Tell me how the cherry gives the window pane
Gathering from day and night
Nectarate juice and crimson stain.
Tell me how the tints are caught
In the beam of the shell;
Tell me what the perfume means,
Breathing in the lily bell.
Tell me how the sunbeam shines,
How the crystal's form is wrought,
Heavens, be the joyous thought.
Tell how thoughts respond to thought.
Who shall tell me what I ask?
Who the heights and depths may scan,
So they were the inarticulate.
Nature's primal touch from man?
Language vainly seeks to teach
This celestial range of arts;
Tell me! is the ceaseless cry
From the lily bell, from the rose.

The Lost Child.

A TRUE STORY.

The incident I am about to relate, took place about twenty-seven years ago in the vicinity of the great Tonawanda Swamp, in the western part of the State of New York. The swamp was interspersed with numerous islands, but few of which were inhabited, but those which were were connected to the main land by causeways made of logs. On one of these islands, my father's family lived at the time of which I speak. One Sunday afternoon, in early autumn, a little boy of eight or nine years of age came to our house, and inquired the way to the main road lying south of our home. I tried to tell him; but he seemed so confused, I could not make him understand. I then directed him to my mother. She questioned him so closely that he seemed so confused, I could not make him understand. I then directed him to my mother. She questioned him so closely that

THE YOUTH'S INSTRUCTOR.

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"Hear Counsel, and receive Instruction, that thou mayest be Wise." Prov. 19:20.

To-day.

To-day is the only time we can call our own. Yesterday is past, never to be recalled. We cannot do the work of yesterday again. The record of our past life is written. It cannot be re-written. If it is not what it should be, there is only one hope, and that is, to repent, and reform, and seek to Jesus for pardon, it may be blotted out.

But to-day we are writing another page. Shall we be writing a book of sin? Shall the deeds of to-day call afresh for the application of the blood of Christ? Shall we sin crucify the Lord anew?

Leet heed the exhortation: "To-day if you will hear his voice, harden not your hearts, lest the present time should be past. For as the days of Noah were, so shall also the coming of the Son of man be. Whoever shall call this day a carnival, and defy the power and the purpose of tomorrow, shall have more bitter cause to repent the spendthrift life that is past, than the man of old who defied the floods of the deluge, and was not saved."

Dear young friend, are you doing the duties of to-day? Are you seeking God, and making preparation for the world to come, that you may lay hold of eternal life? Are you asking and bidding for the present time, which is the price in your hand to secure it? On the present depends the eternal. Do you lay up treasures in heaven, that future will be a greater joy in Heaven. C. GREEN.

Workers and Shirkers.

Shirkers try how little they can do — workers, how much. Shirkers seek easy jobs; workers take what comes. Shirkers want others to do for them; workers are glad to do for others. Shirkers lie abed and doze; workers are up and at it. Shirkers say, "Must I?" workers say, "May I?" Shirkers are out of sight when hard jobs are coming; workers are on hand when you need them. Shirkers are watching to see the sun go down; workers toiling to get the work completed. Shirkers begin late and leave off early; workers begin early and work an honest day's work. Shirkers stand waiting for someone to do a thing; workers hunt up something and go about it. Shirkers try to make themselves comfortable; workers seek to make themselves useful. Shirkers refuse to master trades, and lose their customers; workers master their business and then oversee the shirkers and make them do theirs. Shirkers are despised; workers are prized. Shirkers are discharged; workers are retained. Shirkers are a good riddance; workers cannot be spared. Shirkers grow shiftless, vicious, and unprofitable. Workers are valuable, responsible people. Shirkers become vagabonds; workers do the business, and have the profit and the benefit of it when it is done.

The world is full of workers and shirkers. Which class do you belong to? People shirk study, shirk duty, shirk reproach, and shirk cross-bearing; but those who may be shirkers through the world, they cannot shirk death, judgment, nor perdition. Be a worker, not a shirker. — H. L. H.

SPEND YOUR TIME WELL.—Spend your time in nothing which you know must be repeated oft. Spend it in nothing on which you might not pray for the blessing of God. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing if death should surprise you in the act.

"What is conscience?" said a Sabbath-school teacher one day to the little flock that gathered around to learn the words of life. Several of the children answered—one saying one thing, and another another—until a little timid child spoke out: "It is Jesus whispering in our hearts."

Happiness consists in being perfectly satisfied with what we have, and with what we have not.
The Youth's Second Coming.

Paul says, in 1 Thess. 4: 16, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first." This coming is when "every eye shall see him," and when the righteous dead shall be raised, which is the second appearing for which his people are now waiting. 1 Cor. 15: 20, 21: "For our conversation is in Heaven; from whence also we look for the Saviour, ... who shall change our vile body, that it may be fashioned like unto his glorious body." When shall these mortal bodies be made like his? Paul says it will be at his coming.

Paul understood this matter perfectly, and had much to say about it. He said to the brethren in Thessalonica, "In every place your faith to God-wield is spread abroad. ... For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, and to wait for his Son from Heaven, whom he raised from the dead, even Jesus." They were not expecting to enter Heaven before the Judgment, or at death; but were content to wait till Christ comes from Heaven, and he has said his reward would be with him.

Again, he says, 1 Thess. 2: 19, "Are not even ye in the presence of our Lord Jesus Christ at his coming?" and 3: 14, "To the end he may establish your hearts unblamable in holiness before God, even your Father, at the coming of our Lord Jesus Christ with all his saints." Let us pause here, young friends, and meditate on the grandeur of his appearing. Let every heart swell with gratitude to God that we are not left in darkness with regard to this glorious event. Oh, the precious Bible! Well may we sing its praises, and thank the adorable Giver, for instruction like this. We cannot afford to exchange it and its teachings for anything this poor world may give. No, indeed. It promises life, eternal life, through our Lord, and says we shall receive it at his coming. Come, Lord Jesus, and come quickly.

But this is not all the testimony Paul gives on this point. After stating that the Lord shall come with the voice of the archangel and the trump of God to awake the dead, he says, "Then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord." And here are other passages right to the point, which the reader can examine at his leisure. 2 Tim. 1: 7-10; 2: 1-8; 3: 5; 2 Tim. 4: 1; Titus 2: 13; Heb. 9: 28; 10: 37; Acts 3: 19, 20; 1 Pet. 1: 15; 5: 4; 2 Pet. 1: 16; 3: 14; James 5: 7-9; 1 John 2: 28; 3: 2; Rev. 1: 7; 6: 16, 17; 19: 11-16.

But the apostles were not the only Bible writers who believed in the second personal appearing of Christ. Of others we may speak in future.

Be Merciful.

While thinking for a subject upon which to write, an orphan boy came into my house. His father was killed in the late civil war. He lives with his aged grandmother and a sickly aunt. It is just at evening. The day has been cold and stormy, and the coming night will also be chilly. The boy asks me for an armful of wood for the night—he will pay it to-morrow. This boy has to pick up the wood as others do in the woods and barns. How many would be glad of the chance to pick up what wood they need. But yesterday was a pleasant day, and should be able to have enough for a good fire. But the thoughtless and did not think to-day would be so cold. And why has he not been more diligent? If I give him an armful of wood, will it solve, in so great a need another time? Children, are you prepared to say what is duty in this case? Stop and think what you would have done.

While I was thinking what to do, this passage came to mind: "Give to every man that asketh of thee;" again, "Lend, hoping for the same, that as many as ask thee of thee, so shall receive it at his coming." Come, Lord Jesus, and come quickly.

This reminds me how merciful God was to us. The whole human race was guilty. God's law was broken, man was lost and doomed to return back to the earth from which he was formed. But God's Son offered his life to suffer for man's benefit. How good God was in letting his Son leave his glory and majesty and pass through suffering and a shameful death, in order to succor the weak and redeem us from sin!

What child can forget that Jesus is his best friend? Therefore we also will be merciful; for our Father in Heaven is merciful.

James Sawyer.

Consider.

Dear Children: Since I wrote you about considering Jesus, I have been thinking of the way some children manage to do like some of the older persons, of their unawesomeness when in their presence, and the relief they seem to enjoy when they once more get with their particular mates. Jesus set no such example during his childhood. We read of him: "And it came to pass, that after three days they found him in the temple." How natural for a boy of twelve, in so great a city as Jerusalem, to be anywhere but in the house of God. Most boys would choose to see the sights, as they are called. Some would prefer the theatres and other amusements of amusement. But Jesus loved his Father's house. "They found him in the temple"—with a company of boys, making sport, and having some fun. No; "sitting in the midst of the doctors." Of his own will he was there; it was his choice.

The youth may seek the society of older persons from a wrong motive. They may choose it because they are proud, and ambitious to be thought smart. They may think it will be more honorable to be seen in their society. But such a choice is not necessarily a bad one. There are people who will teach you good things, who will give you the benefit of their experience. Seek it that you may improve—grow better.

Jesus was "sitting in the midst of the doctors, both hearing them and asking them questions," showing a model knowledge of his day. And we are told that he "increased in wisdom... and in favor with God and man." Oh! may each child who reads this, earnestly consider Jesus. Learn of him. Do as he did, be like him. Seek the society of those who are Christ-like. Ask God to help you to love it, to be quiet and happy and contented in it.

H. C. MILLER.

Leaning on a Broken Reed.

Years ago, when taking the first lessons in reading, a short story something like the following fixed itself in my mind. A stream, though the fields came to a stream of water which he desired to cross. It was too deep to wade, and the banks had been planted with thick rocks. How, then, did he cross it? There was a footbridge, but it was broken. He walked along the banks of the stream, till he came to a stream of water which he desired to cross. It was too deep to wade, and the banks had been planted with thick rocks. How, then, did he cross it? There was a footbridge, but it was broken. The boy asks me for an armful of wood for the night—he will pay it to-morrow. This boy has to pick up the wood as others do in the woods and barns. How many would be glad of the chance to pick up what wood they need. But yesterday was a pleasant day, and should be able to have enough for a good fire. But the thoughtless and did not think to-day would be so cold. And why has he not been more diligent? If I give him an armful of wood, will it solve, in so great a need another time? Children, are you prepared to say what is duty in this case? Stop and think what you would have done.

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H. C. MILLER.
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LEsson Ninety-two.

2. What did the steward do? (Verse 2.)
3. What did Joseph order his steward to do after his brethren had departed on their journey home? (Verse 4.)
4. What did they say when he overtook them? (Verse 6.)
5. What did they say to convince him that they were innocent? (Verses 8 and 9.)
6. What was the result of the search? (Verse 12.)
7. What did they then do? (Verse 18.)
8. What did Joseph say to them when they had returned and prostrated themselves before him? (Verse 15.)
9. What reply did Judah make? (Verse 16.)
10. What did Joseph propose to do? (Verse 17.)

From a Teacher.

DEar Editors: I want to say that my interest in the Sabbath-school has increased while I have tried to hear the lessons that are so well calculated to instruct, interest, and benefit, the rising generation. We often try to teach our children that they are a responsible, deeply loved, and beloved child of God, and meet these lambs on Mount Zion. May God bless the whole family of instructors.

S. A. Howard.
East Richmond, Va.

Extract from a Letter.

Our friend A. M. hands us the following extract from a private letter from (we judge) an ardent friend of the Sabbath-school cause:

"We have a very good and interesting school. The record shows the membership to be forty-nine. The teachers in the Sunday school are Christ-centered and have been baptized, although some are only nine years old. I believe them truly to be the lambs of God."

BIBLE LESSONS FOR CHILDREN.

LESSON Ninety-one.

1. What did Jacob's sons do as soon as they had received permission from their father to go again to Egypt? Gen. 46:15.
2. Why did they take "double money"? (Verse 16.)
3. What was the present that they took to Joseph? (Verse 16.)
4. Why was it necessary to take Benjamin with them? (Verse 16.)
5. What did Joseph say to the ruler of his house when he saw Benjamin among his brethren? (Verse 15.)
6. Why were those brethren afraid when they were brought into Joseph's house? (Verse 18.)
7. What explanation did they make to the steward? (Verses 20-22.)
8. What answer did he make to them? (Verse 23.)
9. What did they do when Joseph came in? (Verse 26.)
10. What questions did Joseph ask? (Verse 27.)
11. What did he say concerning Benjamin? (Verse 28.)
12. How was Joseph affected at seeing his brother Benjamin? (Verse 30.)
13. What were the arrangements at table? (Verses 52-54.)

The Turnover and the Oranges.

"Just see what a beautiful turnover mother has baked for me," said a little boy to his aunt, as she gave them all to him for his own years ago, but he told him she wished him to give away part of them. So he immediately gave one to his sister Alice, and two to other members of the family. His aunt then said to him, "You must keep two yourself." But his mother, in whose lap he was sitting, took one to herself. A few days ago, the very same lady who was here, and she is a selfish man. I have observed him through these years, and whatever he has, he wants it all himself.

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The Youth's Instructor.

Don't Do It.

Some send us articles for the Instructor without any signature. Please sign your name in full. If you wish it withheld from the public, you can state it to us, and it will not be given; but the editor must always know who the writer is. Also in sending a continued article or a series of articles, we must see the completion of them before putting the first in print. Of course, there may be exceptions to this among the oldest contributors with whose writings we are familiar.

The Youth's Instructor.

The Flight of the Birds.

O was little birds, how do you know
The way to go,
Southward and northward, to and fro?
Far up in the other piped they:
"We but obey
One who calleth us far away.
"He calleth and calleth year by year,
May we hear them,
Ever he maketh the way appear."  

Dear Little birds, He calleth me
Who calleth ye?
What would I that as trusting be.

---(Summer's Monthly).

The Horse and the Little Bird.

Dr. Wayland has a tender way of speaking of dumb animals as "our fellow-creatures." The smallest creatures are not to be despised, whether brute or human, and they all have a right to support and kindness. This little fable illustrates the beautiful rule of "enough for both," which if generally followed, would make the peace of the world:

A little sparrow lighted upon a trough where a horse was taking his feed. "Horse," said the little sparrow, timidly, "let me pick where a horse was taking his feed." Horse, "Help yourself," said the horse to the sparrow. "Good boy. I like your paper, and like to read the letters. It is my determination to do right, so I can stand with you on Mount Zion."

James Bartbolf.

GRANNY, P. Q.

Young Friends: It has been a long time since you have heard from me, but I am still striving to overcome my besetments. I wish you send.

James Bartbolf.

Thoughts and Questions.

1. Why did Jesus teach in parables?
2. What book in the Bible does not contain the name of God?
3. What man was hanged on the gallows he prepared for another.
4. Is the word pulpit used in the Bible? if so, where?
5. When will the promise in the fifth command be received?

Money Relected.

M. B.: The Instructor is sent to L. S. Green.

Eli Sherman: Give post office address, and we will credit the $1.25 to your account.

Pray for me.

Bartbolf.

ANSWERS TO QUESTIONS IN NO. 10.

1. Why did Jesus teach in parables?
   a. Because of the multitudes that were following him.
   b. To make people think about the things he was teaching.
   c. To prepare them for his coming.
   d. To show the difference between the wheat and tares.

2. Which book in the Bible does not contain the name of God?
   a. The Book of Esther
   b. The Book of Ruth
   c. The Book of Job
   d. The Book of Psalms

3. What man was hanged on the gallows he prepared for another.
   a. Barabbas
   b. Simon the Zealot
   c. Judas Iscariot
   d. Simon Peter

4. Is the word pulpit used in the Bible? if so, where?
   a. Yes, it is used in the Bible.
   b. No, it is not used in the Bible.

5. When will the promise in the fifth command be received?
   a. It will be received when we are physically dead.
   b. It will be received when we are spiritually alive.
   c. It will be received when we are in heaven.

Letters from Little Folks.

Dear Editors: I am a little girl most nine years old. I take great comfort reading the "Letters from Little Folks." I like to read the "Letters from Little Folks" to my friends when they are not present.

Lucelia A. Provo.

Cicero, Ind.

Dear Editors: I have your little paper, I have no father; but I am keeping the Sabbath. We have meetings here every month. I take great comfort reading the "Letters from Little Folks." I like to read the "Letters from Little Folks" to my friends when they are not present.

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