

**THE YOUTH'S**  
THOSE THAT SEEK ME EARLY SHALL FIND ME.  
**INSTRUCTOR.**

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NO. 7.

**THE CHILD AND THE ANGELS.**

The Sabbath's sun was sinking low,  
 Amidst the clouds at even;  
 "Our Father," breathed a voice below,  
 "Father who art in Heaven."

Beyond the earth, beyond the clouds,  
 Those infant words were given;  
 "Our Father," angels sang aloud—  
 "Father who art in Heaven."

"Thy kingdom come," still from the ground,  
 That childlike voice did pray;  
 "Thy kingdom come," God's hosts resound,  
 Far up the starry way.

"Thy will be done," with little tongue,  
 That lisping love implores;  
 "Thy will be done," the angel throng  
 Sing from the heavenly shores.

"Forever," still these lips repeat  
 Their closing evening prayer;  
 "Forever," flouts in music sweet,  
 High, midst the angels there.

**PRESENT TRUTH. NO. 9.**

**THE SABBATH.**

I WILL now tell you something about the Sabbath. You have all learned in the Bible that there is one God, and that he is the Creator of all things. How great he is, we cannot imagine. The Bible says: "His glory is above the heavens." By the power of his word he brought the world into existence, and one word from him would rend it to fragments. But great as he is, and plainly as all his works are spread out before us, the world has almost forgotten him. Millions of people, now living, never think of the God that made the heavens and the earth, but worship the idol gods which they make for themselves. Just think of men—grown-up men—who can talk, and think, and reason as we do, making a god of wood, and bowing down to it in worship! Every one of you would be ashamed to be found worshipping a stick! But they are not ashamed. Even in our own country, in California, costly houses of worship, meeting-houses, are built, in which to worship idols.

*I should think they would know better than that!*

They do not wish to know better. But how is it, my dear children, that you know better? It is because you have been taught from the Bible, the blessed word of God. Without this, man is but little above the brutes. But God, when he made man at first, prepared means whereby they might forever hold him in remembrance. Thus he said by the prophet, "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. xx, 20. By

this we understand the great importance of the Sabbath, as it constantly reminds us of the fact that the Lord made heaven and earth. If all had remembered the Sabbath day to keep it holy, as God commanded, they would all have remembered the God that made the heavens and earth, and would not have been left in blindness to bow down to gods that they make themselves. But it is possible to be heathens in a Christian land, amid Christian privileges. I have no doubt there are many children who profess to keep the Sabbath, because they are told to do so, who yet hardly ever think, even on the Sabbath, of the great God who made all things. They "forget God;" they do not like to think of him, and unless they repent and love him, they will be destroyed with the heathen and "all the nations that forget God." Ps. ix, 17.

*Why will not another day do as well as the seventh?*

Another day might answer *another purpose*, but it could not answer the same purpose, because it is given to keep in mind the great truth that God made the world. No other day but the 4th of July will commemorate the act of declaring the independence of the United States. I was born on the 29th day of June. Now on what day shall I celebrate my birth?

*Why, the 29th of June, to be sure.*

But why would not another day do as well?

*Because you could not change the day of your birth to another day.*

That is right. Well, now, the Sabbath is, so to speak, the *birthday of the world*. God made the world in six days, and rested the seventh day. The rest, or ceasing to work, indicated that the *work was done*. So the seventh day, on which he rested, is a proper memorial of the work which he had done.

*But he commenced his work on the first day. Why not celebrate that?*

Because the memorial is of that which the Creator did—"all his work," not of that which he was going to do; and no day but the seventh—when all his work was done—would answer that purpose. But here is a little girl whose parents came from England; and I heard some talk of their celebrating that event. Tell me, Julia, what day they observed.

*The fourteenth of May.*

Why did they select that day?

*That day they landed in New York.*

And that seems all right. Now you see they did not select the day they took ship, nor the day the ship set sail, nor any day of the passage. They might have died on the passage, or the ship might have been lost; therefore it is fitting to select a day beyond all these dangers—a day when the journey was fully accomplished and the desired ob-

ject reached. So the Lord, in giving us a memorial of creation, gave the day on which he rested, as that alone would commemorate the whole of that which he "created and made." And this memorial could no more be changed to another day than I could change my birthday.

But enough for this time; we will talk again of this matter. And now do not forget how great is the God that made all things, and how awful it will be to meet him in the Judgment, if we dare to choose our own way instead of walking in the way he tells us to. But great as he is, and terrible in his majesty, he has said he will have respect to them that tremble at his word. Then let us read all his commandments with reverence, and always try to do just what he tells us to do. UNCLE HARVEY.

#### "LINE UPON LINE, PRECEPT UPON PRECEPT."

MY DEAR YOUTHFUL FRIENDS: Who of us is there that does not need "line upon line, precept upon precept?" Daily we must study to learn our duty as humble followers of Christ; daily we must drink at the fountain of living waters; daily we must meet petty trials, until we are prepared for greater ones; daily we must draw strength and nourishment from the living Vine; daily we must have an experience in the things of God, if we would be true disciples of Christ, and exert an influence for the right. These thoughts have been suggested by reading, in "Facts of Faith," these words: "That faith which will live through the time of trouble, must be in daily exercise now. Those who do not make strong efforts now to exercise persevering faith, will be wholly unprepared to exercise that faith which will enable them to stand in the time of trouble."—*Spiritual Gifts*, Vol. iii, p. 136.

Youthful friends, it is time that our lives, our daily lives, were consecrated to God. Oh! for a deeper heart work. Oh! that the youth throughout the ranks of Sabbath-keepers would study to be approved of God, instead of man. "The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one-half that influence upon the youth in communities that the youth devoted to God, can have upon their associates." What a solemn responsibility, then, is resting upon us! Shall the blood of fellow-mortals be found upon our garments? Or will we deny self, yield our wills, and strive to act only in accordance with the will of God? Solemn warnings and faithful instructions are multiplied to us. Oh! let us firmly resolve to live no longer for self. Let us make a solemn covenant to dedicate ourselves, without a single reserve to the service of God. I know that it is no light thing to enter into such a covenant; but I believe that if we do it, God's blessing will be upon us, and he will strengthen us to live up to our vows, if we earnestly seek his help. But we must be in earnest—our hearts must be in the work. God knows our hearts, and if he sees that our delight is to do his will, he will aid us by his Holy Spirit. He will never leave us to the powers of darkness if we put our trust wholly in him. But if our hearts are reaching out after the gilded toys of earth, if we raise one hand faintly toward the heavenly crown, while the other is grasping after earthly pleasures, God will not regard our prayers. He has given us warning after warning, and is reminding us constantly of the decay to which all earth's boasted pleasure and grandeur is subjected; and if our hearts still cling to these things, we must live without his blessing.

At our late Monthly Meeting at Olcott, ten dear

souls were buried in the likeness of Christ's death, beneath the waves of Ontario, all in the morning of life. It was a beautiful sight, and the angels must have hovered over those baptismal waters with sweet rejoicings. Ten dear youth have thus given themselves to God's service. Oh! may they never turn back to the service of self, Satan, or the world. They separate and go to different localities, and now their faith and perseverance must be tested. They will each bear to their several homes an influence. As they go forth among unbelievers and come in contact with the cold-hearted, selfish worldling, here, too, they will have an influence. May our Heavenly Father help them, that this influence may be such as a Christian alone can exert. May he help us all to be faithful followers of the lowly Nazarene, and finally to stand among his victorious children. And oh! may we give heed to the admonitions he has given, and exercise now that faith which we must have to enable us to stand in the time of trouble. M. J. COTTRELL.

Ridgeway, N. Y.

#### YOUTHFUL EXPERIENCE.

DEAR CHILDREN AND YOUTH: I feel a deep interest in your welfare, and thought I would write a few lines for your little paper, the *INSTRUCTOR*. May the Lord help me to say something that will lead you to the blessed Saviour. I will relate an incident of my childhood days, thinking it may be interesting to you.

I was early taught the way of life, by Christian parents and a dear aunt who was always talking to me about the truths of the Bible and about Jesus. I was early led to give my heart to Jesus. I was young when God, for Christ's sake, forgave all my sins. Dear children, if you have godly parents, prize them highly.

My parents lived in Ohio. They moved to Michigan when the country was new. We could ride all day and not see a house. We settled on Gull Prairie, Kalamazoo Co. Meetings were held in a private house, about two miles from my father's residence. I loved to go to meeting with my parents. One Sunday they left me to stay to the 5 o'clock meeting. I was to return home alone. I went along singing, happy in the Lord. I began to think I was a great while getting home. I found that I was lost. I had not turned into the right path, but had gone far past my home. I then tried to retrace my steps. It was all prairie except a clump of trees. I found that I was going in a circle. Every time I came around to this clump of trees. I tried again to go toward my home; but soon found myself in the top of a fallen tree, perfectly bewildered. The vegetation was very high, and a heavy dew made me as wet as though I had been dipped in water.

I could hear the wolves howl, for they were very thick in that new country; but I felt a perfect trust in my heavenly Father. I then began to call loudly to my father to come to my rescue. The family were all in bed. My dear mother (who now sleeps in the cold and silent tomb) heard me, and said I was lost; they all listened; I continued to call; my oldest brother heard me; he got up and called the two great watch-dogs, whose names were Lion and Tiger; they got on my track, and soon found me. I followed them and my brother home, and received no injury.

Oh! how many children and youth are lost on the dark mountains of sin, their feet caught in the meshes of folly and wickedness, and they unable to

extricate themselves. And unless they cry to One who is mighty to save, the Devil, who is going up and down like a roaring lion, will succeed in his efforts to destroy them.

Dear youthful reader, Seek the Lord while he may be found, call upon him while sweet mercy lingers. Oh! love the blessed Jesus, because he first loved you and gave his life for you. Get ready, for Jesus is soon coming to take vengeance on them that know not God, and to take his dear waiting children home. What a blessed thought! to know that we shall dwell with Jesus, and all the good and holy of all ages. That we may be striving earnestly to prepare for the society of Heaven, is the prayer of your friend,  
 MAUSTON, WIS. FANNY ROGERS.

### THE BLIND BOY.

The blind boy's been at play, mother,  
 And merry games we had;  
 We led him on our way, mother,  
 And every step was glad.  
 But when we found a starry flower,  
 And praised its varied hue,  
 A tear came trickling down his cheek,  
 Just like a drop of dew.

We took him to the mill, mother,  
 Where falling waters made  
 A rainbow o'er the rill, mother,  
 As golden sun-rays played;  
 But when we shouted at the scene,  
 And hailed the clear blue sky,  
 He stood quite still upon the bank,  
 And breathed a long, long sigh.

We asked him why he wept, mother,  
 Whene'er we found the spots  
 Where periwinkles crept, mother,  
 O'er wild forget-me-nots.  
 "Ah me!" he said, while tears ran down  
 As fast as summer showers,  
 "It is because I cannot see  
 The sunshine and the flowers."

Oh! that poor, sightless boy, mother,  
 Has taught me I am blessed;  
 For I can look with joy, mother,  
 On all I love the best;  
 And when I see the dancing stream,  
 And daisies red and white,  
 I'll kneel upon the meadow sod,  
 And thank my God for sight.

### FROM NORRIDGEWOCK, ME.

DEAR READERS OF THE INSTRUCTOR: I have been thinking some of late that I would write for our paper. Not long since I started to serve the Lord, and have commenced to overcome and correct my evil and wrong habits. I realize that I have a great work to do, but if I put my trust in God and ask him for strength, he will give it to me.

There is quite a large company of youth here in Norridgewock that are trying to overcome and get ready for the coming of the Lord. They seem to realize what a work they have to do, and are trying to do it. We are trying to overcome the spirit of lightness so characteristic of youth, and have made some progress, I think, in that direction, and mean to keep trying. There is a good work going on with the youth here. We are trying to study our hearts and get them right, and are in earnest, knowing that we have a great work to do, and but a short time to do it in.

I feel encouraged to press on in this good way, and try hard to win the prize. The Lord has been very good to me, and I thank his dear name for it.

I feel like placing my affections on things above, and not on things of this world, for where the treasure is, there will the heart be also.

Dear young friends, let us take hold in earnest to work for the cause of God, and he will bless our efforts. The work will be done, and if we do not have a part in it we cannot expect to share in the reward that will be given to God's faithful servants. Let us pray for one another, and take hold in earnest. I ask the prayers of God's people, that I may be found faithful when Jesus comes to give to every man according as his work shall be.

Yours in hope of soon sharing in the glories of  
 an earth made new. G. W. BARNES.

Norridgewock, Me.

### FOR THE YOUTH'S INSTRUCTOR.

DEAR YOUNG FRIENDS: As I look over your little paper, and see the names of its contributors, many of whom I have become familiar with, by seeing them so often at their post, a desire enters my heart to have my name among them, though perhaps the least worthy of all. I have often felt my inability to instruct and interest others; perhaps too much so. The little brook ceases not its efforts on account of its tiny waves, but bubbles on to help swell those of mightier waters. Shall we not learn a lesson, that though our efforts seem small, they are efforts still, and that each one helps to swell the greater, which is also made up of littles.

I often think that the ability to write is like the Christian pathway; it must have a beginning, and as we cannot obtain the Christian graces in a day, neither can we always portray our thoughts and ideas at one effort; and as we are unwilling to give up our Christian course on account of failures, so should we be unwilling to cease our efforts, if in our first articles no merit appears. We know they are carefully examined before entering the press, and if they do not appear in public, it is a gentle hint to "Try again." We need such little hints along the journey of life, and oh! that we may have humility of heart to receive them and profit by the lesson.

Among the different articles which have met my eye in the INSTRUCTOR, none has given me a greater impetus to press on in the Christian warfare than the one entitled, "Drawing Back." If you do not remember it, young friends, read again. You will find it in the August number for 1867. How like that poor boy I have felt, when almost at the end of the path; the dark woods of doubt have seemed so dense that they would obscure my vision, and for a moment I would think of turning back; but the recollection of the boy's experience, that I would have the same road to travel over again, would encourage me to press on; and, sure enough, I would find the clearing made brighter by the density of the woods through which I had passed. If you, dear reader, feel the dark night of doubt pressing around you while journeying along the Christian pathway, remember the boy's experience, and turn not back, for there is the clearing ahead. J. M.

RELIGION AT HOME.—Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in a church built with hands. The education of the soul for eternity begins by the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family. "Let them learn first," says the apostle, "to show piety at home."

## Youth's Instructor.

BATTLE CREEK, MICH., JULY, 1868.

### A STORY FOR BOYS.

A FEW years since, in one of the Western States, there lived a merchant who was in well-to-do circumstances, and carrying on a prosperous business. In one end of the large store that he occupied was a bank, and as the merchant was frequently in that part of the building, one day, by mere accident, he observed the peculiar combination of the lock to the large safe which contained the funds and papers of the bank.

This, at the time, made no particular impression on his mind; but one morning as he came into the store, no one being present but himself, the thought was suggested to him that he might now see if he could unlock the safe. He immediately, out of pure curiosity, placed his hand on the bolt, and, after a few turns, the door of the safe readily opened; but even then he did not have the most distant idea of taking any of the money.

He now thought he would see how much funds they had in the safe, and so proceeded at once to examine the tills and drawers. Here he found piles of coin and bills, and then, for the first, the wicked thought entered his mind, that now he might suddenly enrich himself, and no one would ever know but he did it by honest trade. So he immediately acted on this temptation of Satan, hastily removed the unlawful money, re-locked the safe, and went about the business of his store as usual.

In a few hours it was discovered by the bankers that a heavy robbery had been made, and for some reason suspicion at once attached itself to the merchant. Soon sharp-eyed detectives were on the watch, all, however, unknown to him. When the merchant went to buy goods, or to do any business, keen eyes were on the lookout, and in about a year from the time of the robbery, while on his return from New York, in the hotel of a large city, he was arrested. He immediately told the officer that he knew what it was for, confessed the crime, told them where the money was secreted (what he had not used), and was soon sentenced by the civil laws to a long term in the penitentiary, at which place he is now in confinement.

There are a few points connected with this unhappy circumstance that I wish to speak of:

1. It was sinful curiosity which led this merchant to see if he could work the lock. Learn from this, dear youth, to avoid anything that has the appearance of evil.

2. Be sure that sin will not long remain a secret. And even if it does remain a mystery to men, God knows all about it, and in the great day it will all be known and punished.

3. The enemy often leads poor souls into sin, with the flattering temptation that they, thereby, will become very happy; but the moment they

transgress, their peace is gone—sometimes forever. The poor merchant afterward confessed that from the moment he took the money, his happiness for this world was ended; that from that time he never enjoyed a moment of peace of mind.

4. I have not introduced this circumstance with the idea that any of the readers of the INSTRUCTOR would do so base an act as that mentioned, but rather as a warning to keep out of the way of temptation. It is an old adage that "He rides fast whom the Devil drives," and all who would walk surely must walk warily. If any of my young readers should ever be tempted to take that which does not belong to them, let them think of the words of David, "THOU GOD SEEST ME," and that the way of the transgressor, even in this world, is hard.

### ORNAMENTS.

THERE is perhaps no denomination in the world which is so scrupulously exact about the wearing of ornaments as Seventh-day Adventists. In fact, I never saw a person who was in good standing with our people, who wore them. It is sometimes quite a cross for young people, when they embrace the truth, to lay off their jewelry and ornaments, but I never knew a single instance where conversion was genuine, in which it was not done.

Lately I have been reading the Bible very carefully, and, as a result, I have come to the conclusion that there is a kind of ornaments which are not forbidden by the Scriptures; and, as editor of this paper, I would recommend that all its readers secure and commence wearing them as quickly as possible. They are not, however, ornaments of gold, or silver, or pearl, but still far more precious than any of them. In fact, they altogether outweigh the famous diamonds of the Duke of Brunswick, the celebrated "Diamond king."

These ornaments of which I speak are not only very proper to wear, but they are also recommended by the Scriptures as the badge of the heavenly profession. I may as well tell you at once what they are, for doubtless you are all anxious to secure them, and especially as they are never purchased with money.

The first is described by Solomon, the wisest man that ever lived, in Prov. i, 8, 9, as follows:

"My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ORNAMENT OF GRACE UNTO THY HEAD, AND CHAINS ABOUT THY NECK." Here are ornaments perfectly proper for all to wear, boys as well as girls. The "instruction of thy father," and "the law of thy mother," if hearkened to, is set down by the wise man as an ornament of worth in the sight of Heaven and men.

This is really the same as obeying that command which says, "Honor thy father and thy mother, that thy days may be long upon the land which the

Lord thy God giveth thee," Ex. xx, 12, or, in other words, obeying the fifth commandment.

Another ornament is mentioned by this same wise man, in Prov. iv, 7-9: "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding. Exalt her, and she shall promote thee; she shall bring thee to honor when thou dost embrace her. She shall give to thine head AN ORNAMENT OF GRACE; A CROWN OF GLORY shall she deliver to thee."

This is the ornament of wisdom, which all should secure and wear. It is not the wisdom of the foolish fashions and customs of this world, which will soon pass away; but that wisdom which is spoken of in these words: "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." Prov. ix, 10. May each young reader obtain this ornament just as soon as possible, and never, for any price, part with it.

The next ornament I will speak of is the one mentioned by the apostle Peter in these words: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the HIDDEN MAN OF THE HEART, in that which is incorruptible, even the ORNAMENT OF A MEEK AND QUIET SPIRIT, which is in the sight of God of GREAT PRICE." 1 Pet. iii, 3, 4.

Here, dear youth, is ornamentation worth having. Not the foolish gewgaws and adornments of worldlings, but "the ornament of a meek and quiet spirit." How I should like to see all the youthful readers of the INSTRUCTOR together, and decked with these ornaments recommended by the Scriptures.

May you all secure and wear the triple ornament of Parental Obedience, Heavenly Wisdom, and a Meek and Quiet Spirit, that you may be admitted to the gathering on Mount Zion.

#### THE ROBIN'S NEST.

MY LITTLE FRIENDS WHO READ THE INSTRUCTOR: I am writing a sermon for the Review, at the house of Bro. Loughborough's father-in-law, in Victor, N. Y., and occasionally I step out of my room, under a piazza, to divert my mind by observing a beautiful scenery. It is here that I am now seated. About five feet from where I sit is a lilac tree, in which is a robin's nest containing four little robins, which are nearly full-grown, and about ready to fly. I have been deeply interested in watching their motions, and the care their parents have for them. They appear to be happy, and always agree. It is very warm, and they sometimes flap their little wings and hit one another, in fanning themselves; but they never revenge. Those who are hit by the awkward, yet instinctive, motions of their fellows, simply curl under, and pass on without making a fuss. And their parents come now and then to feed them, supplying the wants of all, and cautiously watching over them.

Now to me, dear children, there is meaning in all this. From it you may learn to live in peace with other children, especially your brothers and sisters, if you have any; to never revenge for any seeming abuse you may receive. You may also be

reminded of your dependence on your parents, the care they have over you, the interest they manifest in your welfare, how much they have done for you, how you would suffer if deprived of their help, how grateful you ought to be to them, and how you ought to be good in return for all their kindness to you. And your minds can pass from your parents to God, who made them, and you, and the little birds, and who even cares for the little robins. He who notices these little creatures and supplies their wants, will notice you and preserve you, if you are good. Can you not trust in so kind a Father? Will you not try to love and serve him, and remember Jesus, his dear Son, who died to save you, and who often spoke of little birds and little children?

Remember, also, that he who notices little birds and cares for them, is displeased with those who hurt them and break up their nests. If you are hard and cruel to little birds, you will be so to each other. But if you are kind to these little creatures, you will be more likely to be kind to each other, and God and all the good will be merciful to you.

D. T. BOURDEAU.

Victor, N. Y., June 17, 1868.

#### LITTLE FEET.

LITTLE feet, so glad and gay,  
Making music all the day,  
Tripping merrily along,  
Filling all my heart with song,  
Well I love your music sweet—  
Patter, patter, little feet.

Sometimes anxious, I would know  
Just what way these feet must go;  
Praying oft that all be fair,  
Nor thorns or roughness anywhere,  
That flowers may spring their steps to greet—  
Patter, patter, little feet.

But then I think that some have trod,  
Through thorns and briars, nearer God;  
Though weak in faith, still would I dare  
To offer up the earnest prayer,  
That Christ would choose whate'er is meet—  
Patter, patter, little feet.

I press them in my hands at night,  
And kiss them with a new delight,  
Believing that where'er they go,  
My tender Lord will lead them, so  
They'll walk at length the golden street—  
Patter, patter, little feet.

#### BIBLE LESSONS FOR LITTLE CHILDREN.

BY JOSEPH CLARKE.

#### LESSON TWENTY-TWO.

ABRAHAM AND LOT.—CONTINUED.

*Teacher.* What country did Abraham take possession of?

*Child.* The land of Canaan. Acts vii, 5; Gen. xiii, 12.

*T.* Was it his by the highest authority?

*C.* It was, for his descendants. Acts vii, 5.

*T.* Had Abraham and Lot large herds of cattle, &c.?

*C.* They were very wealthy in cattle, and gold, and silver.

*T.* Had they plenty of pasture for their flocks and herds?

*C.* They had not. Gen. xiii, 6.

*T.* What was the consequence?

*C.* Their servants did not agree together. Gen. xiii, 6, 7.

- T.* What did Abraham say to Lot?  
*C.* He said, Let there be no strife between our servants, or us. Gen. xiii, 8.  
*T.* What proposition did he make to Lot?  
*C.* That they should separate. Gen. xiii, 9.  
*T.* Did he send Lot away?  
*C.* He gave Lot his choice to go, or he would go. Gen. xiii, 9.  
*T.* Did Lot leave his uncle Abraham?  
*C.* He did. Gen. xiii, 11.  
*T.* Where did he go?  
*C.* To the vicinity of Sodom. Gen. xiii, 12.  
*T.* Was it then a beautiful country?  
*C.* It was like the garden of the Lord. Gen. xiii, 10.  
*T.* What did God promise Abraham at this time?  
*C.* All the land of Canaan. Gen. xiii, 14-17.  
*T.* Where did Abraham now pitch his tent?  
*C.* In the plains of Mamre. Gen. xiii, 18.

### LESSON TWENTY-THREE.

#### ABRAHAM RESCUED LOT.

*Teacher.* What soon happened to Lot and to the people of Sodom?

- Child.* An army came and took them captives. Gen. xiv, 1-12.  
*T.* What did they do with Lot and the Sodomites?  
*C.* They drove them from their homes. Gen. xiv, 11, 12.  
*T.* Did they take all they had with them?  
*C.* They robbed Lot and the people of Sodom.  
*T.* Did Abraham hear of it?  
*C.* He did. Gen. xiv, 13.  
*T.* What did Abraham do?  
*C.* He armed his servants and went in pursuit. Gen. xiv, 14.  
*T.* Did he overtake the captives?  
*C.* He did, and put the enemy to flight. Gen. xiv, 15.  
*T.* Did he save his nephew Lot?  
*C.* He did, and all the people of Sodom. Gen. xiv, 16.  
*T.* Did he save all that had been taken?  
*C.* He took it all from the enemy. Gen. xiv, 16.  
*T.* What did the king of Sodom offer to Abraham?  
*C.* All the goods which he had taken from the enemy. Gen. xiv, 21.  
*T.* Did Abraham accept of the offer?  
*C.* He did not. Gen. xiv, 23.  
*T.* Who met Abraham as he returned?  
*C.* Melchizedek, king of Salem, a priest of God. Gen. xiv, 18.  
*T.* What did Melchizedek do to Abraham?  
*C.* He blessed him.  
*T.* What did Abraham give him?  
*C.* Tithes of all.

### LESSON TWENTY-FOUR.

#### SODOM AND GOMORRAH.

*Teacher.* About nineteen years after Abraham had delivered the people of Sodom and Gomorrah from their enemies, this people having become very wicked during this time, as Abraham on a certain day stood in his tent door in the heat of day, that is about noon, he saw three men standing not far from his tent, and he went near to meet them, and bowed himself very low before them. Gen. xviii, 1-2. Why did he do this?

- Child.* As a token of respect.  
*T.* Do you think that he noticed something of unusual dignity in his visitants?  
*C.* No doubt he did.

- T.* What did he offer to them?  
*C.* Every refreshment and comfort which they needed. Gen. xviii, 5.  
*T.* Did they accept his hospitality?  
*C.* They did. Verse 5.  
*T.* Who were these men who visited Abraham?  
*C.* They were angels.  
*T.* What did God promise Abraham at this time?  
*C.* That he should become a mighty nation. Gen. xviii, 18.  
*T.* What did the Lord tell Abraham concerning Sodom and Gomorrah?  
*C.* That he intended to destroy those cities. Gen. xviii, 20.  
*T.* As the angels turned to depart, what did Abraham do?  
*C.* He drew near them. Gen. xviii, 23.  
*T.* For what purpose did he draw near to them?  
*C.* That he might plead for the men of Sodom.  
*T.* How did he address the Lord?  
*C.* He said, Wilt thou also destroy the righteous with the wicked?

### LESSON TWENTY-FIVE.

#### ABRAHAM PLEADING FOR SODOM.

*Teacher.* How did Abraham plead for Sodom?

- Child.* "Peradventure there are fifty righteous men in the city, wilt thou not spare it for their sake? that be far from thee to slay the righteous with the wicked. Shall not the Judge of all the earth do right?" Gen. xviii, 24, 25.  
*T.* What did the Lord say to him?  
*C.* That he would spare it for the fifty's sake.  
*T.* Was Abraham now satisfied?  
*C.* He said, "Behold, now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous; wilt thou destroy it for the lack of five?" Gen. xviii, 27, 28.  
*T.* What answer did the Lord make?  
*C.* That he would spare the city for the sake of forty-five. Verse 28.  
*T.* Did Abraham rest here?  
*C.* He said, Perhaps forty may be found there. Gen. xviii, 29.  
*T.* What answer did the Lord make?  
*C.* That he would spare the city for forty's sake. Verse 29.  
*T.* Was Abraham still fearful for Sodom?  
*C.* He was afraid that there were not forty good men in Sodom.  
*T.* Why do you think so? what did he say?  
*C.* "Oh! let not the Lord be angry: Peradventure thirty shall be found there." Gen. xviii, 30.  
*T.* What reply did God make to him?  
*C.* That he would spare Sodom for thirty's sake.  
*T.* Did this satisfy the mind of Abraham?  
*C.* He seemed to be in fear for that city, and continued to plead for it.  
*T.* In what language?  
*C.* "Behold, now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there?" Gen. xviii, 30.  
*T.* Did the Lord listen to him?  
*C.* He said he would spare it for twenty's sake. Gen. xviii, 31.  
*T.* Did Abraham have the boldness to plead again?  
*C.* He said, "Oh! let not the Lord be angry, and I will speak but this once: Peradventure ten shall be found there. Gen. xviii, 32.  
*T.* Did the Lord approve of his perseverance?  
*C.* He did, and said, "I will not destroy it for ten's sake."

7. Did the Lord continue to converse with Abraham?

C. He left communing with him, and went his way. Gen. xviii, 33.

### BOOKS OF THE OLD TESTAMENT.

BRO. AMADON: The following lines I have copied from recollection, having learned them when a child. Thinking they may assist some little readers of the INSTRUCTOR in remembering the order of the books of the Bible, I send them for publication if you think best.

R. THAYER.

The great Jehovah speaks to us  
In Genesis and Exodus;  
Leviticus and Numbers, see,  
Followed by Deuteronomy.  
Joshua and Judges sway the land,  
Ruth glean a sheaf with trembling hand,  
Samuel and numerous Kings appear,  
Whose Chronicles we wondering hear;  
Ezra and Nehemiah, now,  
Esther the beautiful mourner show;  
Job speaks in sighs, David in Psalms,  
The Proverbs teach to scatter alms;  
Ecclesiastes then comes on,  
And the sweet Song of Solomon;  
Isaiah, Jeremiah, then,  
With Lamentations, takes his pen;  
Ezekiel, Daniel, Hosea's lyres,  
Swell Joel, Amos, Obadiah's—  
Next Jonah, Micah, Nahum, come,  
And lofty Habbakuk finds room;  
While Zephaniah, Haggai calls,  
Wrapt Zechariah builds his walls—  
And Malachi, with garments rent,  
Concludes the ancient Testament.

## Letter Department.

The prophet Malachi says the Lord heard them that feared the Lord and spake often one to another, and said they should be his when he made up his jewels. Precious promise! Dear children, we love to have you speak to one another; but do you fear the Lord, all of you? Do you fear to offend him, or to do any wrong? May the Lord help you to walk carefully before him every day.

MATILDA J. AVERY writes from Bowling Green, Ohio:

For the first time I attempt to write for our little paper. I prize it very highly. It is my desire to live so here upon earth, that when Jesus comes I may meet its readers in the kingdom of our Father. I know that we have trials and crosses to bear, but we must remember that there is a cross before the crown. Then let us bear it cheerfully, without a murmur or complaint, and set a good example before the world, that they may see that we have the truth. I will try to do the will of the Lord, that when Jesus comes I may have a home with his remnant people on Mount Zion.

Yes, it is very important that we live so that we may prove to all that we have the truth in our hearts. Without this our profession will do us no good. We fear that many Sabbath-keeping children keep the Sabbath and do other duties because their parents do, without bearing any cross of their own; but we hope it is not so with the writer of the above. Do you pray in secret, and love to do so? God sees our hearts. Oh! that he may find all pure within.

MARTHA M. MERRITT writes from Princeville, Ill.:

As I have never written for our little paper, I will at this time try and put in a few lines. I love to read the INSTRUCTOR very much. We have been taking it for about seven years. I started in the good cause of Christ about two years ago, and have been trying ever since to do as near right as I can, and to set a good example before my schoolmates and associates around me. I want to be ready to meet the Saviour when he comes in his glory, and all the holy angels with him.

Two years serving the Lord! How many happy hours we ought to spend in two years of such service; how many answers to prayer; how many victories over self—our habits and appetites. May the Lord help you to do as you resolve, and take you home at last.

ANNA J. OSTERHAUT writes from Oswego Co., N. Y.:

I will write a few lines for the INSTRUCTOR. I take it this year. I write this for the first time. I am trying to be a good girl. I pray that the Lord may forgive all my sins, that I may be his child. Dear friends, please pray for me.

If the Lord forgives all your sins, and then you are a good girl and sin no more, you will be his child, and a happy one, too. The Lord will help you, only trust in him. And we hope to see you among the saved when Jesus comes.

And here is another dear child writing "for the first time." H. W. BLANCHARD writes from Princeville, Ill.:

For the first time I will try to write a few lines for our little paper. I love to read it, and wish it would come oftener. Pray for me, that I may one day meet you in the new world.

We are glad you love to read the INSTRUCTOR, and hope you love the truth it teaches. If you love the truth and obey it, and fear and love the Lord, you will yet see that beautiful new earth, much lovelier than your prairies in the spring.

FRANCES BROWN writes from Ravenna, Mich.:

I love to read the INSTRUCTOR. I love to go to church and Sabbath School. When we lived in Memphis, I used to go to church; but we have come to Muskegon Co., and there is no Adventist church here.

It is a great privilege to go to meeting and to Sabbath School, but if we cannot do that, we can go to the Saviour in prayer, and find him ready to meet us anywhere; and without Jesus the meeting and school would do us no good. Remember this, Frances, and seek your Saviour's face, and pray for his love to be in your heart.

Will any of these children grow careless and be lost at last? Solemn thought! Keep near to Jesus; he is your only hope. With him you are safe.

"PLAYING LIKE A CHRISTIAN."—I heard of two little children, a boy and a girl, who used to play a great deal together. They both became converted. One day the boy came to his mother, and said, "Mother, I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian?" said the mother; the expression sounding a little odd.

"Yes," replied the child, "if you take everything she's got, she don't get angry. Before, she was selfish; and if she didn't have everything her own way, she would say, 'I won't play with you; you are an ugly little boy.'"

## INSTRUCTOR ITEMS.

**BACK NUMBERS.**—We have full sets of INSTRUCTORS, back to February, of the present volume; therefore those who subscribe now can have their subscription commence earlier, if they choose.

**SPECIMEN COPIES FREE.**—We shall be willing to mail specimen Numbers of our little paper to quite a number, *free*, if such names are sent as might perhaps be induced to continue. Send us the addresses, friends.

**A WORD TO THE WORKERS.**—We hereby authorize every reader of the INSTRUCTOR to act as agent for our paper. And will you all endeavor to to send us, at once, as much as *one* subscriber? Probably there are not sufficient efforts put forth to increase the circulation of the INSTRUCTOR. There is no need of the paper costing 50 cents per year; only increase the subscription sufficiently, and the price will be reduced. Shall we hear from our agents—soon?

## THE BLOTTED BOOK.

“Look out there!” said a school-boy to a mate who was examining his writing sheets with a pen filled with ink in his hand; “you know if a drop once gets on it can’t be removed.”

How true, and also how suggestive this remark. Our entire life may be compared to a book, and the days to its leaves. Each act that we do which is wrong, is like a drop of ink spilt upon the fair page of a book. These blots cannot be removed, but there they remain to mar and disfigure the beauty of the page.

Just so it is with sins, no matter how small they are. Each one is a blot upon the character, and no being in this world can take it off. And the more reckless and sinful we are, the more speckled and blotted will our characters be in the sight of the great God.

Youthful readers, let me inquire how it is with the leaves of the book which, in a symbol, represents your life here upon earth. Some of you are quite young, so that only a few of its leaves have been turned. But oh! are they all clean and white, or are there on each page, here and there, dark spots and blots answering to your sins? I am afraid that most of you have blotted pages, some of them terribly so; but in that case, what shall be done?

Ah! there is one, and one only who can remove these blots from our characters; that is Jesus, the Son of God, who died for our sins. He alone can cleanse us from all unrighteousness, and make our characters spotless and pure in his sight. Go to him in humble prayer, confessing your follies, and you will be forgiven, and the dark stains of sin shall not trouble you.

May it be the purpose of each of our young readers to keep their life-book all clean and white, so that when Jesus comes they may render up their account with joy unspeakable.

## A COTTAGER'S LAMENT.

AN English laborer, whose child was suddenly killed by the falling of a beam, wrote the following lines. They are touchingly beautiful.

SWEET, laughing child! the cottage door  
Stands free and open now;  
But oh! its sunshine gilds no more  
The gladness of thy brow!  
Thy merry step hath passed away,  
Thy laughing sport is hushed for aye.

Thy mother by the fireside sits,  
And listens for thy call;  
And slowly—slowly, as she knits,  
Her quiet tears down fall:  
Her *little hindering thing* is gone;  
And undisturbed she may work on.

## OUR HOME.

I HOPE each dear child who reads this has a good home, with a kind father or mother, and, perhaps, brothers and sisters; though there may be some who are, like me, an “only child.” If so, then they may feel lonely sometimes, and wish for a dear brother or sister to play with. It is just what I often did when a child, and even now I sometimes feel a sense of loneliness. But I have dear friends and a home, and dear, very dear brethren and sisters in the church; and, when far from them, I think of them, and long to meet them again in the prayer and social meeting, in the Sabbath School, and hear their testimonies, and pray with them, and hear of the heavenly home. Yes, a home in the beautiful city. While we thank our Heavenly Father for good homes and kind friends, let us seek for a home in the better land, where the “Friend above all others” shall wait to receive us. A home where sickness cannot enter, nor sorrow be known. No tears nor partings, but all joy and happiness. Who wants a home with the Saviour? Who will seek for it? Let him begin *now*, now. Oh! delay not another moment. If you have already started in the narrow path, press on. Keep your eye fixed upon the prize. Take courage, and soon, soon will the pearly gates appear. May they open for you and me. In love, S. J. WAKELING.  
*Memphis, Mich.*

“CANNOT LOOK FOR A BLESSING.”—An accomplished musician, who had been engaged for many years performing at theaters, casinos, and other places of amusement, on being asked why he relinquished his employment, answered, “Because I cannot look to Heaven for a blessing upon it.”

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