

YOUTH'S INSTRUCTOR.

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

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Thoughts.

THE thoughts that come of heavenly mould—
Alas! how short their stay;
How slow to leave us, those that steal
Our very joys away.

How carefully then should we shun
The evil in their birth,
And cherish only those we know
Will prove of heavenly worth.

Our life might be as peaceful as
The calm, sweet breath of even,
If we had Heaven in all our thoughts,
And all our thoughts in Heaven.

ANNIE R. SMITH.

Wilton, N. H.

THE TRAVELER.

A WORD IN SEASON.

I RECOLLECT in another journey, three persons entering the stage where we stopped to change the horses. One was an old man, nearly eighty years, with white locks and stooped shoulders; the second a middle aged woman, with a discontented countenance and querulous voice; the third, a fair, delicate youth, about sixteen, very fragile in his appearance.

They were strangers to each other, and not of the same party. The aged man had not been seated five minutes, when he commenced a conversation with a gentleman next him, interlarding every few sentences with an oath, frequently calling on the name of the Deity in the most profane manner, and in a short time showed himself a scoffing infidel. That gray-headed old man, on the verge of the grave, whose actions in time would decide his state in eternity, was pouring out such horrid blasphemies, that our very blood was chilled! There were twelve passengers, all remaining silent, until that delicate boy, who had waited for those older than himself to speak, laid his thin hand upon the arm of the old man, and in a mild, sweet voice said—

"My aged friend, have you any one that is dear to you, any one that you love and reverence?"

"A strange question my boy; do you think that I am without ties in the world?"

"Would you permit me then to ask, would you like to hear them abused or spoken of unkindly?"

"That I should not," he answered, "nor would I permit it."

"I know," replied the youth, "that I am but

a boy, but do not be offended when I say you have spoken in such a manner of one I love, the best friend I have, that my heart has been deeply pained!"

"That cannot be, for I know no one you love; you are an entire stranger to me."

"Ah, sir, it is the great God whom I have been taught from my infancy to love and reverence; that holy, sacred name you have used in the most unhallowed manner. It may appear presumptuous in me, a stripling, to speak to the hoary headed one, but permit me to say, there is a God, not only of mercy, but of justice, and who will not spare the guilty. The sands of your life are nearly run out; what will become of your immortal soul? It is appointed unto man once to die, and after death the judgment; from that trial there is no escape—are you ready for it? Examine the Bible for yourself." Then drawing from his pocket the inspired volume and placing it in the hand of the old man, he continued, while tears of feeling stood in his eyes—"May God in his infinite mercy enable you to see and believe the important truths revealed in its pages."

The old man gazed intently into the young speaker's face. His color rose, I know not whether from shame or anger, until he said with a quivering voice and deep emphasis, "*I thank you boy; you have given me a good lesson, which I hope I may never forget. I will read the book. I had a religious mother, but alas! I heeded not her instructions!*"

The rest of the journey he remained perfectly silent, deep in thought. Indeed, a solemn stillness was upon all, for that young disciple of Christ had made an impression for good upon more hearts than one, and, in after years, fruit sprang up from that short, but faithful sermon in the stage-coach.

Only a few months, and that pious youth was gone from earth! His spirit reposing with the blest; and no doubt one of the brightest gems in his glorious crown is the turning of that infidel old man from sin to holiness.

A faithful servant can do much for his Master; and the son of the pious can be brought in, even at the eleventh hour.

REMARKS.—The spirit breathed through the above piece is truly ardent, and the zeal of this "young disciple" is worthy of imitation by all the readers of this little sheet. But it, like most other productions of these "days of fables" bears

a strong tincture of that pernicious error manufactured by Satan in the garden—*Ye shall not surely die*, and which the repairers of the breach should not shrink from correcting at every opportunity. Yet, shall we deny the hand of the Lord, because these errors manifest themselves on every hand, or rather with a late author say, that God blessed the truth while he forgave the error? In the meantime let us be encouraged from what we may expect by a holy conformity to *the truth* unmingled with the fictions of Satan universally taught in these “last times.”

G. W. A.

The St. Kilda Man.

At a meeting held in reference to the establishment of schools in the highlands and islands of Scotland, Dr. McLeod, formerly of Campsie, now of Glasgow, related the following beautiful anecdote: “A Highlander,” observed the reverend doctor, “can give and take a joke like his neighbors on most subjects, but there is one subject on which he will not joke—I mean his religion; here he is reserved and shy, and this has led some who come to them from the land of strangers, to suppose that they in fact have no religion. To know them, you must be a Highlander. A friend of mine happened to be in a boat, by which a poor, simple-hearted man from St. Kilda was advancing for the first time in his life from his native rock to visit the world; and as he advanced toward the island of Mull, a world in itself, in the estimation of the poor St. Kilda man, the boatman commenced telling him the wonders he was so soon to see. They asked him about St. Kilda; they questioned him regarding all the peculiarities of that wonderful place, and rallied him not a little on his ignorance of all those great and magnificent things which were to be seen in Mull. He parried them off with great coolness and good humor; at length a person in the boat asked him if ever he heard of God in St. Kilda? He immediately became grave and collected. ‘To what land do you belong?’ said he; ‘describe it to me.’ ‘I,’ said the other, ‘come from a place very different from your barren rock; I come from the land of flood and field, the land of wheat and barley, where nature spreads her bounty in abundance and luxuriance before us.’ ‘Is that,’ said the St. Kilda’s man, ‘the kind of land you come from? Ah! then you may forget God; but at St. Kilda, man never can. Elevated on his rock, suspended over a precipice, tossed on the wild ocean, he never can forget his God—he hangs continually on his arm.’ All were silent on the boat, and not a word more was asked him regarding his religion.”

If wisdom's ways you wisely seek,
Five things observe with care:
To whom you speak, of whom you speak,
And how and when and where.

The Lamb.

RUTH had a lamb, a very white and pretty lamb. She used to feed it every day with her own hand, and was never tired of playing with it. She called it Snow-drop, because it was so very white. One day she made a beautiful wreath of clover-blossoms and daises and butter-cups for Snow-drop's neck: there were no green leaves in it, but Ruth thought it was the prettier for that; and when Snow-drop frisked about, shaken his head very merrily, she was sure there could be nothing in the whole world more beautiful than he was.

Ruth and I sat together on the door-step just at night. Snow-drop was tired with play, and had lain down on the grass. Ruth was tired too, and she laid her head in my lap. At such times she would like to be talked to, and often asked me for a story; but to-night, as I had been gazing upon her sweet little play-fellow, my thoughts had wandered to “*the Lamb of God.*”

Jesus was likened to a lamb when the prophet foretold his coming; and when John saw him he said, “Behold the Lamb of God;” and in heaven, when all the thousands, and “ten thousand times ten thousand” of glorious saints shall bow before him, they will say, “Worthy is the Lamb.” So I told my dear little friend of that Lamb of God, who on earth was so gentle, and meek, and pure; who was always loving and kind; who bore insults and poverty and toil without an angry feeling or a murmur; who was without spot or blemish, pure from all sin; and who at length was slain by wicked men, to save us from our sins. “It would seem a very cruel thing,” I said, “to take your innocent, gentle Snow-drop, and bind his limbs with cords, and plunge a bloody knife into his heart; but Jesus the Lamb was fastened to a cross, and his flesh torn with cruel nails; yet he was meek and gentle and loving to the last. He loved even his murderers, and wished they might become good men, and be happy. Their hearts must have been hard indeed, who looked upon his perfect meekness, and heard his words of love amid such agonies, without being softened by the scene.

“Can you think of this dying Lamb of God without loving him? Remember, it was to save you and me from sin and its punishment that he died upon the cross. We will not forget his love, his gentleness, his purity. We will be grateful for them, and seek his protection and his guidance. Now he is in heaven, he calls us to be lambs of his fold; to be gentle and kind as he was; to be meek and patient, pure and spotless. Come unto him *now*, and at *that day* he will own you as his, and will lead you into green pastures, and beside still waters.”—*Selected.*

COMMUNICATIONS.

From B. A. Tilton.

DEAR YOUTHFUL FRIENDS:—It is through the mercy of God that I am now permitted to write a few lines for the *Instructor*.

I believe we are living amid the perils of the last days, when the enemy of all righteousness has come down in great wrath, knowing that his time is short. He is trying to overthrow the remnant, and if it were possible he will deceive the very elect. O how much grace we need, but the faithful will soon overcome. O glorious thought! O cheering reflection, that Jesus is coming soon!

I am striving to keep the commandments of God, for we have the promise that if we keep his commandments we shall have a right to the tree of life, and shall enter in through the gates into the city. Soon the time will come when he that is holy, will be holy still, and he that is filthy will so remain.

I mean by the grace of God to go through to the kingdom. The Lord hath said, "I love them that love me, and those that seek me early shall find me." I thank the Lord that he helped me to seek and find him early.

Yours in hope of eternal life.

BETSEY ANN TILTON.

Sutton, Vt., May 7th, 1855.

From C. M. Cory.

DEAR FRIENDS:—It has been some time since I have written to you. During this time, I have felt my desire to know the truth, and to obey the commandments of God increase; and I now rejoice that through the providence of God, I was brought to see the truth, and that my heart was open to receive it. I am surrounded by all the allurements of a vain and wicked world, and temptations beset my pathway every day; but God has said my grace is sufficient for you. If we but lean on the strong arm of the Almighty, we shall yet come off conquerors.

We have a little band in this vicinity of about eight, of which I am the only young person. I have many besetments to overcome, and I come far short of doing the will of my heavenly Father; yet by his assisting grace I shall overcome.

I am fully persuaded that time is short, and what is done must be done soon. Signs are thickening around us, and prophecy is nearly fulfilled. O let us strive to do every duty, and leave nothing undone that pertains to our salvation. We should try to imitate the Saviour in every thing we say or do. Let us set our mark high, and aim at perfection; though we may never reach this, yet the nearer we approach to it, the greater will be our enjoyment here on earth; and then at the resurrection day, how great will be our reward. O happy thought!

Are we doing all we can for the cause of Christ? Are we contributing our mite for the support of this great cause? Let us who have the light of the gospel, labor for our fellow men. Soon Christ will leave the Sanctuary, and the decree go forth, He that is righteous shall be righteous still, and he that is filthy shall be filthy still. Then let us labor for ourselves and others while we have an advocate with the Father.

I feel that the little mite which we contribute if given through the right motive, will not be lost

in the treasury of the Lord. Our little paper is a great blessing to us; let us not be backward in supporting it. I feel as if I could not do without it. I am much encouraged by reading the communications from my brothers and sisters in Christ.

Do we strive to keep our hearts right with God? Do we read his word and try to come up to Bible holiness? In order to do this we must have pride and all evil passions rooted out; for no one can serve God and mammon, and the promises are to none but the pure in heart. Though it may for a while seem hard for us to bear the derision of the world, yet let us not dwell upon these little difficulties, but look ahead to the glorious reward in store for us. Let us look to our heavenly Father for guidance, for strength, and for wisdom, that we may be ready to hail with joy the coming of Christ.

Yours looking for the Saviour.

CAROLINE M. CORY.

Meridan, Mich., May, 1855.

From H. E. Phelps.

DEAR YOUNG FRIENDS:—I esteem it a great privilege to address a few lines to you through the columns of our little paper, which is a welcome messenger to us. It is now about four years since I with the rest of my father's family commenced keeping the holy Sabbath of the Bible. Although I make very slow progress on my journey I am still striving to keep all of the commandments of God. Though we have trials here let us not be discouraged, for in this world we are to have tribulation, but in the world to come life everlasting. O what a glorious anticipation. "There we shall meet the loved and lost." O what a happy meeting that will be when the saints all get home. Brothers and sisters there will meet to part no more. There I hope to meet a dear little brother who now sleeps in the grave.

O how careful ought we to live if we ever expect to see the inside of the holy City. We are living in an awful time, and we are in danger of being caught in the snares of the wicked one, and unless we are continually watching and praying we are too apt to have our minds and affections placed on the world. O let us always be found watching. Let us prove faithful to the end. Let us hold fast that which we have that no man take our crown. I desire an interest in your prayers that I may escape the seven last plagues, and at last with you enter the pearly gates of the New Jerusalem.

"Then all the scoffs and scorns I've borne
For his dear sake who died for me,
To everlasting joys will turn,
In glorious immortality."

Yours in the blessed hope.

HELLEN E. PHELPS.

Hebron, Wis., May, 1855.

Remember now thy Creator in the days of thy youth.
Eecl. xii, 1.

Fear God, and keep his commandments: for this is the whole duty of man. Eecl. xii, 13.

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The Sabbath.

To those who rightly value and improve it, the Sabbath seems a sweet messenger sent from heaven at the end of every week. It comes from the Father of mercies laden with blessings for all who will receive them.

For the weary and care-worn it brings refreshing rest for mind and body, and gives the lonely pilgrim an opportunity to look away from this scene of toil, toward a land of rest not far distant. And to those in affliction, temptation or discouragement, it is a sweet season to review the tender mercies of our Heavenly Father, and call to mind the many great and precious promises. Jesus seems especially near to his humble followers on this holy day. He gives the Holy Spirit and administers strength and comfort to his tried ones.

"And hope and love spring up anew
To cheer us on our journey through."

And what season can be better adapted for the erring wanderer to return and renew his covenant with God than the holy Sabbath?

The Sabbath with its blessings is a treasure we could not dispense with. Let us imagine the Sabbath and all knowledge of it struck out of existence, and how doleful would be our condition.

The Sabbath commandment guides us to a knowledge of the great Maker of heaven and earth, and the seventh day is the Sabbath of that commandment. Daniel saw that the little horn of the ten-horned beast would think to change times and laws. Dan. vii, 25. We see the Sabbath has been trodden under foot, and thus a breach is made in the law of God. Isaiah saw the breach would be repaired and those who turned away their feet from breaking the Sabbath, and call it a delight, the holy of the Lord, &c., would be called the repairers; and a precious promise is made to such. Read Isa. lviii, 12-14.

We are living under the sounding of the seventh angel when John saw the temple of God opened in heaven, in which was seen the ark of his testament or the ten commandments. Now the testimony is being bound up and God is setting his seal to his holy law. Read Isaiah viii, 11-22. This is why the third angel says, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus. It is no wonder then that such a sweet, sanctifying, heavenly influence attends God's holy rest-day. It is a real soul-satisfying rest.

Dear reader, are you keeping holy the Lord's Sabbath? If not, then hasten to do so, for in keeping the commandments there is great reward. If thou wouldst enter into life keep the commandments. You cannot keep the whole law and omit the fourth precept, and you cannot observe that while you desecrate the day there brought to view.

And let us who love these holy hours see to it that we rightly improve them. Do we realize the deep

obligation we are under to God for the light of the true Sabbath? Let us diligently consider this subject and resolve to observe the Sabbath better than we have yet done. It is one of our Father's richest blessings, and it is no small sin to lightly esteem it. Six days are for labor, but every moment of this day is holy. It is the Lord's time and if we appropriate it to ourselves we rob God and our own souls.

No child can be blessed in the practice of breaking the Sabbath. All worldly thoughts and conversation must be carefully avoided, and the time entirely devoted to the worship of God and the interest of our souls. Pray to God for a Sabbath-keeping spirit and he will give it you. So shall we grow in favor with God, and shall find with David, that "great peace have they which love thy law, and nothing shall offend them," or as the margin reads, "They shall have no stumbling-block."

C. E. H.

Whelock, Vt.

SABBATH-SCHOOL LESSONS.

FAITH OF JESUS.

LESSON XLV.

Self-denial and Suffering.

The doctrine of the cross is a doctrine of *self-denial and suffering*. Jesus *set the example*, and all that will come to him must *follow it*. He denied himself when he voluntarily laid aside *the glory which he had with the Father* before the world was, and became a mortal man. *Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.* 2 Cor. viii, 9. He denied himself as he went about doing good, proclaiming the good tidings, toiling *on foot* over the hills of Judea, meeting the opposition and frowns of those he gladly would have benefited. The Son of man had not *where to lay his head*. He denied himself when in Gethsemane, his soul was exceeding sorrowful, even unto death; when his mental anguish was so great that his sweat fell like great drops of blood to the ground. Matt. xxvi, 36; Luke xxii, 39. Said he, *Not my will, but thine be done*. He denied himself when he endured cruel mockings and scourgings, and, finally, the cruel and shameful death of the cross.

Since so much has been done for us, *it is not a hard thing* that we are required to deny self, take up the cross and follow Jesus. Matt. xvi, 24. It is rather to be esteemed a *precious privilege* to follow the example of our suffering Lord. For unto you it is given in the behalf of Christ, *not only to believe on his name, but also to suffer for his sake*. Phil. i, 29.

Says Peter, Beloved, think it not strange concerning the fiery trial which is to try you; but *rejoice*, inasmuch as ye are partakers of *Christ's sufferings*; that when his glory shall be revealed, ye may be glad also with *exceeding joy*. 1 Pet. iv, 12.

Paul says to Timothy, For if we be dead with

him, we shall also live with him; *if we suffer, we shall also reign with him*; if we deny him, he also will deny us. 2 Tim. ii, 11. Of the saved it is said, These are they which came out of *great tribulation*, and have washed their robes, and made them white in the blood of the Lamb. Rev. vii, 14.

Since the *Captain of our salvation was made perfect through sufferings*, [Heb. ii, 10,] who would not desire to go forth to him without the camp, bearing *his reproach*? Heb. xiii, 13. Whoever will be a friend of the world, is the enemy of God. Jas. iv, 4.

We need to have *our will* subdued, our old man crucified, that the body of sin may be destroyed, in order to be prepared to be good and loyal subjects of the everlasting kingdom. None whose will is not given up to God can be admitted there. All must be prepared to live in harmony. Therefore we must, *by suffering and self-denial*, be purified, made white and tried. Dan. xii, 10.

QUESTIONS.—What is the subject of this lesson? What did Jesus do? What must we do? What did he lay aside? What said Paul concerning him? How did he travel in the world? What had he not? What was his language under the deepest sorrow and suffering? Is it a hard thing to deny self and follow him? How should we rather esteem it? What is given us in behalf of Christ? What should we do under trial? Of what do Christians partake in their trials? What will they have when the glory of Christ is revealed? What says Paul to Timothy? What will the saved come out of? Who was made perfect through sufferings? What should we be willing to bear? What must be subdued? How must the subjects of the kingdom be prepared?

LESSON XLVI.

Christian Morality.

The morality which christianity requires, as taught by the apostles in their epistles to the churches, is of the *very highest* order. It is nothing less than living out, in thought, in word and in deed, all those holy principles of love to God and man contained in the *ten commandments* of God. This is the great and important lesson of christianity.

We might consider christianity as divided into *two* lessons. The one teaches obedience to those *outward acts which express our faith in Christ*; the other is a *perfect system of morality*. One consists of the first principles of the doctrine of Christ; the other teaches us to go on to perfection. Heb. vi, 1. By the one we are taught to *put on the Lord Jesus Christ*, by an outward profession; by the other we are taught to *walk in him*, that is, live out that profession. Rom. xiii, 14; Col. ii, 6. Both of these are necessary. By the one we should boldly profess that we are the children of God by faith in Christ; by the other we should prove to all around that we are such. This is the love of God that we

keep his commandments. The commandments and the faith must both be kept. How shall we who have been buried as a sign that we were dead to sin, live any longer therein?

It is not enough that we believe in Christ and profess our faith. Peter says, *Add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity*. 2 Pet. i, 5. This addition table should be committed to memory, and reduced to practice, by every one who professes faith in Christ. Says the Apostle, For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is *blind*, and cannot see afar off, and hath forgotten that he was purged from his old sins. Verses 8, 9. So we see that though we may be purged from our old sins by faith in Christ, yet if we add nothing to our faith it will not benefit us.

We must love God *with all our heart*, and our neighbor *as ourself*. We must do to others *as we would wish them to do to us*. This is the teaching of the law and the prophets; of Christ and the apostles. We must study the writings of the apostles, and practice all the particular duties pointed out by them. They all have their foundation in the *law of God*, the great standard of morality. And we cannot be too diligent in learning this great lesson of christianity. In the words of Peter, If ye do these things, *ye shall never fall*; for so an entrance shall be ministered unto you abundantly into the *everlasting kingdom* of our Lord and Saviour Jesus Christ.

QUESTIONS.—Of what order is the morality which christianity teaches? In what are its great principles contained? Into how many lessons may christianity be divided? To what does the first teach obedience? What is the other? What are we taught by the one? What by the other? Is it enough to believe and to profess faith? What says Peter? What is he that lacks these things? How must we love God? How our neighbor? How must we do to others? What is the foundation of all moral duties? What is the promise if we do these duties? Into what will the obedient enter?

THE SECOND ADVENT.

LESSON XLVII.

Signs in the Heavens.

The faith of Jesus embraces the *whole plan of salvation*. It is a belief of what God has done, what he is now doing, and what he has promised to do hereafter, for the salvation of men. What he is now doing in fulfillment of the prophecies is present truth. The prophecies which are now being fulfilled are signs of the *second coming of Christ*; and as the Jews were tested, and the be-

believing separated from the unbelieving *by the fulfillment of the prophecies* at the period of the first advent, so the last generation of professed believers in Jesus will have their faith proved by the fulfillment of *the signs of the second advent.*

Some say that we can know nothing of the time when Christ will come. But did not his disciples ask him, What shall be the sign of thy coming and of the end of the world? Matt. xxiv, 3. *They did.* Did he answer their question by giving them signs? *He did.* And he also laid a command upon those who should see the signs, to know *that his coming is then near.* Said he, So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verse 33.

"But," says one, "it makes no difference to me when Christ will come if I am only prepared." How do you expect to be prepared? Do you expect to be saved in unbelief? You say you believe in Christ; but do you believe his word? When the signs which he gave of his coming are fulfilled, do you believe without a doubt that his coming is near? If not, how can you say that you believe that Jesus is the Son of God? If he is the Son of God, the signs will not be seen till his coming is near. So you see that *present truth* will test your faith in Christ. Those Jews who did not believe when the prophecies were fulfilled were not believers in *the prophets.* How then can you claim to be a believer in Jesus, while you dare not trust his word, and believe that he will soon come, since the signs, which he gave of his coming, are already fulfilled?

Said Jesus, *The sun shall be darkened and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken,* and then shall they see *the Son of man coming in the clouds* with great power and glory. Mark xiii, 24. The sun and moon were darkened in 1780, and the stars of heaven fell in 1833; and can we doubt that the powers of heaven will soon be shaken, and the Son of man appear, and still believe the word of Jesus? *Certainly not.* So we may try ourselves whether we are in the faith; for if we admit that his word may fail, it will do us no good to say that we believe.

QUESTIONS.—What does the faith of Jesus embrace? The prophecies now being fulfilled are signs of what? By what was the faith of the Jews tested? What will be a test to this generation? Did the disciples ask Jesus for the sign of his coming? Did he give them signs? What does he require us to know when the signs are fulfilled? What will test our faith in Christ? Whom did the Jews disbelieve? What signs in the heavens precede the advent? Who then shall be seen? When were the sun and moon darkened? When did the stars fall? Having full confidence in Christ's word, can we doubt that the other events will follow in their order?

LESSON XLVIII.

National Troubles.

Our Lord said as recorded by Luke, *And there shall be signs in the sun, and in the moon, and*

in the stars; and upon the earth distress of nations, with perplexity. Luke xxi, 25. Some have taught that the signs, in the sun, moon and stars, were figurative, and were to have their fulfillment among the nations of the earth. But this text proves that view to be false. It shows that the signs in the heavens are to be *literally* fulfilled and followed by literal signs among the nations on earth.

The signs are being fulfilled *in their order.* Since the falling of the stars, we see distress and perplexity coming upon the nations; and when the next great sign in heaven appears, *the shaking of the powers of heaven,* men will see their hopeless condition, and will actually be dying for fear, and for looking for those things that are coming upon the earth. Then Mercy, so long abused, will have fled, and stern Justice, with flaming sword, will take the field. Then the guilty will no longer have *an intercessor* in the Sanctuary to wash away their guilt; but our great High Priest will have laid down *the golden censer,* and taken *the iron scepter* with which to break the heathen, and dash them in pieces as a potter's vessel. Ps. ii, 9.

The same order of events is given by the prophet *Joel.* In the second chapter he foretells the signs in the sun and moon. Then, in the third chapter, he speaks of the troubles among the nations. He says, Proclaim ye this among the Gentiles; *Prepare war,* wake up the mighty men, let all the men of war draw near. Chap. iii, 9. What does this preparation for war indicate? This question is answered in verse 14: *The day of the Lord* is near in the valley of decision. [Cutting off, or threshing.] The harvest of the earth is almost ready for the sickle. Verse 13; Rev. xiv, 14. And then, in verse 16, the prophet says, The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and *the heavens and the earth shall shake.* Here we have, 1st. Signs in the lights of heaven, 2d. National troubles, and 3d. The voice of God which shakes not the earth only, but also heaven. Heb. xii, 26.

Before the great day of wrath comes, the nations are to be angry. Under the sounding of the seventh trumpet there are a number of distinct events to take place, two of which are, (1.) *The nations were angry,* (2.) and thy wrath is come. Rev. xi, 18. This agrees with the other scriptures to show that national troubles will come just before the day of wrath. And what makes it certain, that the present troubles among the nations are the ones referred to in the prophecies, is the fact that *the signs in the heavens have already been seen,* which were to be followed by distress of nations and perplexity.

QUESTIONS.—What said Jesus in Luke xxi, 25? Where have some looked for the signs in the sun, moon and stars? How does this text prove that these signs will be fulfilled? How are these signs being fulfilled? What is the next sign in the heavens?

What will the guilty then no longer have? What will our High Priest have laid down? What will he have taken? What prophet speaks of these signs in heaven? What does he prophesy to the nations? What is this preparation a sign of? What will take place when the Lord shall utter his voice from his holy habitation? What comes before the wrath of God under the sounding of the seventh angel? What fact proves that the present troubles among the nations, are the ones prophesied of?

“FEED MY LAMBS.”

How shall I show my love to thee,
My Saviour and my Lord?
How render back thy love for me—
My gratitude record?

Thy heart, I know, is charged with love
For all thy blood-bought flock;
For those who tremble as the dove,
Or brave the tempest's shock.

But oh! thine eye has gentlest ray
For babes in years and strength,
Whom this world's drear and sultry way
Tires with its weary length.

These, Jesus, I would make my care,
For they are dear to thee;
These I would guard from Satan's snare,
And lead them tenderly.

These would I guide through coolest ways,
Beside the gentlest streams;
Would screen them from the scorching rays—
From mid-days' sultry beams.

Would lead them to the tender grass,
The freshest, fairest mead,
Where prowling footsteps never pass:
And tend them while they feed.

My Jesus, Saviour, wilt thou own
This service done to thee.
When seated on thine azure throne,
And all things bow the knee?

Thou wilt: I know thou wilt, for these
Are precious in thy sight;
And those who tend the lambs best please
The Lord of life and light.

O Lord of life and light! look down
From thy bright seat above;
And do not those, we pray, disown,
Who thus would prove their love.

THE HAPPY CHOICE.

As John the Baptist was standing on the banks of the Jordan with two fishermen of Galilee, talking, I suppose, about the wonderful things which happened at Jesus' baptism the day before—the Spirit descending like a dove, and the voice from heaven—he saw Jesus a little way off, coming to him, and cried, “Behold the Lamb of God, which taketh away the sin of the world!” The fishermen immediately left John and hastened after him; and he hearing their footsteps, turned around and asked what they were seeking for. “Rabbi, where dwellest thou?” or, “Where do you live, Master?” asked one of them; Jesus kindly answered, “Come and see.” Andrew, for that was the speaker's name, first found his

brother Peter, and they all went and paid Jesus a visit. An interesting interview must it have been—these young men inquiring for the Saviour, and now meeting him face to face.

After the interview, they went home, but the Lord Jesus soon followed them to Galilee. A great crowd had collected on the seaside to hear him preach; and the better to be heard, he stepped into a little boat moored at the seaside, and asked Peter, who was in the boat, to shove it a little way from the shore; and he sat down in it and taught the people.

After finishing his sermon, he turned round and told Peter to launch out into the deep water and let down his net for a draught of fishes. “We have toiled all night, Master, and caught nothing,” replied Peter, “but if you bid me, I will do it;” ready at the word of Jesus to try again. And when they had done so, they enclosed a great multitude of fishes and their nets broke, and they beckoned to their partners in another boat to come and help them; and they came, and both were so full that they began to sink. This strange success filled the young fisherman with wonder and gratitude, and he fell down at Jesus' knees, trembling and afraid, crying, “Depart from me, for I am a sinful man, O Lord;” for he did not feel that he and his little vessel were worthy of the presence of such a high and holy being. And how often now do we feel unfit for the society of Jesus, only that he came to seek and save the lost, and he kindly condescends to dwell with those who are of an humble and contrite heart. But how quickly and tenderly does he calm the young man's fears. “Fear not,” he said; “henceforth thou shalt catch men.” A new and glorious work for the poor fishermen of Galilee; they were now to gather people into the gospel net, and draw them out of the dark and gloomy waters of sin to the bright shores of eternal life.

When they brought their vessels to land, they forsook all and followed Jesus. Their all was not much, to be sure, only a couple of boats and a little fishing tackle; but *leaving all* for Jesus consists not so much in what is left, as in the *spirit* in which it is left. Giving up what little they had, showed their love for and trust in Christ, and their willingness to deny themselves for his sake, as really as if they had given up splendid houses and a great deal of gold. And ought we not to be willing to do *any thing* for Him who left heaven to bless us and to die for us, so that he might save us from hell and take us with him to dwell in heaven for ever? I suppose Peter and Andrew and John thought so; and the time is at hand when they will be praising God in heaven for that happy choice which they made on the seashore of Galilee, eighteen hundred years ago.—*Selected.*

Childhood.

Childhood is like a mirror, catching and re-

flecting images all around it. Remember that an impious or profane thought uttered by a parent's lips, may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust, which no after effort can remove.

Dishonest at Heart.

A gentleman was once extolling at an extravagant rate the virtue of honesty; what a dignity it imparted to our nature; how it recommended us to the Supreme Being. He confirmed all by a celebrated line from Pope—

"An honest man's the noblest work of God,"

"Sir," replied one, "however excellent the virtue of honesty may be, I fear there are few men in the world that really possess it."

"You surprise me," said the stranger.

"Ignorant as I am of your character, sir, I fancy it would be no difficult matter to prove even you a dishonest man."

"I defy you."

"Will you give me leave, then, to ask you a question or two, and promise not to be offended?"

"Ask your questions and welcome."

"Have you ever met with an opportunity of getting gain by un'air means?"

The gentleman paused.

"I don't ask whether you made use of, but whether you have met with such opportunity? I for my part have, and I believe every body else has."

"Very probably I may."

"How did you feel your mind affected on such an occasion? Had you no secret desire, not the least inclination to seize the advantage which offered? Tell me without any evasion, and consistently with the character you admire."

"I must acknowledge, I have not always been absolutely free from every irregular inclination; but—"

"Hold, sir none of your salvos, you have confessed enough. If you had the desire, though you never proceeded, this shows you were dishonest in HEART. This is what the Scriptures call concupiscence. It defiles the soul. It is a breach of that law which requireth truth in inward parts; and unless you are pardoned by the blood of Christ, will be a just ground of your condemnation when God "shall judge the secrets of men."

Simple Faith.

"I was once called," says Mr. Jay, "to attend the dying bed of a young female." In answer to my inquiries, she replied, "I have little to relate as to my experience. I have been much tried and tempted; but this is my sheet-anchor—He said, "Him that cometh unto me I will in no wise cast out." I know I come to him, and I expect

he will be as good as his word. Poor and unworthy as I am, he will not trifle with me, nor deceive me. It would be beneath his greatness, as well as goodness."

EVIL THOUGHTS.

BWARE of evil thoughts. Oh the mischief that they have done in the world. Bad thoughts come first, bad words follow, and bad deeds bring up the rear. Strive against them. Watch against them. Pray against them. They prepare the way for the enemy.

Bad thought's a thief; he acts his part;
Creeps through the window of the heart;
And if he once his way can win,
He lets a hundred robbers in.

Sceptic, Spare that Book.

SCEPTIC, Spare that Book!

Touch not a single leaf,
Nor on its pages look

With eye of unbelief.

'Twas my forefather's stay,

In the hour of agony—

Sceptic, go thy way,

And let that old book be.

That good old book of life,

For centuries has stood,

Unharm'd amid the strife,

When earth was drunk with blood.

And wouldst thou harm it now,

And have its truths forgot?

Sceptic, forbear thy blow;

Thy hand shall harm it not.

Its very name recalls

The happy hours of youth,

When in my Grand sire's halls,

I heard its tales of truth.

I've seen his white hair flow

O'er the volume as he read—

But that was long ago;

And the good old man is dead.

My dear Grandmother too.

When I was but a boy,

I've seen her eyes of blue,

Weep o'er it tears of joy.

Their traces linger still,

And dear they are to me—

Sceptic, forego thy will,

And let that old book be.

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