

# YOUTH'S INSTRUCTOR.

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

VOL. VII.

BATTLE CREEK, APRIL, 1859.

NO. 4.

## THE LITTLE LAMB.

I SAW a pretty little lamb,  
Glide lightly o'er the plain,  
It did not see the slayer near,  
It had no thought of pain.

The slayer caught and bound it fast,  
Then took its life away:  
It did not moan, it did not cry,  
But quietly it lay.

It made me think of that dear Lamb,  
The Lamb for sinners slain,  
That Jesus, who has died for us,  
Who died but rose again,

Dear children, let us follow Him,  
Be humble, faithful, kind;  
Be anxious for each other's good,  
Parents and teachers mind.

[S. S. Times.]

For the Instructor.

## THE FLOWER FADETH.

DEAR CHILDREN: The Lord in his righteous providence has seen fit that our darling Ellen, aged 13 years, should be taken from your number by death. From the commencement of your little paper she has loved and shared with you its monthly visits. She always received it with joy, and not only read but learned all the lessons it contained. She loved to read your letters and once she wrote to you. (Vol. VI, No. 11.) Now she sweetly sleeps in Jesus till the resurrection morn. When at a very early age she was baptized, she came out of the water shouting the praises of God. I believe she will soon come shouting forth from the grave where we have laid her.

The last day she was with us (Jan. 23d) she seemed unusually cheerful and happy, busying herself in preparing little tokens of love to one and another, and in acts of kindness to us all. In calling to mind as far as I am able every act and word of the dear child through that day, I cannot wish that anything had been different. An aged sister was with us, and whenever she wanted assistance in threading her needle, &c., Ellen was at her side. I noticed with pleasure how watchful she was, though busily engaged herself. She had commenced a book-mark for me with the favorite text of her father (who sleeps in Jesus) upon it, "Great peace have they that love thy Law," &c. The first two words were completed, when it being her usual time to visit her little dog and chickens, she gathered up her work, and put everything in its place, as much as if she had known she was never to use

them again. She left the room laughing so merrily at a remark made by one of her sisters that I looked upon her with gratitude; as she had often of late been depressed in spirit, and shared the sorrows of others. And as she passed down through the kitchen singing so happily, another sister there felt, "How happy Ellen is;" and enquired where she was going. She answered, "O, out," and her sister thought no more of it. But when a short time after we gathered around the supper table and no dear Ellen was there, and the ringing of the bell long and loud did not bring her, we became alarmed and went in search of her.

Her brother went directly to the pond, near the house, from which some ice had been cut a few days before, but found no trace of her there. We had encouraged her sliding on this pond, as a healthy exercise; but she had not been there before since the ice was cut, and probably never thought of the open place. As her dog was not untied we suppose she went directly to the pond, and the first slide carried her to the fatal spot, where she must have gone directly under the ice. Perhaps some who read this can imagine the agony of our feelings when in less than three hours from the time she left us so happily, her cold and lifeless body was brought by sympathizing neighbors into the house, revermore to gladden our home and hearts by her sweet and winning ways. Never again shall we hear her simple, earnest prayer, ever offered in child-like faith. But I will not dwell upon this painful part. I would rather lead your tender minds to reflect upon the wonderful love and care that Jesus has for such as you. Yes, dear children, he is to-day the same kind, loving Saviour that he was when he said, "Suffer little children to come unto me." Some children think that religion will have a tendency to make them gloomy, and that they must lay aside all their childish amusements. But do not let the enemy of all good thus deceive you. If you wish to be truly happy and greatly enjoy every daily blessing bestowed by your heavenly Father, seek and obtain the religion of Jesus. Not from a selfish desire to be saved, O no. But let pure love to God be the main spring of every action, and then you will find sweet peace and great happiness in taking up your daily cross. In this way you will glorify God, become a great blessing to your parents, and throw a sunshine on all around you. And you will more than ever enjoy the society of your little friends, because you will ever study

their happiness, and by so doing increase your own. Ellen never enjoyed herself better than when doing something for others. A sister writes of her that "selfishness never found a resting-place in her heart," and we all felt, how true was the remark.

You will remember, dear children, that in the letter which she wrote you, she spoke of an increased love for Jesus, and that she did not care any longer for story books, but loved to read her Bible more and more. She never lost this blessing; and in no case did she yield to the temptation to read anything that was light, though books were offered her, and I have seen by the expression of her countenance that it cost her a struggle to overcome. She was very faithful in secret prayer, and a few days before her death, she said with much feeling, as she shut her Bible, "O I do love the Bible a great deal better than I used to!" She had read it through in course once, and the New Testament twice, during the past year, besides often reading some parts of it, and asking questions about what she did not understand. And often would she talk out her simple faith, her love to Jesus and her conflicts with the enemy, in such a way as made my heart rise in gratitude to God. Among other things she said, "I used to be afraid of death, but now I am not. It seems as if I should like to die if it was God's will, though I should not like to be sick." She often told me that whenever she was afraid of a dog, or was called after by a rude boy in the street, she prayed for protection, and immediately all fear would leave her. What a comfort this has been to me since her death; for I have felt that when she saw her danger, she flew as it were to the arms of the great and good Shepherd, who carried her safely through the dark river of death. There was no expression of fear on her countenance, but rather of peaceful trust.

Now, dear children, if by these lines any of you should be encouraged to seek for that perfect love that casteth out fear, and strive more earnestly for holiness of heart, I shall have cause to thank God on your account, and feel that my dear child has not died in vain.

Your afflicted friend.

PHEBE R. CHAMBERLAIN.

*Maspeth, N. Y.*

For the Instructor.

#### MY MOTHER.

ONE may be partial in favor of their own kindred, but in my respect for the memory of my mother I am not alone. All who knew her will sustain me in saying that she was one of the excellent of the earth.

She was a native of Massachusetts, and died in Ohio, aged 68, beloved and lamented by all who knew her. Her children all loved her greatly; we took delight in obeying her. We used

to notice her expression of countenance, and a glance of her eye was sufficient; we never thought of disobeying. How could we disobey one who was so consistent, and even, and kind?

When we were children, visitors at our house would sometimes say, "Why, Mrs. Clarke, you only have to look at your boys, and the fire is instantly replenished, or if you want a pail of water, a look, or a motion of your hand commands it."

I do not say this to praise the living. No one could do otherwise than try to please one who was so self-sacrificing, so self-denying, so consistent, so truly lovely. No, it is natural enough to obey such a parent. I thank God for the early and late instructions which dropped like heavenly manna from her lips.

When a little child, I used often to wake in the night, from a dream that she was dead, and then I would pray that she might live till I became a man, and this childish fancy did not leave me till I was old enough to know better. But God heard my prayers and she lived. Praise his holy name! And God took her away, I believe, to slumber with the remnant who sleep in Jesus.

It is six years since she slept, and I am nearly forty years old, but her memory is as green as ever. Tears dim my eyes while I write, for the sweet memory of early days, when her affectionate care and counsel attended every step of her children. No angry word ever marred her lips. I never saw her angry or heard her speak hastily, (with one exception,) and her good sense never forsook her.

Oh, she was a jewel of a mother. Precious indeed, is the memory of our mother.

J. CLARKE.

For the Instructor.

#### THE LITTLE CAPTIVES.

DEAR CHILDREN: I have read of the captivity of two little girls among the Indians which is very touching and calculated to arouse the sympathies of the one who reads it. Their parents, brothers and sisters were cruelly murdered on their way to California, and they were taken captive and carried far off into the wilderness. Here they suffered much from hunger and privation and harsh treatment at the hands of the unfeeling savages. Their grief at the loss of parents and friends only caused ridicule and threatenings from the Indians, and they could do no better than to smother their anguish in their own hearts.

These little girls had early been taught to pray, and now, placed as they were, beyond the sound of prayer in such a sad condition, they would at times steal away and pray to be rescued. This they did daily. They were often sent to gather roots and berries for the Indians to eat. At such times they would pray to God, and then

fill their baskets and return home. Anything but strict obedience was always met with cruel abuse. Thus they continued months and years. But the youngest could not endure these privations, and she sickened and died. But God, who cares for every child of his, cared for her, and she died peacefully. Her sister felt the keenest anguish to be thus left alone, and more, she expected to see her little body burned to ashes, as this was their custom. But she prayed to God it might not be thus. The heart of the chief's wife was moved for her, and she begged it from those rough men and she was buried in a little garden near by. This caused her confidence in God to increase, and she continually besought him that she might be rescued from her sad fate. She really trusted in God, and this was all the comfort her troubled spirit found. At last God answered her prayers and she was restored to her friends after five years absence of bitter suffering in the most rigorous bondage.

This circumstance has caused me some reflection. I have thought of a little company who have started on a more perilous journey. Their way is surrounded with danger. There are foes ready to destroy them unless they guard and watch. If they are taken captive by them their fate will be much worse than that of the little captive girls. But if successful, their journey will result far more gloriously. It will be an everlasting rescue from trouble, from sin and death. Their Heavenly Father now guards them, and if they listen to his counsel and pray to him as did the two young captives, their deliverance will be certain. Their reward will be a home in the city of God; a right to the tree of life, and to the water of life.

Dear children, would you enjoy that eternal home with its fruits and flowers, walk in its golden streets, and join in the song of bliss and blessedness? It is for you, but you must be obedient to the Saviour. Draw near to him and get your hearts filled with his love, then he will own you in the day of his coming.

*Ceresco, Mich.*

M. D. BYINGTON,

For the Instructor.

**OUR SABBATH SCHOOL.**

DEAR YOUNG FRIENDS: I have been thinking for some time that perhaps it might be of interest to you to hear from our little Sabbath School. It numbers about ten scholars. Perhaps some of you will think that this is rather a small number for a Sabbath School, but we feel that we cannot well do without it. Though our numbers are small, it has been about five or six years since we commenced, and we feel that the effort has not been altogether in vain. We have used the Bible Class ever since it was published, and have found its lessons interesting and profitable. In addition to this we have made use of the Bible Student's Assistant, and find it

a great help in searching up passages on different subjects connected with the present truth, to commit to memory.

Dear children, the word of God is a profitable and safe study. You cannot get too thorough a knowledge of this precious Book, and of its great truths for these last days; therefore study it carefully and commit some portion of it to memory every day. You will find this exercise a great help to you in keeping trifling and vain thoughts from your mind. Some of our scholars have committed about fifty chapters to memory. One little boy, seven years old, commenced with the book of James, and learned through the book of Revelation. At first he thought he could learn but a few verses a week, but soon found it quite easy to commit a chapter to memory in the same length of time. I speak of this thinking perhaps it may encourage more of you to go and do likewise, and be like young Timothy of old who knew the Scriptures from a child. We are very much pleased with the Lessons in the last Numbers of the *Instructor*, as they are something new. They will serve to increase the interest of the children in their Sabbath School, and lead them to search the word of God for themselves.

*Ashfield, Mass.*

L. J. RICHMOND,

For the Instructor

**TO THE LITTLE CHILDREN.**

SAID the Saviour, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." What precious words these are! They fell from the lips of the Lamb of God who takes away the sin of the world. They were spoken by one whose heart melted in tenderness and love, and do you not want to give your hearts to him? Jesus loves and cares for you. He notices all your little trials and troubles and will gladly sympathize with you. He loves to hear the prayers of little children. Then come and seek his face that he may fill your hearts with his love. How kind he is in providing friends that care for your salvation. He also died upon the cross and spilled his precious blood for your sins. I trust many of you love the Saviour; such will always be remembered by him.

I am glad that the Lord has given you a paper. Through this you who are old enough can communicate your feelings to each other. This no doubt is a precious privilege to many. Some of you have praying parents, and I hope that you try to obey them. Listen to their entreaties to come to Jesus. He also will not turn you away, but will bless you and teach your little hearts to love him. I am glad that the Saviour is soon coming again to this earth. I hope to be prepared to meet all his little children, and with them stand on Mt. Zion.

*Ashfield, Mass.*

MARIA EDSON,

## YOUTH'S INSTRUCTOR.

BATTLE CREEK, MICH., APRIL, 1859.

**AS** THE opening buds and sprouting grass again admonish us of the approach of Summer. After a long dreary Winter, intermixed with sleet and snow, drifts and mud, we are all glad that the season of foliage is near. Children, as well as older ones rejoice that the days of sunshine and vegetation are at hand. Now comes the season of activity, and the "little folks," directed by their parents and guardians, can lend a helping hand. Each one can help a little, and thus cheerfully fulfill the divine penalty, "In the sweat of thy face shalt thou eat bread." The great apostle Paul said "that if any would not work, neither should he eat." Children, remember this, and put your little necks in the yoke, and discharge your Maker's law to "obey your parents in the Lord."

G. W. A.

**AS** SAID the Saviour, "Behold the fig-tree, and all the trees; when they now shoot forth, ye know of your own selves that Summer is now nigh at hand. So likewise, ye, when ye see all these things come to pass, know ye that the kingdom of God is nigh at hand." Children, what would you think if some one should try to make you believe that Winter was just coming?—Wouldn't you think he was either crazy or a fanatic? You would look at the budding twigs and tender grass and say, "Of course Summer is coming;" and if the person was not awfully ignorant, or blind or willful he would believe you. But folks never dispute this point. They will tell when Summer is near, and calculate the weather with a great deal of sagacity, but when we repeat the parable of the fig-tree, a *plainer* fact, they often appear as blind as bats. How true that "the wisdom of this world is foolishness with God."

G. W. A.

**AS** IN another column is a report of a little Sabbath School which to us was very interesting. To be sure their number is small, but what of that? The prophet tells us not to "despise the day of small things!" We like to hear from these little Schools, and learn that they are studying the Scriptures and trying to battle away against the Enemy and their own besetments. We would say to the valiant little ten at Ashfield, Work away, dig the weeds all out of your hearts, be faithful give your hearts wholly to God, and by and by the Master will put a dazzling crown on each of your heads. Hail! happy day.

G. W. A.

**AS** Good Religion. The Lord wants all his children to be well supplied with good religion. A great many now-days get religion, but it too often proves to be a poor kind. They go fretting and

scolding or finding fault from morning till night. This especially is the case with some of the young. Well, now there is a better way to get along. Go by faith to the Lord Jesus Christ and confess this wicked work, and get good religion—Number one—the very best—and see if you can't have a great deal of peace and sunshine with you wherever you go. O we all want good religion. G. W. A.

For the Instructor,

### INCIDENTS OF MY PAST LIFE. No. 4.

PARTING THE CABLE—TAKEN BY PRIVATEERS—LITTLE BOX—SHIP CONDEMNED, &C.



AFTER repairing damages in Ireland we sailed again on our Russian voyage, and in a few days we fell in with & joined an English convoy of two or three hundred sail of merchant vessels bound into the Baltic sea, convoyed by British ships of war to protect them from their enemies. On reaching a difficult place called the "Mooner passage," a violent

gale overtook us which in spite of our efforts was driving us on a dismal, shelterless shore. With the increasing fury of the gale and darkness of the night, our condition became more and more alarming, until finally our Commodore hoisted the "lighted lantern," a signal for all the fleet to anchor without delay. The long wished for morning at length came which revealed to us our alarming position. All that were provided with cables were contending with the boisterous seas driven against us by the furious gale. It seemed almost a miracle to us that our cables and anchors still held. While watching one after another as they parted their cables and were drifting towards the rocks to be dashed in pieces, our own cable broke! With all haste we crowded what sail we dared on the ship, and she being a fast sailor we found by the next day that we had gained some distance in the offing. Here a council was called which decided that we should make sail from the convoy and take a lone chance through the sound, by the coast of Denmark.

Not many hours from this, while we were congratulating ourselves respecting our narrow escape from shipwreck, and out of reach of the Commodore's guns, two suspicious looking vessels were endeavoring to cut us off from the shore. Their cannon balls soon began to fall around us, and it became advisable for us to round too and let them come aboard. They proved to be two Danish pri-

vateers, who captured and took us to Copenhagen, where ship and cargo were finally condemned, in accordance with Bonaparte's decrees, because of our intercourse with the English.

In the course of a few weeks we were all called to the court house to give testimony respecting our voyage. Previous to this, our supercargo and part owner had promised us a handsome reward if we would testify that our voyage was direct from New York to Copenhagen, and that we had no intercourse with the English. To this proposition we were not all agreed. We were finally examined separately, my turn coming first. I suppose they first called me into court because I was the only youth among the sailors. One of the three judges asked me in English if I understood the nature of an oath. After answering in the affirmative he bid me look at a box near by, (about 15 inches long and 8 high.) and said, that box contains a machine to cut off the two fore-fingers and thumb of every one who swears falsely here. Now, said he, hold up your two fore-fingers & thumb on your right hand. In this manner I was sworn to tell the truth, and regardless of any consideration I testified to the facts concerning our voyage. Afterwards when we were permitted to go aboard it was clear enough that the "little box" had brought out the truthful testimony from all; viz., that we had been wrecked by running against an island of ice fourteen days from New York; refitted in Ireland, after which we joined the British convoy, and were captured by the privateers. After this, some of our crew as they were returning from a walk where they had been viewing the prison, said that some of the prisoners thrust their hands through the gratings to show them that they had lost the two fore-fingers and thumb of their right hand. They were a crew of Dutchmen that were likewise taken and had sworn falsely. We now felt thankful for another narrow escape by telling the truth.

"We want the truth on every point,  
We want it too, to practice by."

With the condemnation of our ship and cargo, and loss of our wages, in company with a strange people who had stripped us of all but our clothing, ended our Russian voyage. But before Winter set in I obtained a berth on board a Danish brig bound to Pillau, in Prussia, where we arrived after a tedious passage, our vessel leaking so badly that it was with difficulty we kept her from sinking until we reached the wharf. In this extremity I obtained a berth on an American brig from Russia, bound to Belfast, Ireland. But I must close now.

Dear Youth: By reading the foregoing sketch you will at once see how soon troubles came after our cable parted from the anchor. This will illustrate the perilous condition of those who while on

"the voyage of life" to the port of eternal rest, suffer their cable to part from the heavenly anchor. This cable is faith, and the anchor to which it is secured is hope. As the strength of the mariner's cable is tried by storms and tempests, so the christian's cable, (faith,) is proved by the various trials and commotions of life. Therefore we should watch and pray and be sure that our cable is firmly fastened to the blessed hope, which we have as an "anchor of the soul both SURE and STEADFAST."

JOSEPH BATES.

*Leslie, Mich.*

For the Instructor.

#### THE CHRISTIAN WARRIOR. No. 4.

NOT only is the Christian represented as running a race for a prize, but he is also called a warrior and is exhorted to take every piece of the armor. "Put on the whole armor of God." Eph. vi, 11. The warriors in Paul's time were clothed with a defensive armor from head to foot. They had a breastplate, sometimes made of thick leather or of iron, which was placed over the breast to protect that. The helmet was an encasement of iron placed upon the head, having eyeholes, and was equally important with the breastplate. On the feet they wore sandals which were very light and somewhat like the sole of a shoe, fastened upon the feet with straps. The shield was carried generally on the left arm. With the shield, which was of brass, iron or leather, and sometimes of silver and gold, they would turn the course of arrows and other missiles shot from their foes. To them the shield was a very important piece of armor, and yet it was good for nothing unless they watched to see when darts and other projectiles were coming. When the soldier was thus equipped a girdle was drawn tight around the waist to make the clothing fit the body.

By reading the VIth chapter of Ephesians you will see how Paul has made an application of this armor to the Christian. We will briefly notice it.

"Stand therefore, having your loins girt about with truth." As the soldier's girdle would cause the garment of the wearer to closely fit his body, so Truth should be worn by us daily as a closely fitted garment.

"And having on the breastplate of righteousness." The christian soldier must abound in works of righteousness; as long as he does this his spiritual and eternal life is secure. Righteousness consists in right-doing, and this is what makes the living Christian.

"Your feet shod with the preparation of the gospel of peace." As one wearing the ancient sandals could run swiftly without injury from stones, briars and thorns, so the child of God with his feet planted on the gospel promises, and obeying

the conditions of those promises, will make swift progress towards the heavenly kingdom.

"And take the helmet of salvation." As the old Roman and Greek soldiers were not fully harnessed without the helmet, so the christian warrior is poorly equipped for spiritual battles without a continual supply of the salvation of God. Says Jesus, "Without me ye can do nothing." "As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye except ye abide in me." John xv, 5. "Hereby know we that we are in him, and he in us, because he hath given us of his Spirit." 1 John iv, 13.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Faith is just as important to the christian soldier as the shield was to the ancient warrior. Faith is of no use unless it is kept in lively exercise. This can be done by "watching with all perseverance." "The just shall live by faith."

From the above you see our armor is nearly all defensive, calculated to shield us and ward off the darts of the enemy. But one weapon is placed in our hands. That is the word of God. "Take the sword of the Spirit which is the word of God." This weapon is mighty, more potent than the sword of Goliath. "The word of God is quick and powerful, and sharper than any two-edged sword."

These weapons are all "mighty through God."

J. N. LOUGHBOROUGH.

## SCRIPTURE LESSONS.

### LESSON IX. 1 JOHN II, 21-25.

21. I HAVE not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22. Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.

23. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son, hath the Father also.

24. Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.

25. And this is the promise that he hath promised us, even eternal life.

QUESTIONS.—What class of persons are addressed in the 21st verse? (Ans. Those that believe the truth.) What is here meant by *Truth*? (A. Those doctrines and teachings, which, if obeyed, will result in our salvation. John xvii, 17.) What is further said of the truth? This being a fact, should not we have a great regard for the truth? [VERSE 22.] What plain language is here used of those who deny Jesus Christ? What judgment will be inflicted on liars? (See Rev. xxi, 8.) How did God once punish some that committed this sin? (See Acts v, 1-10.) In what light shall we regard those who deny the Father and Son? Is the spirit of antichrist now in the world? (It is; Spiritualists, Socinians, and many others say that Jesus was nothing but a common man. They thus become antichrist.) [VERSE 23.] What is here said about denying the Son? Then what shall we learn from this? (A. That the Father and Son are one, and whoever speaks amiss of one offends the other. 2

Jno. 9.) What is the testimony in the last clause of this verse? How can we acknowledge the Son? (A. Receive him as our only Saviour.) [VERSE 24.] What exhortation in the beginning of this verse? To what does this refer? (A. The grace and truth which came by Jesus Christ. Jno. i, 17.) If these remain in us, what then? What is meant by this? (A. Be genuine children of God.) [VERSE 25.] Repeat the promise in this verse. Is not this a great as well as precious promise? On what conditions may we have eternal life? (See Matt. xix, 17.) Are you complying with these conditions?

### LESSON X. CHAP. II, 26-29.

26. These things have I written unto you concerning them that seduce you.

27. But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

QUESTIONS.—Against whom are we forewarned in this epistle? What is a seducer? (A. One who by artifice entices into evil.) Do the Scriptures foretell seducers in the *last days*? (See 2 Tim. iii, 13; 1 Tim. iv, 1.) Have we evidence that these prophecies are fulfilling now? [VERSE 27.] What influence does this verse say we have from God? In this instance what is meant by *anointing*? (A. The gracious reception of the Holy Spirit. (2 Cor. i, 21; Acts x, 38.) Give the effect of this anointing. (It enlightens the mind. See 2d clause of vs. 27.) What further does this verse say of the Spirit? How may we all become partakers of the Spirit? (A. By listening to his instructions, Neh. ix, 20, and by asking God for it, Luke xi, 13.) [VERSE 28.] What tender admonition is in this verse? (See first clause.) Why are we exhorted to abide in Christ? How will the hopeless feel at the Judgment? (See Rev. vi, 15-17.) What is meant by *confidence* as used in this text? (A. Boldness, which believers will then have from a conviction that their cause is good. 1 John iv, 7.) Will any have this confidence then that did not in probation? Then, for what end should we labor now? (A. To "assure our hearts before God," and "to make our calling and election sure." 1 John iii, 19; 2 Pet. i, 10.) What testimony has the Saviour borne of those that are ashamed of him? (See Mark vii, 38.) [VERSE 29.] Repeat this verse. What is meant by being born of God? (A. It here means *conversion*; the change from a life of sin to one of holiness; 1 Sa. x, 6, 10. Sometimes this expression refers to the resurrection, as Isa. lvi, 8, &c.) Can we all have the evidence that we are begotten of the Spirit and accepted of God? How many in this class do have it?

### LESSON XI, CHAP. III, 1-4.

1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is.

3. And every man that hath this hope in him, purifieth himself even as he is pure.

4. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.

QUESTIONS.—In what have we an exhibition of God's love? (A. His calling us sons.) Are we naturally God's sons? (A. We are by nature the children of wrath. Eph. ii, 3; 1 Jno. iii, 10.) In what sense are we the sons of God? (A. by adoption, see Gal. iv, 5;

Rom. viii, 15; Eph. i, 5) How do we become his sons? (A. By *faith* in Jesus Christ. Gal. iii, 26; Rom. viii, 14; John i, 12.) What does the apostle teach us by the word *behold*? (A. To look upon, to contemplate, and to wonder at the amazing love of God.) How shall we understand the phrase "the world knoweth us not?" (A. They will not acknowledge, respect, love, or approve of us. The world *knows* well enough that there are such persons, but they don't *approve* of them? [VERSE 2.] What language is here used of believers? When will the righteous be made like Christ? To what does this refer? (A. Their change to immortality. 1 Cor. xv, 51-54; Phil. iii, 21.) What peculiar privilege shall we then enjoy? How do we behold the Saviour now? (A. By *faith*. 1 Cor. xiii, 12.) [VERSE 3.] What is here said of our hope? To what does Paul compare this hope? (See Heb. vi, 19.) Why is our hope like an anchor? What will be the continued employment of all who have this hope? (A. Looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 21.) [VERSE 4.] Give the scripture definition of sin? To what law does this passage refer? (A. The Ten Commandments.) Has God ever relaxed the whole or a part of this law? Did the Lord Jesus Christ? (See Matt. v, 17, 18.) Did the apostles? (They have not.) Can any one hope to be saved who violates this law? Is the keeping of the Commandments a sign that we are obedient to God? Should all try to propitiate his favor by obeying his law and believing on his Son?

LESSON XII. CHAP. II, 5-8.

5. And ye know that he was manifested to take away our sins; and in him is no sin.
6. Whosoever abideth in him sinneth not; whosoever sinneth, hath not seen him, neither known him.
7. Little children, let no man deceive you; he that doeth righteousness, is righteous even as he is righteous.
8. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.

QUESTIONS.—What fact is stated in the 5th verse? What is meant by "manifested?" In what manner was the Lord manifested? Refer to some of the circumstances respecting his birth, life, death, &c. Did Jesus ever commit a sin? (See 1 Pet. ii, 22.) [VERSE 6.] If we abide in Christ what will be the result? What is the testimony concerning those who continue in sin? What else has John said on this point? (See 3 John 11.) [VERSE 7.] What warning is again repeated in this verse? What great truth does the apostle here establish? (A. That no one is righteous but he who *uniformly* practices righteousness. [VERSE 8.] What persons are here declared to be of the Devil? How long has the Devil been a sinner? Who is the first cause of all the trouble in the world? (The Devil.) Give a reason why the Saviour came into this world. What will become of the Devil when his works are destroyed? (See Heb. ii, 14; Rev. xx, 10.) Does this destruction mean eternal wretchedness, or an extinction of being? (The latter of course, for the Devil's *peace* was destroyed the very day he fell.) Who is the Devil? (A. A most wicked angel, the implacable enemy of the human family, especially the good. The Scriptures say he was cast out of heaven, but will be punished at the last great day, 2 Pet. ii, 4; Rev. xx, 10.) Mention some of the names by which he is called. (He is called the Angel of the Bottomless Pit, Rev. ix, 11, the Prince of the World, John xii, 31, Prince of Darkness, Eph. vi, 12, Adversary, 1 Pet. v, 8, Beelzebub, Matt. xii, 24, Accuser, Rev. xii, 10, Deceiver, Rev. xx, 10, Dragon, Rev. xii, 7, Liar, John xiii, 44, Lucifer, Isa. xiv, 12, Murderer, John viii, 44, Serpent, Gen. iii, 14, Satan, Job ii, 6, and God of this World, 2 Cor. iv, 4.) How can we be delivered from this implacable enemy? (A. By resisting him "steadfast in the

faith." 1 Pet. v, 9; Jas. iv, 7.) Should we not be very thankful to God for power over so subtle a foe? In what manner can this gratitude be best expressed?

LETTERS.

"Little children, abide in Him"

Mary D. Elger writes from Richford, Vermont: "Dear Young Friends, let us get our entire wills swallowed up in the will of God, then we shall have no desire to please self in the least. Then we shall not care so much for what this or that one shall say or think of us, but our whole aim will be to honor and glorify God. Then the yoke of Christ will be easy and his burden light, and we can say with the Psalmist, How love I thy law, it is my meditation day and night.

Perhaps some of us have not overcome the love of the world, pride, impatience, &c., and the enemy is trying to discourage us by saying, it is of no use to try longer. But listen not to his temptations for a moment, but strive the harder to get victory, and when the enemy sees that you will not give up the struggle until victory is won, he will leave you, and a sweet victory will be yours to enjoy. The heavenly inheritance will soon be given to the saints; their conflicts with the powers of darkness will then be past. This thought cheers and encourages my heart to still persevere toward Mt. Zion. I feel that I can say with the Psalmist, "my heart is fixed." I care not for the scoffs and frowns of a wicked world. The reward of eternal life will more than compensate us for all our trials here, however great they may be. Then let us take courage, hope and be undismayed."

Amanda O. Lauphear writes from Nile, N. Y., "I mean by the grace of God to press on to the kingdom. I am trying to keep the Commandments of God and the Faith of Jesus, that I may have right to the tree of life and enter in through the gates into the city. My dear young friends, we all have a work to do. O let us lend a helping hand in this gathering time. The last message of mercy is now going forth to a dying people. O let us be ready for the appearing of our blessed Saviour. I want to overcome the temptations of this life and be separate from the world. I feel it a great privilege to have the *Instructor*. I love to peruse its pages and learn how my young friends are getting along in the christian cause. O, who would not be willing to suffer here a little while for so great a reward as eternal life."

Elizabeth Phelps writes from Mauston, Wis., "I have been a reader of the *Youth's Instructor* ever since it was first published, and I think there is no paper in the world that is equal to it. It is adapted to both old and young to lead their minds from this sinful world and place them on Jesus. I can say it has often revived my drooping spirit when it has come laden with its heavenly contents. Oh, I do love to read the cheering letters from the young, and learn that they are trying to overcome through the blood of the Lamb. O let us strive to prepare for the time of trouble that is so soon to come. I want to have my name written in the Lamb's book of life."

Words by S. M. SWAN. For the Instructor

## SABBATH SCHOOL HYMN.

Chorus.

2 Let others seek the joys of earth,  
And spend their hours in foolish mirth;  
The meek disciples we would be,  
Of him who died on Calvary. CHORUS.

3 His easy yoke we fain would bear,  
And meekly in his sufferings share;  
The Christian race with ardor run,  
And his reproach we would not shun. CHORUS.

4 Lord, we would turn our feet away,  
Nor trample on thy holy day;  
Words of our own we would not speak,  
Nor our own pleasure would we seek. CHORUS.

5 That when thy glory is revealed,  
We may among thy saints be sealed;  
With joy thy lovely face behold,  
And sing thy praise with harps of gold. CHORUS.

For the Instructor.

## Little Ellen.

DEAR YOUNG FRIENDS: In this little paper you have the account of the death of my little namesake, Ellen Chamberlain. We felt sad and afflicted as the news of her sudden death reached us. We deeply sympathize with the afflicted mother, brothers and sisters, who must deeply feel the loss of the society of their little Ellen. She was a good and dutiful little girl, and loved her Saviour. She loved to hear of his coming again to take his faithful children to himself. She expected to be a live and remain until the appearing of Jesus, but suddenly her trials here ended, and she was numbered with the sleeping dead, whom God has promised he would bring with him to those mansions he is preparing for those who love him. My little namesake loved the Commandments of God; she loved to do them. Her parents had taught her from her infancy that the first day was not the Sabbath of the Lord, and referred her to the fourth commandment of the Decalogue: "But the seventh day is the Sabbath of the Lord thy God." Ellen loved the Sabbath, loved to keep it holy, and with her parents whom she loved and honored was ready to make any sacrifice rather than desecrate the day which the Lord has blessed, and called holy and honorable.

We loved Ellen, for she was ever gentle, kind and affectionate. We believe she was a subject of grace, and at an early age adopted into the family of God, and her name recorded in the Lamb's book of life. Those who have followed the precepts of men and are keeping the first day of the week, may shake their heads doubtfully. "Ah! if she had been keeping the Sabbath this would not have happened!" But Ellen kept the only Sabbath the Lord ever gave to man—the seventh day—and because her mortal career ended upon the first day of the week it was no token of her Heavenly Father's displeasure. Listen to the words of Jesus, "Blessed are they that do his (the Father's) Commandments, that they may have right to the tree of life, and enter in through the gates into the city." It is enough, Jesus' blessing rests upon those who do his Father's Commandments. The fourth precept in the Decalogue is one of God's Commandments. We rejoice that little Ellen will not have to meet her Saviour when the last trumpet shall sound, over his Father's broken Law.

We feel afflicted with the bereaved mother who so recently has laid in the grave an affectionate and faithful

husband. She cannot in her deep affliction have his consolation and hear his words of comfort. By his side they have laid little Ellen, the joy of the household. But the mother has not to bear this affliction in her own strength. There is One, high and lofty, who yet bends his ear to the cry of the afflicted. He has promised to be the widow's husband and God.

With what joy the mother, brothers and sisters can look forward to the resurrection morning! Quite a number of their family circle are resting in the silent grave. The Lifegiver is coming to break the fetters of the tomb and give life and immortality to his loved ones. They will soon come forth with shouts of victory and everlasting triumph. E. G. WHITE.

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