

THE YOUTHFUL  
INSTRUCTOR.

THOSE THAT SEEK ME EARLY SHALL FIND ME.

HOLY BIBLE

CHAMBERS

VOL. XVIII.

BATTLE CREEK, MICH., OCTOBER 1, 1870.

NO. 19.

WORDS.

Words are things of little cost,  
Quickly spoken, quickly lost ;  
We forget them, but they stand  
Witnesses at God's right hand ;  
And their testimony bear  
For us or against us there.

Oh ! how often ours have been  
Idle words, and words of sin ;  
Words of anger, scorn, and pride,  
Or desire our faults to hide,  
Envious tales, or strife unkind,  
Leaving bitter thoughts behind !

Grant us, Lord, from day to day,  
Strength to watch, and grace to pray ;  
May our lips, from sin set free,  
Love to speak and sing of thee ;  
Till in Heaven we learn to raise  
Hymns of everlasting praise.

—Sel.

THE ESCAPES OF RAFARAVY.

*Continued.*

SARAH and her husband sat down by the fireside, that there might not seem to be any bustle. The men came in, and said they had come to search for Rafaravy. Sarah kept from answering their questions as well as she could without telling a lie. The soldiers stood talking for about an hour. All this while Rafaravy could see and hear them through the matting. At first, her heart beat hard, and she breathed so loud that she was afraid that the soldiers would hear her; but soon she thought of the sweet promises in God's holy word, and she felt that she could trust in him. Sarah gave up all hope, and she got up and went out. This was fortunate; for it made the soldiers think that Rafaravy was in the mountains, and that Sarah was going to warn her; so they went out after her. Then Rafaravy crept from under the bedstead, and made haste out another way. Sarah was soon obliged to escape too, or she would have been taken up for helping to hide her friend; so from that day they wandered about together. First, they went to a friend of Sarah's. This friend told Sarah that soldiers had been there seeking

for "some woman who had run away." Sarah did not tell her that Rafaravy was the woman. Next day, they went to another friend, and then to another, and another, and stayed a little while with each, just as long as they thought it was safe. They had many escapes. One day they passed a house where many people were talking. These people were the officers and soldiers who were hunting for them. Afterward, a good woman hid them in a pit, and covered the top with thorns and briars, so that though the soldiers searched every house, they did not find them. One day they were lying hid in some coarse grass, when the soldiers passed quite near them. Another time, as they were going to a friend's, twenty soldiers came in sight. Sarah ran, and soon got out of the way; but poor Rafaravy was so frightened that she could hardly move. However, she managed to get into a bog close by, and the soldiers did not see her. She sank into the mud, and could not get out till Sarah came to help her. Another time four men ran after them, but they hid themselves in the long grass, and escaped. One good man made a little tent for them in his manioc plantations. The manioc grew so high as to quite hide the tent. They stayed there three months.

While they were there, some of his servants became Christians, and learned to read the Bible. Just then the news was brought that Mr. Johns, one of the missionaries, was waiting at the port of Tamatave. Rafaravy and some of her friends wished to go and see him. It was a long and dangerous journey. Tamatave was two hundred and fifty miles off. They must walk all the way. There was no smooth, straight road, such as we have in this country—indeed, there was no road at all—there were no lamps to light their way; no inn at which to stop. There were thick forests to go through, and deep rivers to cross, and high hills to climb; and some parts of the way were so steep and slippery that they would be obliged to slide down, rather than

walk. Yes, and this was not all the danger. They must go right through the capital where the cruel queen lived, and where Rafaravy had three times been condemned to die. But they so dearly loved this missionary, that they were ready to run all risks for him. They took all the care they could to prevent being caught, and asking help of God, they set out on the journey. Sarah and her husband dressed themselves up well, and went first, as if they were master and mistress. Rafaravy put on a coarse dress, and went behind them with a bundle on her head, as if she were their servant. It was fifty miles to the capital. When they got near it, a slave saw Rafaravy, and knew her, and went and told her old master. He did not believe it. Perhaps he thought Rafaravy could not be so bold.

What though her earthly house be overthrown,  
And not a roof to shelter her be left!  
The secret place of God her soul has known,  
And of that home, she cannot be bereft.

Dear reader, great trials await us in the time of trouble that is so near us; are we prepared? Oh! let us try to improve every moment as it passes, in getting an experience that shall fit us to stand the test which will be passed upon each of us. We, too, must be persecuted. Some are now. I mean those who stand alone in the truth, and do not have friends who favor it. There are many of this class, and my sympathy is with them, yet this is, perhaps, the way God is refining them, and if they are patient, they will come forth brighter than silver seven times purified of its dross, and gold that has been tried by fire.

PHEBE A. MINER.

Whitehall, N. Y.

### House Cleaning.

DEAR CHILDREN: It is because I love you and desire your good that I attempt to write you the thoughts I have had in my mind during this busy day. Bro. Bell asks for brief, well-written articles, conveying an idea or lesson worth remembering. I will try to bear this in mind; for it is a good suggestion.

Well, children, probably none of you are too small to know what house cleaning means. Perhaps some of you have helped in various ways, by saving steps for mother. What a busy time it is in many families where there is much to be done. You know how the furniture is routed, the carpets shaken, the windows cleaned, and things in general take an overhauling. In the spring of the year, the work is thorough from cellar to garret. Every nook and corner are searched. The dust and cobwebs and useless stuff that have accumulated through the year, all, in fact, that is offensive, and not needed,

is cleared out, and the house takes a good cleansing. Then, when the work is done, how sweet and fresh and inviting it is. We feel well repaid for the trouble, in the cheerful looks of home.

So we should do with our hearts, dear children. The Bible tells us that we must have clean hands and pure hearts if we would dwell in the mansions of God. If you search carefully, you will find it all through the Bible. Many of you may say it is impossible, you can never become pure in heart. But if that were so, do you think God would require it of us? No; he will not require more than we are able to give, and we must submit to the cleansing process if we are ever saved. How are we to begin? Just in this way: Search out our secret sins, the cobwebs in the corners, those things we think no one knows of; but God knows of them, and in his eyes they are hateful, whatever others may think of us.

Be in earnest; for it will never do to cover this fault, or smooth over that one. When you once stir up the dust in your heart, Satan will begin to work harder than ever to deceive you into the belief that it is of no use, or that you are good enough already. Oh, the hateful one! Will you let him speak? Will you cease trying, and say, I can never do the work—it is too great? Remember Lot's wife. Remember, too, that God wants you to begin in the spring time of life; because he knows your tender hearts will offer a sweeter service now. And if you pray every little while through the day, as I know of a little child's doing, "Please, dear Jesus, help me to do this," he will help you, oh! so willingly. And thus the work will be going on until you delight in doing right, because your words and actions spring from a pure heart.

Yours in search of the truth,

SISTER GENIA.

### The Persevering Boy.

"SIR," said a boy addressing a man, "do you want a boy to work for you?"

"No," answered the man; "I have no such want."

The boy looked disappointed; at least, the man thought so, and he asked, "Have you been long seeking a place?"

"I have asked at a good many places," said the boy. "A woman told me you had been after a boy; but it is not so, I find."

"Don't be discouraged," said the man, in a friendly tone.

"Oh, no sir," said the boy cheerfully, "because this is a very big world, and I feel certain God has something for me to do in it. I am only trying to find it."

"Just so, just so," said a gentleman who overheard the talk. "Come with me, my boy; I am in want of somebody like you." He was a doctor, and the doctor thought any boy so anxious to find his work, would

be likely to do it faithfully when he found it; so he took the boy into his employ, and found him all that he desired.

Yes; God has something for everybody to do in this world. It's "a very big world," and there's room enough for all.—*Sel.*

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### Let the Children Pull.

I HAVE heard of a ship which was wrecked on the Atlantic coast, in full view of a village on the hillside. The people saw, amid the raging of the storm, the ill-fated vessel dashed in pieces on the rocks. Two or three of the crew escaped from the wreck by leaping into the life-boat, and, committing themselves to the mercies of the waves, the surges drifted them toward the shore, where the men from the village had gathered; but when near the land, the life-boat caught upon a sand-bar, and there it stuck, and the sailors could not get it off.

The life-boat contained a long rope. One end of this the men fastened to the boat, and flung the other overboard, that it might float to the shore. The rope drifted along to the land, and the waiting villagers took hold of it, and pulled with all their strength, but in vain. They could not start the boat from the bar. They sent away to the village for the women to come, and then men and women took hold again, and pulled with might and main, but still the boat was held upon the sands. They sent to the village once more, to call all the boys and girls to come and help them, and then all took hold for "a long pull, a strong pull, and a pull all together;" and when men, women, and children, pulled steadily, earnestly, and with all their might, the boat was dragged across the sands, and hauled safely to the shore.

It might be too much to say that the children saved the poor sailors; but yet, without their help, they would not have escaped the fury of the waves. They had their part to act in the noble work, and they faithfully performed it.

There are other people to-day that are in danger as great as those poor sailors were. Some stick fast upon the shoals of sin, some are driven by currents of temptation, some are beaten by the storms of appetite and passion, and many men and women are striving in vain to save them. Is it not time to call the children to the rescue? The children that Jesus welcomes to his arms; the children that sing hosannas to the Saviour's name? Is it not time to invite the children to be co-laborers with their parents in the blessed work of God?

The children's prayers, the children's tears, the children's entreaties, may aid to save those who are in extremest peril.

When the lion and the leopard shall lie down with the lamb in peace at last, "a little child shall lead them;" and often, even in this world, the wild, fierce nature of ungodly men has been tamed by the sweet and gentle pleading of a little child.

Children, God gives you power to move the hearts of those who are older than you. See that you labor faithfully, and God may make even a little child a messenger of mercy to some poor, perishing soul.—*Christian.*

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### Morning Thoughts.

WE all have thoughts, and when awake are constantly thinking; but our morning thoughts are perhaps more important than those we have at any other time, for our whole conduct during the day may be influenced by their character; and if so, how important that these early thoughts be right ones.

And what are the thoughts which we should cherish at the morning hour? The thought of *gratitude* seems first to present itself—how we should fix our thoughts on the blessings which surround us, until we feel our hearts gush forth in praise for God's abounding goodness toward us. We should feel so grateful for the many good things we enjoy, that there shall be no room in our hearts for discontent. We should think of the service we may perform through the day, and plan how much we can do for others, till all selfish thoughts flee away.

Then again, at the morning hour our thoughts should be of *purity*; we should think of this till a strong desire possesses us to be pure in heart and life all the day long.

We should think of these things so earnestly each morning, that the resolution shall be formed that through the day we will be happy, useful, and pure.

And then we must not forget, with our other morning thoughts, that we are dependent upon God to help us to be what we should be.

Now, dear reader of the *Visitor*, let us seek to have the blessed arm of the Lord's love, strength, and protection thrown around us each morning, that we may be safely and securely kept through each day, and ever be preparing for that glorious morning when we may be made like Jesus, and sin and die no more.—*Youth's Visitor.*

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Keep thyself pure.

## Youth's Instructor.

BATTLE CREEK, MICH., OCTOBER 1, 1870.

### LOVE ONE ANOTHER.

"IN this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother:" and "By this shall all men know that ye are my disciples, if ye have love one to another."

Our Lord says by the mouth of his apostle, "These things I command you, that ye love one another."

"Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. For this is the message that ye heard from the beginning, that we should love one another."

How important it is that we should heed this message; for by this "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death."

"But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another."

There is no command in the Bible, on which greater stress is laid than on this, and perhaps none so often repeated. It is a duty that is acknowledged by all Christians, and it is a natural consequence that all who love God, should love one another; for, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. And this commandment we have from him, that he who loveth God, love his brother also."

Then if we really possess the love of God in the heart, we shall love one another. And if we truly love one another, that love will be most charmingly manifested in our daily walk and conversation at home.

It will show itself in the workshop and on the farm; in the kitchen and in the nursery, as well as in the parlor. It will be manifested toward father and mother, brothers and sisters, masters and servants, old and young. It will gleam forth from the eye; it will beam on the cheerful, happy countenance; it will speak forth in kind words and gentle tones; it will lead to acts of self-denial; it will cause us to anticipate the wants of others, and to respect their feelings. We shall be kindly affectioned one

to another, with brotherly love, in honor preferring one another."

"My little children, let us not love in word [only], neither in tongue; but in deed and in truth."

### Treading Under Foot the Son of God.

"DISHEARTENED by the extraordinary dangers and difficulties of their enterprise," says Dr. Guthrie, "a Roman army lost courage, and resolved on a retreat. The general reasoned with his soldiers. Ex-postulating with them, he appealed to their love of country, to their honor, and to their oaths. By all that could revive a fainting heart, he sought to animate their courage and shake their resolution. Much they trusted, they admired, they loved him, but his appeals were all in vain. They were not to be moved; and carried away, as by panic, they faced round to retreat."

"At this juncture they were forcing a mountain pass; and had just cleared a gorge where the road, between two stupendous rocks on one side and the foaming river on the other, was but a foot-path—broad enough for the step of a single man."

"As a last resort he laid himself down there, saying, 'If you will retreat, it is over this body you go, trampling me to death beneath your feet.' No foot advanced. The flight was arrested. His soldiers could face the foe; but could not mangle beneath their feet one who loved them, and had often led their ranks to victory—sharing like a common soldier all the hardships of the campaign, and ever foremost in the fight."

"The sight was one to inspire them with decision. Hesitating no longer to advance, they wheeled round to resume their march, deeming it better to meet sufferings and endure even death itself, than trample under foot their devoted and patriot leader. Their hearts recoiled from such an outrage."

"But for such as have named the name of Christ not to depart from iniquity, for such as have enlisted under his banner to go back to the world, for such as have renounced sin to return to its pleasures, involves a greater crime. A more touching spectacle bars our return. Jesus, as it were, lays himself down on our path; nor can any become backsliders, and return to the practice and pleasure of sin, without trampling him under their feet. These, Paul's very words, call up a spectacle from which every lover of Christ should recoil with horror: 'He,' says that apostle, 'who despised Moses' law, died without mercy; . . . of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God?'"

## THE CHILDREN'S CORNER.

## TRUST IN PROVIDENCE.

On a bridge I was standing one morning,  
And watching the current roll by,  
When suddenly into the water  
There fell an unfortunate fly.

The fishes that swam to the surface,  
Were looking for something to eat,  
And I thought that the hapless young insect  
Would surely afford them a treat.

"Poor thing!" I exclaimed with compassion,  
"Thy trials and dangers abound;  
For if thou escap'st being eaten,  
Thou canst not escape being drowned."

No sooner the sentence was spoken,  
Than lo, like an angel of love,  
I saw, to the waters beneath me,  
A leaflet descend from above.

It glided serene on the streamlet,  
'Twas an ark to the poor little fly,  
Which, soon to the land re-ascending,  
Spread its wings to the breezes to dry.

Oh! sweet was the truth that was whispered,  
That mortals should *never* despair;  
For He who takes care of an insect,  
Much more for his *children* will care.

And though, to our short-sighted vision,  
No way of escape may appear,  
Let us *trust*; for when least we expect it,  
The help of "*our Father*" is near.

## "I Did n't Think."

PAUL MARTIN is a boy who is always in trouble himself, and the cause of trouble in others. He leaves the gate open, and lets the cow out of the pasture and into the corn. Once he left the bars down, so that she got into the clover-field while the dew was yet on; and she ate till she killed herself, as cows have no more sense than to do. Paul felt very sorry after the mischief was done, but he thought he excused himself when he said that he "did n't think." Paul's father is not rich, and the loss of the cow was a serious matter to him.

Paul is good-natured, and is always willing to help others; but the chances are that in attempting to help he does more mischief than his work would be worth in a month.

Not long ago he went to visit his grandmother, whom he loves better than any one else in the world, and who loves to hear him read to her.

If Paul would confine himself to reading, he would not get into troubles; for his reading would not break or destroy.

"Let me put the waiter in the china closet for you, grandma," he said, just after Mrs. Neal had finished washing her best china, which she would not trust to the hands of a servant.

"Be very careful, my dear," said Mrs. Neal, anxiously. "Oh, yes," said Paul, set-

ting the waiter but half way on the closet shelf, as his eyes were turned out of the window to see who was passing. The instant he removed his hands, down went the waiter with a crash. Not a single piece of china was saved.

Mrs. Neal could not help crying. "It was my mother's wedding set," she said.

Paul, of course, was very sorry; but as usual had many excuses to offer, and thought it was something in his favor to say, "I did n't think."

So he goes on, a trouble to every one, a source of worry, expense and anxiety, to his parents, and to all with whom he is connected. Whether he will ever improve, I do not know. Certainly he never will until he learns that the fault is in himself, and that "I did n't think," instead of being any excuse, is the source of the whole trouble. — *Child's World*.

WHEN the weather is wet  
We must not fret;  
When the weather is cold  
We must not scold;  
When the weather is warm  
We must not storm;

But  
Be thankful together,  
Whatever the weather.

## Christ's New Little Girl.

A SABBATH-SCHOOL teacher had a letter from one of her little scholars, and she said,—

"If you should come back here, I think you would find a new little girl. I don't mean a new face. I look like your same Jenny, only gladder; but I don't feel a bit like her, for I have got a new heart. Jesus gave it to me instead of my naughty one, and that makes me feel new all over. Oh, it is so good to get a new heart; why don't everybody get one? and it's just as easy. That's why I said you would not find your old, naughty Jenny, but a better one, Christ's new little girl."

"I can study ever so much better than I used to. You know how hard geography used to be to me; but now, just before I get my lesson, I put my head down behind my book, and ask Jesus to help me, and I think he keeps the long words right in my mind, for I remember them all the time. Oh, don't you wish I had been a new little girl before? then you would have loved me more, and Jesus too. I could have studied better, and done everything nicer. If you know any little girls who haven't a new heart, tell them Jenny wants them to get one right away."—*Sel.*

CHARITY gives itself rich, but covetousness hoards itself poor.

## Sabbath-School Department.

## BIBLE LESSONS FOR CHILDREN.

## LESSON SIXTY-FOUR.

## JACOB WRESTLES WITH THE ANGEL.

1. What happened to Jacob after he had sent all across the brook, and was alone on the other side? Gen. 32: 24.
2. When the angel, having the appearance of a man, saw that he prevailed not against Jacob, what did he do? Verse 25.
3. What did the angel say? Verse 26.
4. What answer did Jacob make? Ibid.
5. Did Jacob receive a blessing? Last part of verse 29.
6. What change was made in Jacob's name at this time? Verse 28.
7. What does the word Jacob mean? Ans. Supplanter.
8. What does the word Israel mean? Ans. Prince.
9. Why was he first called a supplanter?
10. Why was he now called a prince? Verse 28.
11. What other good man had his name changed by the Lord?
12. What did his last name signify?

## LESSON SIXTY-FIVE.

## THE MEETING OF JACOB AND ESAU.

1. What did Jacob do when he saw Esau coming? Gen. 33: 1, 2.
2. Describe their meeting. Verses 3, 4.
3. What did Esau say when he saw the women and children? Verse 5.
4. What answer did Jacob make? Ibid.
5. What question did Esau ask about the cattle that Jacob had sent forward as a present for him? Verse 8.
6. How did Jacob reply? Ibid.
7. Was Esau willing to accept the present? Verse 9.
8. What did he say?
9. Did Jacob urge him to take the present? Verses 10, 11.
10. Did he finally prevail on Esau to take the cattle? Verse 11.
11. Do you think any one helped to make friends of these two brethren?
12. Where did Esau go? Verse 16.
13. Where did Jacob finally pitch his tent? Verse 18.

## BIBLE LESSONS FOR YOUTH.

## LESSON SIXTY-ONE.

## THE FIRST APARTMENT OF THE HEAVENLY SANCTUARY.

1. Who have had a view of the first apartment or holy place of the heavenly sanctuary? Rev. 4; Isa. 6. 2. What does John say was opened unto

him? Rev. 4: 1. 3. What did he hear? Ibid. 4. What did he behold? Verse 2. 5. Where is the throne situated? Rev. 16: 17; Jer. 17: 12. 6. Did Isaiah also behold this same glorious high throne, situated in the temple or sanctuary in Heaven? Isa. 6: 1. 7. Since John, when the door was opened in Heaven to him, beheld the throne, Rev. 4: 2, and since that throne is in the temple, or sanctuary, Rev. 16: 17; Jer. 17: 12, what door must have been opened? 8. What did John see burning before the throne? Rev. 4: 5. 9. What did Zechariah see in vision? Zech. 4: 2. 10. What other sacred vessel did John behold? Rev. 8: 3; 9: 13. 11. Did Isaiah, also, see the golden altar, in his vision of the heavenly sanctuary? Isa. 6: 6. 12. Where were the golden altar of incense and the seven lamps placed, in the earthly sanctuary? Ex. 40: 24-27. 13. Then in what apartment of the heavenly sanctuary must they be situated? 14. Why in the first apartment? Ans. Because the holy places of the earthly sanctuary made with hands were "figures of the true," "patterns of things in the Heavens." Heb. 9: 23, 24. 15. Then of what apartment of the heavenly sanctuary did John and Isaiah have a view as just described?

## LESSON SIXTY-TWO.

## THE MINISTRATION IN THE HEAVENLY SANCTUARY.

1. Did John behold our Saviour, in the view he had of the holy place of the heavenly sanctuary? Read Rev. 5. 2. How many holy beings did he see there? Rev. 4: 6. 3. What general description of them is found in verse 8? 4. Did Isaiah see the same holy beings? Isa. 6: 2. 5. What song of praise did these holy beings continually utter? Isa. 6: 3; Rev. 4: 8. 6. What constituted the principal acts of ministration in the holy place of the earthly sanctuary? Ans. 1. The burning of incense on the golden altar. 2. The presentation of the blood of the sin-offering at the altar, and before the veil behind which was the visible manifestation of the presence of God over the mercy-seat. Ex. 30: 1-10; Lev. 4: 6, 17.

7. Did John see any representation of a similar course of ministration in the heavenly sanctuary? Rev. 8: 3. 8. What do we consider to be the principal work of ministration of our High Priest in the first apartment of the sanctuary in Heaven? Ans. Pleading the cause of penitent sinners, 1 John 2: 1; making intercession for them that come unto God by him, Heb. 7: 25; Rom. 8: 34; and presenting for them his blood, which had been offered as the great sacrifice for the sins of the world. Heb. 9: 12; 1 Pet. 1: 18, 19; Eph. 1: 7; Col. 1: 14. 9. What did the priest present in the holy place of the earthly sanctuary? Ans. Sweet incense, and the blood of the sin-offering. 10. What is offered in the true holy place above, of which the former is a figure? Ans. The prayers of penitent believers, and the blood of Jesus.

### How Shall I Prepare to Meet My Class.

TRUE, the meeting is but an hour; yet an hour may abound in precious results.

The Saviour, as he sat on the well, wearied with his journeys, conversed but a short time with the woman of Samaria; yet not only she, but many of the Samaritans, felt the influence of that hour for the remainder of their lives. How precious to the jailor were the few moments Paul spent in answering the important question, "What shall I do to be saved?" All his life he rejoiced in the light that hour shed upon his soul. On Mars hill, at Athens, Paul was interrupted in the midst of his stirring address; yet Dionysius, the Areopagite, Damaris, and others, believed; and, though we have no record of their lives, we cannot doubt that their influence was extensively felt in that idolatrous city. Justin Martyr, one of the most renowned of the early fathers, accidentally, or, we should rather say, providentially, met with an aged Christian. In that brief interview, he learned the truth that made him a light in the church of God. Summerfield and Whitfield, in a brief hour, reached the hearts of thousands. Even in private life, the destiny of a soul is often changed by a word spoken in season. A small boy carried a lantern to show a minister the way, on a dark night. Little did he expect that, as a reward, he himself should receive a light to guide him to a blessed eternity. It is doubtful whether that minister, who, out of the abundance of his heart, on parting, said, "May Jesus be your light through life," ever knew that this simple remark proved the word of light to the soul of that child. What tongue can tell how much can be accomplished in a single hour, if one is only prepared to seize the opportunity.

What, then, is the preparation needed? What is the secret of usefulness, of great usefulness, in the Sabbath-school class?

*Be much with Jesus.* Possess his mind. Be in him, that he may be in you. Heart acts upon heart. Intellect may be cold. Love is a power that moves the soul. John says his fellowship, and the fellowship of the other apostles, was with the Father and his Son, Jesus Christ. Coming from that divine presence, it is not wonderful that men should take knowledge of them that they had been with Jesus. The Rev. Mr. Tennent, who lived in the days of Whitfield, lay for a long time in a trance. He seemed to himself to enter Heaven—to hear the music and behold the glory. He recovered. He returned to earth, but never did he forget that vision. Men discovered an earnestness, an unction, a power, about his preaching that was indeed new and wonderful. It is not necessary, however, that we should lay in a trance in order to obtain a view of Heaven, and realize the power of divine truth.

We may now have communion, just as close as we desire, with God. The pure in heart *do* see him. He always draws nigh to those who draw nigh to

him—draws nigh to give knowledge and wisdom, peace and joy, comfort and strength. When we come from the secret place of the Most High, our countenance may not shine as did that of Moses, to dazzle our pupils so that they cannot look upon us; yet there will be that in our manner, in the tones of our voice, in the expression of our thoughts, that will tell plainly of the atmosphere of Heaven. Much as has been said about prayer, we still fail to realize its mighty power. This power does not consist simply in securing answers. The influence it exerts upon our character, the preparation it gives for usefulness, the tone, the unction, that it imparts to our own spirit, are among the blessings too little considered.

*Confidently expect Jesus to be with you* in your class. Why not? You have entered into your closet and prayed in secret. Will he not reward you openly?

Again, you need his help. The work is not yours, but his. The prophet said to Jehoshaphat, "The battle is not yours, but God's." So here, you teach, not for yourself, but for Him who sent you. You seek to win these children, not to yourself, but to Jesus. You work not for your own praise, but to bring glory to God. You seek not silver and gold, but the salvation of souls. Not only is the work the Lord's, not only has he appointed you to do this work, not only has he assured you that your labor in the Lord shall not be in vain, not only has he promised a reward in the future, but for your present encouragement he has said, "Lo, I am with you always, even to the end of the world." This promise is given to the Sabbath-school teacher as truly as to the minister. Expect that Jesus will be faithful to this glorious promise. Expect that his strength will be made perfect in your weakness. Why should he not do for your class more than you ask or think? He loves large expectations. He abundantly rewards great faith.—*S. S. Teacher.*

### "Twenty Years for Another."

"You have been preaching twenty years, and you have only got one man converted," said a taunting unbeliever to a minister, one day.

"Have I got *one* converted?" meekly inquired the preacher.

"Yes," said the fault-finder, "There is Mr. —, who has really been converted under your labors."

"Well, then, here's *twenty years more for another*," said the patient toiler, and he girded himself anew for his work.

He who enters some parts of the gospel mission-field needs the same spirit to sustain his efforts and endure his trials. One sinner eternally saved is worth a whole life of weary toil; and when God appoints our lot, and our labor, we may safely trust him for results.

H. L. H.

# YOUTH'S INSTRUCTOR.

## A Letter.

DEAR YOUNG READERS OF THE INSTRUCTOR: I am forty-four years old, yet I love your little paper, and especially the blessed truths it advocates. I suppose the most of you are trying to keep all of the commandments of God, and the faith of Jesus. This is right; for it is the only true foundation for the Christian faith. Jesus testifies, "He that hath my commandments, and keepeth them, he it is that loveth me." "Not all that say unto me, Lord, Lord, shall enter the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." "If thou wouldst enter into life, keep the commandments." But they that do not love and obey God, or that have not the Spirit of Christ, are none of his; and unless they repent, and turn to God with all their heart, they will never enter that blissful abode which will be the everlasting home of God's loyal people. In love I would say to those who are out of the ark of safety, or do not love and obey God's truth, which is now being made so plain in these last days, Oh! follow the example of David. Make haste and delay not to keep the commandments of God, that you may have a right to the tree of life, and may enter in through the gates into the city. Rev. 22: 14.

ALDEN GREEN.

## Little Cords.

"HARRIE, my dear, I wish you would wait for Mary," said Mrs. Hall, one afternoon, as her eldest daughter entered the room, evidently prepared for a walk.

"O mamma!" began Katie; but she did not say more. A sudden thought had checked the impatient words on the young girl's lips, and she sat down by the window, with a pleasant smile upon her face.

"I am sorry to keep you," said her mother; "but I told Mary that she could go with you to-day, and she would be very much disappointed to find that you had left her. She does not like to go alone."

"Waiting in this pleasant room is not very hard," said Katie, as she looked around the cheerful parlor, and then out at the window, where the vine leaves were nodding and whispering in the summer air. "I believe, mamma, that the real trouble with me is, that everything is too easy."

"I do not quite understand," said her mother.

"Why, I mean that such little things as waiting for Mary, and dressing Susie's dolls, and making sails for Johnny's boat, are so very easy that, half the time, I do not think them worth doing; and yet they must be some of the little cords that Mr. Clare spoke of yesterday."

"What did he say about them?" asked Mrs. Hall.

"He said that little things in our every-day life were little cords binding us to our Lord, and that when there were a great many of these little cords fastened all the time, they would keep us closely and firmly bound to him; that we could not often do great things, but that doing little things constantly, was even better."

"It is a good thought to remember, Katie," said Mrs. Hall.

Just then Mary's voice was heard outside. She

had seen Katie through the window, and exclaimed, "Oh! there you are! I am so glad you waited!"

In a few moments more the two sisters were walking away together; and, as their mother watched them, a prayer arose from her heart, that both girls might learn to be true Christians in little things.—*Children's Magazine.*

## Profanity.

COWPER wrote some lines about swearing which it would be worth while for every one to learn:

"It chills my blood to hear the blest Supreme  
Rudely appealed to on every trifling theme:  
Maintain your rank, vulgarity despise—  
To swear is neither brave, polite, nor wise."

Some who would not swear by the name of God, think nothing of swearing, "By George," or "By jingo," or by something else. Others often cry out, "Good gracious!" or, "Mercy on me!" and the like. These are the beginnings of swearing. They are to profane swearing what acorns are to the oak.

Our Saviour said, when on earth: "Let your communication be Yea, yea; Nay, nay; for whatsoever is more these cometh of evil." This means that we should use plain language. David had a short prayer to this point: "Set a watch, O Lord, before my mouth; and keep the door of my lips."—*Young Reaper.*

## Obeying at Once.

THE following story is told in the Berlin newspapers. It reminds us of the promise given in the fifth commandment: "Honor thy father and thy mother, that thy days may be long in the land."

A pointsman was at the junction of two lines of railway near Prague; his lever was in hand, for a train was just coming. The engine was within a few seconds of reaching the embankment, when the man, on turning his head, saw his little boy playing on the rails of the line the train had to pass over.

To leave his own post would be a neglect of duty, and would endanger the lives of perhaps a hundred passengers; so like a true hero, he stood to his lever, shouting to his child, "Lie down at once." The train passed along on its way safely, and the poor father rushed forward expecting to take up an injured, most likely a fearfully mangled and lifeless body; but great was his joy on finding that the boy had at once obeyed the order; he had lain down between the rails, and the whole train had passed over him without injury.

If the boy had not at once done as he was told, he must have been killed. Remember this story when tempted to think *presently* will do to obey.

When the King of Prussia heard of the man's courage, he sent for him and gave him a medal for his courage. The King of Heaven has rewards beyond all price for "them that love him and keep his commandments."—*Sel.*

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