and rely on him for strength to overcome. I want to be one of that number which will have a right to the tree of life and enter in through the gates into the city.”

WILLIAM TAYLOR, of Newfane, N. Y., writes:

“*Brother Amadon*:—For the first time I attempt to write a few lines to our little paper. I am trying to overcome and be a Christian. I have many temptations to meet, but by the grace of God assisting me, I am resolved to go through. Yours striving to overcome.”

RUBIE M. GIFFORD, of Pleasant Valley, Ohio, in a note to Eld, White, has the following paragraph: “I belong to the Episcopal Methodist Church, and am trying to lead a Christian life. I love God's people in whatever church they are found. We are all the children of one Father, and in heaven, the home for which we are all striving, there are no sects. I like the Instructor very much. It contains nothing but what is good. I am always glad when it comes, and read it very attentively. With many good wishes I am one of the Instructor's friends.”

“The Bible is good—it is very good—it is all good—it is good for all—it is good at all times.”

YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., MAY, 1862.

Getting Tired.

DO doubt the readers of this valuable little paper all get tired of some things. It is unpleasant to do things after we get tired of them.

We wish to say to all those who have neglected to pay for the Instructor, that the printer is getting tired of carefully printing the papers you do not pay for, the folder is getting tired of folding them, the writer is getting tired of writing your names on them, or the wrapper, and the Seventh-day Adventist Publishing Association is getting tired of the expense. And it is decided to stop your paper unless you pay up. Bills are sent in this number to all who have not paid this and past volumes, to show you how much you owe, and you are requested to pay the amount without delay. If you do not, the Secretary will go through the books and set black marks upon your names, and you will get no more papers until we hear from you. He will go through the books each month for three months, the first time before another Instructor is printed, and will mark out the names of those who owe the most, till all delinquents are erased. Now you are timely, and fully warned, and if your paper is stopped, you will know the reason.

But we would invite and entreat the young friends to pay up, and not have their names erased, then the printer will cheerfully print, the folder cheerfully fold, and the writer's pen will cheerfully write your names, and the Trustees of the Association will joyfully send you the Instructor which is the best youth's paper in the world.

JAMES WHITE,

President of the S. D. A. P. A.

Scriptural Exercise.

WHAT feathery tribe of heaven for Israel's food was sent?

Who was in hottest battle set, with murderous intent?

Who, by the hungry ravens, was fed from day to day?

What prophet warned King David of the error of his way?

What ruler of the synagogue did Paul himself baptize?

What proud and haughty nobleman did Mordecai despise?

Whose vineyard did a wicked king desire as his own?

Who, after Zimri's awful fate, himself professed the throne?

What was the native place of Paul, who did the Gentiles draw?

Who still would unbelieving be till Jesus' wounds he saw?

Who did her youthful son devote to serve his God alone?

Whose dagger rendered vacant the Moabitish throne?

Who sought his father's asses, and was anointed king?

Who taught the Ethiopian the song of praise to sing?

Who shamefully was murdered while in his bed he lay?

Who hid the Israelitish spies, and sent them safe away?

Who was upon the altar laid a sacrifice to God? Upon what mount did Barak his army spread abroad?

The initials take, they tell us true,
What we should ne'er presume to do.

Lazy Boys.

A LAZY boy makes a lazy man, just as sure as a crooked sapling makes a crooked tree. Who ever yet saw a boy grow up in idleness, that did not make a shiftless vagabond when he became a man, unless he had a fortune left him to keep up appearances? The great mass of thieves, paupers, and criminals, that fill our penitentiaries and alms-houses, have come to what they are by being brought up in idleness. Those who constitute the business portion of the community—those who make our great and useful men—were trained up in their boyhood to be industrious."

Receipts.

Annexed to each receipt in the following List, is the Volume and Number of the Youth's Instructor, TO which the money receipted pays.

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