

THE YOUTHFUL
THOSE THAT SEEK ME EARLY SHALL FIND ME.
INSTRUCTOR.

VOL. XVI.

BATTLE CREEK, MICH., MAY, 1868.

NO. 5.

FOR SABBATH MORNING.

O, LET me be thoughtful, and prayerful to-day,
 And not spend a moment in trifling or play;
 Remembering the Sabbath was graciously given,
 To teach me to seek, and prepare me for Heaven.

In the house of my God, in his presence and fear,
 When I worship to-day, may it all be sincere:
 In the school when I learn, may I do it with care,
 And be grateful to those who instruct me while there.

Instruct me, dear Jesus; a child though I be,
 I am not too young to be noticed by thee;
 Renew all my heart, keep me firm in thy ways,
 I would love thee, and serve thee, and give thee the
 praise.

PRESENT TRUTH. NO. 8.

PREPARATION FOR THE LORD'S COMING.

We may learn from the Scriptures that the Lord is coming, and understand by the signs he has given when his coming is near, even at the doors. We may also learn that we depend on his coming for our resurrection and reward. But all this knowledge will do us no good, unless we are prepared for his coming.

If we believe in him, are we not then prepared?

I am afraid you have forgotten what I told you about present truth, and the cross. A profession of faith in Christ is very easy to make in these times, but the Lord will give us a chance to test our faith, and to show whether we are willing to have our faith tested or not. The coming of the Lord is a great event, and I do not think we shall prepare for such an event, unless we are taught something about it. Men are slow to prepare even when they do know, and of course we cannot expect them to get ready for it, if they do not know anything of it.

But if they are prepared to die, is not that enough?

Ah, dear children, you little realize the perils of the last days, or the nature of the troubles coming on the earth, and the times we have to pass through before the Lord comes. But Jesus said it would be as it was in the days of Noah, and has told us to watch and pray, lest that day come upon us as a thief, or unawares. What would have become of Noah, do you think, if he had not known something about the coming of the flood? Suppose he had said, If I am only prepared to die it will answer just as well? You know he would have been destroyed with the rest of the world.

But the Lord told him to build an ark.

Yes; and he has told us to know when his coming is near, and to watch for it, to look for it, and to be prepared and waiting for it. And that we may do so, he has given us signs, prophetic periods, and many prophecies with their plain fulfillment. Do

you think the Lord has given us all these warnings for nothing? or that we may learn all these things just to gratify our curiosity? No, no. He has instructed us in these things because we need to know them, and that we may be prepared for the things coming on the earth. And if you will give attention to all that I say to you, I think you will find that he has pointed out something for us to do as clearly as he did for Noah. And if we neglect the warning given, it will be just as fatal to us as it was to the reckless and disobedient then.

But there are so many that don't know anything about it!

Well, did not the Saviour say it would be as it was in the days of Noah? Noah and his family, only eight, were saved. Of the rest Jesus said, "They knew not till the flood came and took them all away." When the Lord speaks and tells us to know, it is dangerous not to know. It is in mercy that he gives us this instruction, because he does not want us to perish, but to repent and get ready.

In the book of Revelation, a great deal is said about the coming of Christ. In chapter xiv, 14, he is represented on a white cloud, with a sickle in his hand, coming to reap the harvest of the earth. Now Jesus said, Matt. xiii, 39, "The harvest is the end of the world." There are several places in this book where we are brought down to the last days, and the Lord's coming, but in this is a warning given, and duty pointed out in reference to it. So this is the part of the book we are particularly interested in now, to learn what that warning is. There is something we are warned *not to do*, namely, worship the beast, and his image, and receive his mark. Then there is something *we must do*; that is, keep the commandments of God and the faith of Jesus. You will find all this in verses 9-12. The "commandments of God" are the *ten commandments*, which God once spoke with his own voice in the hearing of his people. To break one of these commandments is sin; for the Bible says, "Sin is the transgression of the law." 1 John, iii, 4. If we are found sinners when Jesus comes, we shall be condemned and lost; and so the Lord gives a special warning just before he comes, that we may all hear and break off our sins, and thus be ready for his coming. Now if you do not keep the commandments of God as he tells you to do, but, instead, do something that he tells you *not to do*, I think you will be just where Noah would have been if he had not built the ark, and where all the careless and disobedient around him were.

Why, we all keep the ten commandments.

Not so fast, my child. Many think they are keeping them when they are not. If we look at the fourth commandment, we shall find a duty very plainly marked out, which is very generally neglected, and I might say very generally denied. I

refer to keeping the Sabbath day. No doubt you are all told to keep the Sabbath, yet that will do no good unless you are also taught what the Sabbath day is. Now the commandment which you seem to think everybody keeps, and which almost all seem to think they keep, says, "The seventh day is the Sabbath of the Lord thy God." Yet few, very few, keep the seventh day, as it is in the law, but the first day in its stead. Now, while so great an error prevails in regard to one of the commandments of God, is it any wonder that he points it out to us, and sends a special message of warning and duty before the great day of wrath comes? I am truly glad God is so merciful and kind as not to leave us to perish in this time of peril and darkness without a plain warning.

I heard Mr. S. say that was the Jewish Sabbath, and we need not keep it.

Jewish Sabbath, indeed! that is a strange idea. Now let us turn to the commandment, and see what kind of a Sabbath the Lord calls it. "The seventh day is the Sabbath of the Lord thy God." What would you think if I should open the Bible and read the commandment thus: "The seventh day is the Jewish Sabbath."

I should think you had read it wrong.

Exactly; and if it would be wrong to read it so, it is also wrong to say it so; for in Bible questions we ought to speak as we read. If Mr. S. reads one thing and speaks another, he must speak wrong. Men are very apt to call it the Sabbath of the Jews, but the Bible always calls it the sabbath of the Lord God. It is the Lord's day; he claims it as his own, and calls it his; and we have no right to use it except as he directs. And he commands us to remember it to keep it holy. I greatly fear that when the Lord Jesus comes, he will find many neglecting or trampling on this plain commandment of his Father.

Now, children, I wish you would all think of this subject of the Sabbath day, for when I meet to talk with you again, I will try to tell you many things about it which you need to know to understand your duty to God. You may ask your parents and teachers about it also, and we will see what we can all learn about it. But in all your queries, do not forget that the Lord is coming, and when he comes we shall all wish we had learned and obeyed the truth.

UNCLE HARVEY.

BEAR THE CROSS.

A FEW days since, in conversation with a dear young sister, in whose spiritual welfare I had felt a deep interest, and who I could see was not making that progress in the good way of life, and gaining the strength which we must have to successfully withstand the enemy, who is exercising such cunning and power to draw all, and especially the young, away from the truth—I learned that for months she had been shrinking from the cross, and neglecting duty, not only at the family altar, but in the social meeting; and with her own lips she confessed that this was the cause of her weakness, saying that she knew she should not gain strength until she lifted the cross. At times I had felt that I must whisper the above words, "Bear the cross," in this sister's ear, for I felt sure the difficulty rested right there; but, as she was living right among the brethren and sisters, and I only saw her from time to time, the duty was neglected.

With her confession of neglect, I also had a confession to make, for had I been faithful in uttering those three words impressed upon my mind, it might have encouraged and strengthened her just at the time she was trembling under the cross.

In thinking over these things, I have wondered if any of the youthful readers of the Instructor are thus shrinking from the cross; living in neglect of known duties; suffering themselves to be spiritual dwarfs, when they should be strong in the Lord. The prophet Isaiah says, They that wait upon the Lord shall renew their strength. How can we more effectually wait upon the Lord, than by cheerfully bearing every cross, thus showing our love to Him by humble obedience to all his requirements? Jesus says, that he that taketh not his cross and followeth after me, is not worthy of me; also, Whosoever doth not bear his cross and come after me cannot be my disciple. The little crosses strewn along our pathway to the better land, are not only light when borne in the name and strength of Jesus, but prove real blessings, by increasing our love to the Saviour, and uniting us more firmly to Christ the living vine, that we may bring forth fruit to the glory of God. Let us rejoice that this is a cross-bearing way, and that we are counted worthy to suffer with Him who was wounded for our transgressions, and bruised for our iniquities; who cheerfully endured the agonies of Gethsemane, shedding his own precious blood upon the cross, that we might be cleansed from all sin, and become heirs of glory.

Dear children and youth, what I said to this young sister let me say to you. "Bear the cross." Suffer no duty to pass undone. Time is short. Jesus soon is coming. Sufficient time is given us to prepare for the event, if we wisely improve all our privileges; but no time to loiter by the way, dallying away precious time, giving place to the enemy by lukewarmness and indifference in this great and all-important work of overcoming. Ever remember that our adversary, the Devil, who walketh about as a roaring lion, seeking whom he may devour, has come down with great wrath, knowing his time is short. He is angry with those who are trying to keep the commandments of God, and the faith of Jesus, and will leave no means untried to accomplish their overthrow. Especially will he tempt the young. Read again and again Sr. White's Testimony for young Sabbath-keepers, and reflect upon God's goodness and care over you, in giving this Testimony to warn of present danger, rescue from the tempter's power, and then ask your own hearts what excuse you can render if you fail of eternal life. May the Lord by his Spirit lead you to watchfulness and sobriety; may you ever look unto Jesus for strength to "bear the cross," that in Heaven you may wear a crown.

M. E. REYNOLDS.

Mesopotamia, Ohio, March, 1868.

HONORING PARENTS.

My father and mother, how faithful and tender
To me they have been, ever since I remember!
I must hear their instructions, and heed what they say,
And all their commands I must strive to obey.

UPWARD.

AMONG the old Romans there prevailed the touching custom of holding the face of every new-born infant to the heavens—signifying, by thus presenting its forehead to the stars, that it was to look above the world into celestial glories. Let us turn the faces of the little children toward Heaven, and prepare them for immortal glory.

SATAN'S SEEDING TIME.—Says a good man: "The seeds of vice are dropped into young hearts, in nearly every case, between sunset and bedtime, away from home."

Reading for Very Small Children.

"FEED MY LAMBS."

RHYMES FOR LITTLE CHILDREN.

GENTLY sinks the orb of day,
Gently fades the light away;
Softly evening throws its veil
Over woodland, hill, and dale.
Then the Ruler of the night
Throws o'er all a somber light,
Little stars are here and there
Winking, winking everywhere.

Little children go to sleep,
Angels stoop their watch to keep;
Dreams they have and visions bright,
Of a happy world of light,
Where the flowers will never fade,
Where will be no deep'ning shade.
Children, when you rise at day,
Don't forget to kneel and pray:
"God who kept me through the night,
Help me pass the day aright;
Help me to be good and kind,
And my parents dear to mind,
And when heaves no more my breast,
Let me gently sink to rest;
Like the closing of the day,
Let my spirit pass away.
Let me join the choir above,
There to sing of Jesus' love."

S. J. THAYER.

YOUR BEST FRIEND.

DEAR CHILDREN: Did you ever think who is your very best friend? I think I see a great many of you lift your heads all at once and say, "Yes; I know who it is." Says one little blue-eyed girl; "my own sister Carrie is just the best friend in the world. She is always ready to assist me, and I know I love her more than all the rest."

"Well," says a sparkling black-eyed, little boy, "I know Jamie Ray is my best friend, for we run and play and have such lots of fun together, and then he will always lend me his playthings at any time; I do n't believe I have a better one."

"But," says a curly-haired, little boy, whose face is always beaming with smiles, "I rather think my good papa and mamma are better to me than most any one else. They tell me they do just what is for my good always, and I am sure they never miss in pleasing me, at least since I have learned to think they know best; so I wonder who could be better."

"But," says one generous-hearted, little girl, "there's my Sabbath-school teacher and day-school teacher; and then there's all my kind friends, who love me so well. I cannot choose my best friends, but I guess it is my mamma, for I can whisper all my troubles to her, and she can tell me just how I should feel over them; so I guess she is a little the best friend I have got."

But there is one little boy one side from all the rest, and I think I see tears now and then twinkling in his eyes and dropping upon his pale, little hands. His clothes are plain, but neat. He does not run and skip like the other boys, for he cannot—he is a cripple; but he watches them in their sports, and takes all the comfort he can. But what will he say about his best friend. Oh! I think I hear him say, "My mamma always told me it was Jesus."

Yes, dear children, all your friends are very kind, and you love them, no doubt, and should do so, for ingratitude is a great sin; but there is one Friend above them all—one you should love and respect

above every other one. Though often, in loving your dear friends who do so much for you, you show that you love Him who has given you such friends.

But I want to tell you a little of the goodness of the dear Saviour to you. I said that he is your very best friend, and so he is; and I will tell you why. A great many hundred years ago the first man and woman that ever lived—Adam and Eve—were placed in this world alone. It did not look then as it does now. It was very beautiful. No blight had ever touched it. There was not a dead leaf or a withered flower. The beasts were all gentle and happy and would do just as Adam told them. There were very large trees, much larger than any you see now; and beautiful hills and valleys, rivers and fountains. Then there was a lovely garden, grander and far richer than any our eyes ever beheld; and here our first parents were privileged to stay and enjoy it. It was filled with vine-clad arbors, and flowers that bloomed all the year round. Trees with all kinds of fruit, of which they might freely eat. But there was just one tree of which the Lord told them they must not eat—only one—and if they did eat of it they should die. But they did eat of it, and this is why everything is so changed. There is not much left in this world that is beautiful. Some things seem so to us, but how soon their beauty all fades and passes away. Had there not been a way of escape, poor, sinful man must have died an everlasting death, and his happiness been blasted forever. There was just one way, and only one; and that was for God's only Son to die in man's stead, and so man could be restored again to the favor of God. This he offered to do, and God accepted the offering. Thus Jesus came into this world, and suffered, and died, and rose again, to save you and me from eternal death.

Now, dear children, could we have a better friend than this? No, you will all say. But some time I will tell you more about your best Friend, and what he can do for you.

M. D. A.

GOOD CHILDREN.

How sweet, how pleasant, it is to see children in perfect subjection to their parents and superiors. Not long since, while visiting the family of a brother Sabbath-keeper, I was forcibly struck with the loveliness of this trait of character by observing the behaviour of their children. Not that they were really handsome children, but because of their kindness and obedience to their parents. They are seldom, if ever, heard to dispute. They read their Bibles much, and I have no doubt but they have read what the Apostle Paul says in Phil. ii, 14, 15: "Do all things without murmurings or disputings, that you may be blameless and harmless, the sons of God," &c. Each one of these children had their portion of work to do. They did not stand murmuring and disputing with one another, or contending with their mother about their work, but each performed their labor cheerfully. By thus doing, they are loved by all who know them; and, more than all this, Jesus loves them, because they keep the commandments.

How many of our Instructor family will try to be like these little children? How many will try to lessen the care and toil of their anxious mother, and thus promote her happiness—remembering that good angels take cognizance of all such acts, and bear the joyful intelligence to our Father in Heaven? Oh! may this happy thought inspire your youthful hearts to imitate the example of these dear children.

MARGARET A. RUST.

Battle Creek, Mich.

Youth's Instructor.

BATTLE CREEK, MICH., MAY, 1868.

THE YOUTH'S INSTRUCTOR.

THERE is a difference between the Instructor and almost every other paper published for the youth. Perhaps you are all ready to say, Yes, it teaches the Sabbath, and the *present truth*. In that respect it is different from every other paper for the young; but that is not what we referred to. There is another difference to which we would call the especial attention of parents and all those who are interested in the welfare of children. And it is this: *It contains no stories.*

"Why!" exclaims a little boy or girl, "I like to read stories." No doubt you do, and children are not alone in this respect; many older persons like to read novels; but such reading is always injurious to the mind and to the morals.

"But," you still say, "the stories in our 'Sunday School' papers are *good stories*; they are intended to teach good lessons, and to make instruction more interesting."

But we have these objections to them:

1. *They are not true.* This should be enough to banish them from the religious reading circle. What sensible, honest, candid child wants to read a "make-believe," when there is so much truth to read?

2. *They are not natural.* They are the product of somebody's imagination, and calculated to work on and excite the imagination of the reader. They picture virtue and vice in a distorted manner, and not as we see them all around us. The children who read them are carried away from realities, and the effect upon their minds is much the same as that of any novel upon the mind of the novel-reader.

3. *They create a love for story-reading;* or, in other words, they lead to novel-reading. Many good people, of all denominations, have had their fears of the influence of the "Sunday School Library," filled, as it generally is, with pretty little romances of imaginary good or bad children. For our part, we look upon such books and such papers as the *infant school in novel reading*. And we shall always find where such fictitious stories are read with pleasure,

4. *They destroy a love for sound religious reading.* We do not care how "moral" the story may be, nor how pious the "hero" of it, if it is fiction the effect is certain. Plain, solid, matter-of-fact reading becomes dry and tedious. Such reading is to the mind what stimulants are to the body; it excites but does not strengthen, and finally leaves it weakened in proportion to the excitement produced. The story-reader, like the inebriate and the epicure, seeks only to gratify a perverted taste or appetite, not realizing that the system is being gradually destroyed by the indulgence.

In contrast with this we look with pleasure at the Instructor. The object is to make it the means of teaching the truth—important truth, such as the

Holy Spirit will impress upon the heart; such as will make its readers wise unto salvation, and prepare them for the realities of this wicked world and this evil age. In behalf of its publishers and readers we thank its many correspondents for their good, practical articles; and hope all will feel and manifest a renewed interest in its success. We invite all to strive to increase its circulation; write for it, and pray for it. And we hope it may be the means of leading many young people to the Saviour, and to the knowledge and love of the plain, simple truths of the word of God.

J. H. W.

THAT BEAUTIFUL WORLD.

BEAUTIFUL, exceedingly beautiful, is that home that is prepared for the people of God. With the description we have had of it, we can picture to ourselves a most lovely place; and yet the Scriptures teach us that "eye hath not seen, nor ear heard, neither have entered into the heart of man" the joys that the Lord has prepared for his people. There is the God of the universe, clothed in brightness, that no mortal eye could look upon; and the lovely Jesus, his countenance beaming with love, while a halo of glory surrounds his grand, majestic form; and hosts of bright, holy angels, with shining wings, and starry crowns upon their heads, and harps of gold in their hands; and music, sweet, rich, divine music, will greet the ears of the saints. There are beautiful groves, not like those of this sin-stained earth, but they contain trees much taller, and in every way more beautiful. There are mountains and plains covered with beautiful, never-fading flowers, and we may gather them, and enjoy them to our heart's content. Here we cultivate flowers, and admire them, but they soon wither, and fade away. There we may enjoy them forever. Here we delight to listen to the "mellow notes of feathered songsters," but there they will be surpassingly sweet. Here, the broad ocean spread out before us, the rolling waters of mighty rivers, the gentle, murmuring rills, the babbling brooks, and clear, sparkling fountains, have a peculiar charm for us; they contain unwritten poetry, as poets tell us; but what are they to be compared with the beautiful "river of life" that flows by the throne of God? Oh! how beautiful it must be. Though we exert our imaginations to their utmost we can picture nothing half so lovely. Poets have never in their dreams visited any place so lovely. And there, too, is "Life's fair tree;" and very many, many other things, of which we cannot conceive, all beautiful, *exceedingly beautiful!*

Dear children, we may all have a home in that beautiful world, if we but yield obedience to God's holy requirements, and keep the faith of Jesus. That same Jesus left the beautiful world above, and came to this dark earth to suffer, and die for us poor, fallen creatures, that through his precious blood we may inherit that beautiful world, and enjoy all its blessings with him. Oh! then let us try to be faithful a little longer, that we may at last enter in through the gates into the beautiful city of God.

JANE R. TREMBLEY.

Battle Creek, Mich.

A PRAYER.

GENTLE Shepherd, on thy shoulder
Carry me, a little lamb;
Give me faith and make me bolder,
Till within thy fold I am.

JACOB'S LADDER.

AIR—"Beautiful Bow."

How many of my young readers, would like a Bible story? Methinks I hear several hundred say, "I should." They are always the best, are they not, children? Well this little song-story is dedicated to you. If you can glean anything pleasant, or profitable from it I shall be richly rewarded. I may never be able to tell you, how very, *very much*, I love children, especially those that love God's commandments and are interested in the present truth, but I am expecting to meet you, through grace, in God's everlasting kingdom.

A WEARY traveler, lonely and sad,
Reaches Luz at the close of the day;
His brother is angry, his father is dead,
And his Beer-sheba home far away.
While dark shadows creep o'er his turfy bed,
And the bird hies away to her nest;
With a pillow of stone for his aching head,
He lies down on the ground to rest.

But a light gleams over that wearied face,
Silvering the golden hair;
And a sweet smile fills (as the orphan sleeps)
Those parted lips so fair.
Does he dream of home, of a mother's kiss?
Is his brother's forgiveness inwove
In that beautiful dream? No; angel hosts
Have come down from the courts above.

A glorious ladder is planted on earth,
In the depths of its velvet green;
Where the dew-spangled leaves of an Orient turf
Are glistening in golden sheen;
And it reaches far up to the jasper wall,
To the pearly gate opened there:
Each shining wing dipped in the amber sea
Of the ambrosial love-light fair.

Thus angels bright from the rosy bowers,
Bend over that wandering one;
Still with perfumed tread, from the land of flowers,
Down the gossamer ladder they come;
While countless numbers are going up,
'Tis a time-beaten road unto them;
But few ever gazed in their loving eyes,
Or their starry-lit pathway have seen.

But a ladder still from the pearly gate,
Dips its base in this groaning earth;
And ministering spirits daily wait
By the bedside, around the hearth.
Though far away in the land of Luz,
Was the patriarch blessed with this sight,
There's an unseen train from the land of love
Of these powerful sons of light.

The good and lowly of earth ever share,
In their sweet ministration below;
But there's many a marble-domed mansion fair,
Where their beautiful feet never go;
But over the lowly threshold door,
Where long parish-paupers may dwell;
How many rich boons, to the humble poor
May be sent, we may never tell.

And many proud children lie down to sleep,
With pillows of down for their head,
That never were blessed with the angel feet,
That watched 'round poor Jacob's bed;
But all that remember God's great commands,
With his Sabbath, bright day of the seven,
Will be borne some day, by the angel hands,
To the jasper-walled city of Heaven.

VESTA N. CUDWORTH.

Springfield, Mass.

REV. ANDREW FULLER being one day in the Bank of England, one of the clerks showed him some ingots of gold. Mr. Fuller took one of them up, and after examining it, laid it down, saying, "How much better to have this in the hand than in the heart!"

BIBLE LESSONS FOR LITTLE CHILDREN.

BY JOSEPH CLARKE.

LESSON THIRTEEN.

CAIN AND ABEL.

Teacher. What was the name of Adam's eldest son?
Child. Cain.

T. Was he a good man?

C. He was not.

T. What great fault had he?

C. He had an evil temper.

T. What was the name of Adam's second son?

C. Abel.

T. What was Abel's character?

C. He was a good man.

T. Did Cain love Abel?

C. He did not.

T. Why did he not love Abel?

C. Because Abel was a good man.

T. Is it common for very bad people to hate those who are good?

C. They often hate the righteous.

T. Does the life of a good man reprove the wicked?

C. It does.

T. What was Cain's employment?

C. He was a tiller of the ground.

T. What would you say his business would be called now?

C. He was a farmer.

T. Is this an honorable employment?

C. It is useful, and right, and good.

T. Was there anything in his business, as a farmer, to make him wicked?

C. There was not.

T. What was Abel's employment?

C. He was a shepherd.

T. What is the work of a shepherd?

C. To take care of the flock.

T. Was not the earth yet like Paradise in Abel's time?

C. It was very beautiful and lovely.

T. Why do you think it was necessary to place a shepherd over the flock?

C. To protect the flock from wild beasts.

T. Were all the beasts harmless before Adam sinned?

C. They were all innocent and beautiful.

T. Some of the animals have become ferocious since the fall. Why is this?

C. The evil influence of Satan and his angels.

T. Is Satan cruel and ferocious?

C. He has proved himself to be so.

T. Why do you think so?

C. Because wicked men are often cruel.

T. Are wicked men Satan's servants?

C. They are.

LESSON FOURTEEN.

CAIN AND ABEL.—CONTINUED.

Teacher. Why did Cain have so great a hatred to Abel?

Child. God accepted the offering of Abel, but rejected Cain and his offering.

T. Why did he reject Cain's offering?

C. Cain offered the fruits of the earth.

T. Why did he accept Abel's offering?

C. Abel offered the best of his flock.

T. What did God require them to offer in sacrifice?

C. The blood of animals.

T. Why did he require the blood of animals?

C. To point forward to Christ.

T. Would this remind men of the blood of Christ shed for sin?

C. That was the object in view.

T. Would the fruits of the earth, which Cain offered, be suitable for such a purpose?

C. They would not.

T. Might Cain have offered an acceptable offering?

C. He could have done so.

T. How long was this before Christ came into the world?

C. About four thousand years.

T. Did Adam know that Christ was to come?

C. He did.

T. Did he inform his children of this?

C. He did.

T. Was it believed and understood by them?

C. Abel understood it.

T. Did Cain understand the plan of salvation through Christ?

C. His conduct shows that he did not.

T. Why did he not understand this plan?

C. Because his heart was full of evil.

T. What was the promise to Adam?

C. That the seed of the woman should bruise the serpent's head.

T. Who was meant by the seed of the woman?

C. Christ, the Saviour of men.

T. Who is meant by the serpent?

C. Satan, the enemy of God and man.

T. What is meant by his bruising the serpent's head?

C. That Christ will yet destroy Satan.

T. Is this all?

C. He will restore the righteous.

T. To what will he restore them?

C. To the glory of Adam before he sinned.

T. What else will he do?

C. He will restore the earth to its Eden beauty.

T. Seeing that Adam disobeyed God, how is he to be restored to God's favor?

C. Through Jesus Christ, who shed his blood for us.

T. Did Cain's offerings of the fruits of the ground point to the blood of Christ?

C. They did not.

T. Did the blood of animals, which Abel offered, point to Jesus' blood, shed for us?

C. It did.

T. What was the conclusion of Cain's hatred of Abel?

C. He slew his brother Abel.

LESSON FIFTEEN.

BEFORE THE FLOOD.

Teacher. Would it not be profitable to learn the ages of ancient men before the flood?

Child. It would be profitable and interesting.

T. Give the age of Adam at his death.

C. Nine hundred and thirty years. Gen. v, 5.

T. How old was his son Seth when he died?

C. Nine hundred and twelve years. Gen. v, 8.

T. What was the age of Enos, the son of Seth?

C. Nine hundred and five years. Gen. v, 11.

T. To what age did Canaan attain, the son of Enos?

C. Nine hundred and ten years. Gen. v, 14.

T. What was the age of Mahaleel, the son of Canaan?

C. Eight hundred and ninety-five years. Gen. v, 17.

T. What was the age of Enoch, son of Jared?

C. Three hundred and sixty-five years. Gen. v, 23.

T. To what age did Methuselah attain, the son of Enoch?

C. Nine hundred and sixty-nine years. Gen. v, 27.

T. What was the age of Lamech, the son of Methuselah?

C. Seven hundred and seventy-seven years. Gen. v, 31.

T. How old was Noah, the son of Lamech, when the flood came upon the earth?

C. He was in his six hundredth year. Gen. vii, 11.

T. How old was he at his death?

C. Nine hundred and fifty years. Gen. ix, 29.

T. Were these long-lived men of great size?

C. They were giants. Gen. vi, 4.

T. Had they strong, well-balanced minds?

C. No doubt their minds were superior to ours.

T. Why do you think them to have been superior?

C. Because they had strength, and time to grow and mature.

T. Lamech, the ninth from Adam, was fifty-six years old at Adam's death; Methuselah was two hundred and forty-three years of age; Enoch, three hundred and eight; Jared, four hundred and seventy; Mahaleel was five hundred and thirty-five; Canaan was six hundred and five; Enos was six hundred and ninety-five; and Seth was eight hundred years old at Adam's death; and it is probable that all these sons and son's sons attended his funeral ceremonies, and, during Adam's life, all had received his instructions; must it not have been profitable, and interesting, to hear his account of Eden, and of his happy home while there?

C. It must have been very impressive and solemn.

T. When did Lamech, the son of Noah, die?

C. Five years before the deluge.

T. When did Methuselah, Noah's grandfather, die?

C. In the year when the flood came upon the earth.

T. Do you suppose that the sons of Seth, whom we have named, were good men?

C. It is probable that most of them were.

T. Is it probable that there were good men who aided Noah in building the ark, who died before the flood?

C. It is.

LESSON SIXTEEN.

THE FLOOD.

Teacher. When did the deluge come upon the earth?

Child. About fifteen hundred years after the creation of the world.

T. Why was it sent upon the earth?

C. Because of the wickedness of the people. Gen. vi, 1-8.

T. What did Noah do?

C. He found grace in the sight of God. Gen. vi, 8.

T. How did he do this?

C. He was just and perfect. Gen. vi, 9.

T. What were the names of Noah's sons?

C. Shem, Ham, and Japheth. Gen. vi, 10.

T. What was the condition of the people of the earth?

C. The earth was filled with violence. Gen. vi, 13.

T. Did Noah warn the people?

C. He was a preacher of righteousness. 2 Pet. ii, 5.

T. How was Enoch related to Noah?

C. He was Noah's great grandfather.

T. Did Enoch's good influence still live after he was translated?

- C.* Noah inherited his devotion and zeal.
T. What did God tell Noah to do?
C. To build an ark. Gen. vi, 14.
T. What was the length of the ark?
C. More than five hundred feet.
T. What was its breadth?
C. Ninety feet, or more.
T. What was its height?
C. About fifty feet.
T. How many stories had the ark?
C. It was three stories in height.
T. What was the height of each story?
C. About eighteen feet. Gen. vi, 15, 16.
T. Why did Noah make it so large?
C. That it might contain some of all the animals, with food for them.
T. How long were they to continue in the ark?
C. Nearly one year. Gen. vii, 11, and viii, 13, 14.
T. How many persons went into the ark?
C. Eight persons. Gen. vii, 13.
T. Who were they?
C. Noah and his family.
T. What became of the wicked people of the earth?
C. They were all drowned in the flood. Gen. vi, 21-23.
T. How did they treat Noah as he warned them of the flood?
C. They scoffed at him.
T. Did any of the wicked escape?
C. Not one of them.
T. Were all the beasts and birds destroyed?
C. All except those in the ark.
T. Did the deluge mar the beauty of the earth?
C. It was left rough, and broken, and unsightly.
T. Was the earth much more beautiful before the flood than now?
C. It was like Paradise.
T. How was the ground watered before the flood?
C. By heavy night dews. Gen. ii, 6.
T. What sign did God give Noah that the earth should not be deluged again?
C. He placed the bow in the cloud; that is, the rainbow.

LESSON SEVENTEEN.

THE FLOOD.—CONTINUED.

- Teacher.* How were the beasts and birds brought into the ark?
Child. They seemed to come of themselves.
T. Do you think they were sensible of the coming flood?
C. They were collected in the ark by the power of God.
T. Did they each enter the apartment adapted to them?
C. No doubt they did.
T. How did Noah and his family, and all the animals subsist during this time?
C. Noah had provided food for them. Gen. vi, 21.
T. Do you think the birds were all saved in the ark?
C. Of some kinds, two; of others, seven of a kind. Gen. vii, 3.
T. How many of the beasts?
C. Of some kinds, two; of others, seven of a kind. Gen. vii, 2.
T. When Noah and every kind of beast and bird had entered the ark, what did God do?
C. He shut the door of the ark. Gen. vii, 16.
T. How long was Noah in the ark before the rain began to fall?
C. Seven days. Gen. vii, 4.

- T.* How long did the rain continue?
C. Forty days and forty nights. Gen. vii, 4.
T. How old was Noah at this time?
C. About six hundred years. Gen. vii, 11.
T. How old was Shem, Noah's eldest son?
C. About one hundred years. Gen. xi, 10.
T. Had the people ever seen rain before the flood?
C. They had not. Gen. ii, 6.
T. Was the rain the only means of deluging the earth?
C. Waters came up from below. Gen. vii, 11.
T. Was the crust of the earth broken up?
C. The fountains of the great deep were broken up. Gen. vii, 11.
T. Were the mountains covered with water?
C. The tops of the mountains were covered. Gen. vii, 20.
T. Was the ark tossed upon the waters?
C. It was.
T. How was it protected?
C. By the power of God.
T. Where did it finally rest?
C. Upon Mount Ararat. Gen. viii, 4.
T. How did Noah determine when to leave the ark?
C. He sent out a raven, which flew to and fro.
T. What did he next do?
C. He sent forth a dove, which found no rest. Gen. viii, 9.
T. What became of the dove?
C. It came into the ark. Gen. viii, 9.
T. How much longer did Noah wait?
C. About one week, when he sent forth the dove again. Gen. viii, 10.
T. Did it return?
C. It did, bringing an olive leaf in its mouth. Gen. viii, 11.
T. Did Noah wait still longer?
C. He waited another week, and then sent forth the dove again. Gen. viii, 12.
T. Did the dove return at this time?
C. It did not. Gen. viii, 12.
T. What did Noah now do?
C. He uncovered the ark, and saw that the ground was dry.
T. What did God say to Noah?
C. He told him to go forth from the ark.
T. As Noah and his family, and every beast, and fowl, and creeping thing, left the ark, what did Noah do?
C. He offered burnt offerings to God.
T. Why did he do this?
C. To show his joy and gratitude to God.

"WHERE IS TO-MORROW?"

"MA, where is to-morrow?" inquired a little boy one day, while talking over some pleasure which was to come off "to-morrow."

Before his mother could reply, his little brother looked up and said, "I know where it is, ma; God HAS IT!"

Yes, God has to-morrow in his keeping, and he will give it to whom he will. No man can say, without vain boasting, "To-morrow is mine." No man can say whether God will give him "to-morrow" in this world or in eternity.

ERRING YOUTH.

SEE, gracious God, dear Saviour, see,
 How youth is prone to fall!
 Teach them to part with all for thee,
 And love thee more than all.

INSTRUCTOR ITEMS.

OUR friends everywhere, who have anything to do in conducting Sabbath Schools, will be well pleased, we trust, with the lessons we give each month. Knowing that something of the kind was needed, we commenced them in the Instructor, where they might be used by all our patrons, but being positively unable to furnish them regularly, in view of many other cares, our good Bro. Clarke, of Ohio, himself a practical educator, has kindly taken this labor from our hands. It is intended to go through the entire Bible in the manner already commenced. May God bless our Bro. Clarke, and may these precious Bible lessons be a blessing to the children.

SPRING.

The bright merry spring-time is coming again,
Bringing flowers of every hue.
Old winter is gone, with his snow, hail and rain,
We rejoice as we bid him adieu.

Soon the valleys and hills will be clad in bright green,
With rich foliage, the trees covered o'er.
This earth, although cursed, quite pleasant would seem,
Could spring-time remain evermore.

The soft balmy air, as its breeze fans the cheek,
Is laden with sweet odors rare.
All nature, as if with one voice, seems to speak;—
"God is seen in his works, every where."

Tho' in spring-time all nature is lovely and fair,
We know 't will not long thus remain,
For the bleak winds of autumn will strip the trees bare—
Soon comes the long winter again.

But there is a country more beautiful far
Than earth, in its loveliest form.
No frosts or rude winds can its loveliness mar—
No winter with tempest and storm.

Those valleys and hills, are with evergreen clad,
Bright flowers, perpetual bloom.
There is everything lovely to make the heart glad,
But no traces of sadness or gloom.

Dear children, remember that earth's beauties fade;
Its pleasures are fleeting at best.
Oh, then, may your treasures in Heaven be laid,
That at last with the saints, you may rest.

M. M. STOWELL.

TRUE AND FALSE RICHES.

OUR dear Saviour gave very solemn warnings against loving this present world more than the world to come; against getting riches here and not being rich toward God, or having no treasure laid up in Heaven. Children are apt to think if they had all the money they desired they would be perfectly happy. But *riches cannot make you happy*. Then why set your hearts on them? They who love silver and gold have always been miserable. Read this, which we copy from another paper:

"Rachel, the greatest tragic actress in the world, recently died in France. She had amassed a large fortune by her profession. During her last sickness her passion for gold and jewelry did not desert her. She frequently had her jewels and rich garments brought to her bed, and amused herself in

looking them over. On one occasion, after taking a long, lingering look at them, she exclaimed with a sigh of heartfelt distress, 'Must I then abandon all?' Her last hours are described as agonizing."

She had labored hard, and sacrificed all hope of eternal life to get together this money, and then died in misery and left it all! How forcible the words of the Lord to the rich man who loved his worldly store:—"Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?"

What a terrible thing to die rich without a hope! Yes, and how *dangerous to live without a hope!* because you may die at any time. Children, seek an interest in Christ without delay; you, too, may die, and leave this world, and WHAT THEN?

BIBLE ENIGMA.

Who thought he could not trust his sight?
Who wept for life with all his might?
Who once a hundred prophets fed?
Who, for his rashness, was struck dead?
Who came to make the vision plain?
Who upon a rock was slain?
Who for a rebel son did cry?
Who thought with money God's gift to buy?
Who for his sins was once struck blind?
Who was afraid to show his mind?
Who, when a child, to God was lent?
Who unto Ephesus was sent?
Who did by faith afflictions choose?
Who did to leave a friend refuse?

Arrange the initials, and they will form a precept which should be thought of when you are tempted to sin.
S. C. PERRY.

THE DRUNKEN MONKEY.

It is said a monkey was once induced to drink ardent spirits. It intoxicated him. During his tipsy state he performed a great many tricks, greatly to the amusement of some persons who looked on. When he became sober, he looked sad and ashamed, and he could never be induced to drink strong spirits again. He learned a lesson that many men will not learn.

"FOR THE SAKE OF MY MOTHER."

MR. HOOKER used to say, "If I had no other motive for being religious, I would earnestly strive to be so *for the sake of my mother*, that I might requite her care of me, and cause her widow's heart to sing for joy."

WHAT fools are they who for a few drops of pleasure will have to drink a sea of wrath!

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