

# THE YOUTH'S INSTRUCTOR.

VOL. I.

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No. 7.

## REPENTANCE.

REPENTANCE is to leave  
The sins I did before,  
And show that I do truly grieve  
By doing so no more.

Lord, make me thus severe,  
To watch as well as pray;  
However small, however dear,  
Take all my sins away.

## YOUNG SAMUEL.

SAMUEL was one of the good kings whose history is given in the Bible. He was born in Ramah, in the land of Egypt. His father's name was Elkanah, and his mother's Hannah. After his birth, the father, according to the custom of those days, went up to the temple of the Lord to offer the yearly sacrifice and the vow. But his mother did not go then, because Samuel was not weaned. As soon as he was weaned Hannah took him up with her to the house of the Lord, in Shiloh, and there she made a full consecration of her little son, saying, "For this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore, I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." Then Samuel, being a child, ministered before the Lord, and was girded with a linen ephod. His mother made him a little coat to wear, and she brought it with her to the temple from year to year. The priest's name was Eli, whose sons were very bad; and when Samuel's parents went up to the temple, Eli blessed them for the consecration they had made of their little son to the Lord. Samuel grew up, and became a good man, and the people respected and loved him, and the Lord blessed him exceedingly. While Samuel was young, he continued to minister at the temple before Eli, the high priest. Eli became very old, so that his eyes grew dim, and he could not see. When he and Samuel were in the temple, they both lay down to sleep. And while they were asleep, Samuel heard a voice calling to him, and, as he supposed it was Eli calling him, he arose and went to him; but Eli said, "I called thee not." Samuel lay down again, and heard the same voice,—which was heard by him the third time. As Samuel was young, and not fully instructed in the

word of the Lord, he wondered what the voice was. But Eli was convinced that it was the voice of the Lord. Then he told Samuel to go and lie down again, and if he heard the voice again, to say, "Speak, Lord, for thy servant heareth." So Samuel went and lay down again, and the Lord called him as before, and he answered. Then the Lord told Samuel what he would do. Now, if you read the third chapter of 1 Samuel, 11—14th, you will know what the message was. He was afraid to tell Eli about it at first; but he afterwards told him, because of his earnest request. The Lord blessed Samuel, and gave him much favor with the people. Eli knew that young Samuel was now confirmed to be a prophet of the Lord. Eli was ninety-eight years old when he died. He was a judge in Israel forty years. But he did not train up his children in ways of goodness and truth; and the Lord chastised him. But Samuel feared the Lord, and obeyed all his commands, and the people saw that he was a true servant of the Lord. He was appointed to anoint David as a king. He lived to a good old age; and when he was buried, all the Israelites assembled at his burial, and lamented the loss of good old Samuel.

Now, children, when you read about the good people in the Scriptures, you must try and imitate their virtues. I have shown you that young Samuel was a good boy. His mother carried him up to the temple when he was a little child, and dedicated him to the Lord; and he lived a useful and happy life. And he will be one of those prophets who will be in the kingdom of God. Many children have parents like Eli, who let their sons go astray; and there are others who are left without parents to see to them. Poor orphan children! But there are a good many friends to see to them, and give them clothing to wear and food to eat, and teach them to be good, that they may be useful and happy.

I hope you have good parents, who do by you as Samuel's mother did by him,—dedicate you to the Lord—pray for you, and give you good advice. But you must pray yourselves, and read the Bible and good books. Treat every one kindly; be affectionate towards each other. Remember the Sabbath day to keep it holy. Speak no bad words,

and try to make yourselves useful; that when the Saviour comes to gather up all his jewels, you may be of that number, who will meet Samuel and all the prophets in the kingdom of heaven.

I once knew a little boy that had kind and pious parents. They taught him to read the Bible and pray to God. He was taken very sick in the night, and told his father that he felt very cold. His father went to see him in his little bed, and took him up, and gave him some warm drink, hoping he might get well. But he soon died. And just before he died he said the Lord's prayer twice, and tried to say it the third time, but could not, he was so ill. This little boy was like young Samuel; he loved good people, and was punctual at the Sabbath school, and always learned his verses in the Testament. He thought, when he died, that he should see his little sister in heaven. And I trust he will be re-united to his dear little sister, when Samuel and all the prophets shall reign with Jesus in his blessed and glorious kingdom. There all the lambs of Christ's family will meet together; for all good children, as well as pious grown persons, are heirs of that kingdom which he has purchased for those who love and obey him. And as the day is fast coming when the great Shepherd will divide the righteous from the wicked, attend now to the salvation of your souls.

May you, children, all love Christ, and aim to do his will, that you may be forever with him in his glorious kingdom.—*Knowledge for Children*. No. 2.

#### THE AFFLICTIONS OF JOB.

Job was a very good man; he loved and served God, and did a great deal of good to his fellow-men. He was the greatest and the richest man in the country, for he had large flocks and herds and great treasures. He had also seven sons and three daughters, who were most of them grown up.—One day the eldest brother made a great feast, and invited all his brothers and sisters to come and visit him. The others also did the same in their turn.

Job was pleased to see his children happy; but he knew that where there is much feasting there is also much sin; he feared lest any of his children should sin against God who had given him and them the means of so much happiness. So he arose early and prayed to God for them, and offered sacrifices in their behalf.

But there was an evil spirit who said that Job did not love God, but merely pretended to do so, on account of the good things which God had given him. This was not true; and to convince him and all others who thought so, that this was not the case, God gave this evil spirit liberty to go and take from Job all the blessings with which he was surrounded. And he did so. Soon after

this, one of Job's servants came to him and said, The oxen were ploughing, and the asses feeding beside them; and the Sebeans fell on them, and have taken them away, and they have slain all thy servants except me. I only have escaped to tell thee.

And another servant came and told him, That the lightning had fallen on his sheep and consumed them; that the Chaldeans had taken away his camels, and that the house in which his children were, had been smitten by a great wind, and they were all dead!

Then he arose. He had borne, unmoved, the losses of his sheep, his camels, his oxen, and his wealth; but the loss of his children touched his heart. And he rent his garments and fell on the ground and worshiped God. "The Lord," said he, "gave, and the Lord hath taken away; blessed be the name of the Lord."

And he would not give up serving God, though his wife was foolish enough to wish him to do so. He said, "shall we receive good at the hand of God, and not evil? Though he slay me, yet will I trust in him."

And he did so. And God made up all his losses to him. He gave him other flocks and herds—twice as many as he had before. And he gave him also seven other sons and three daughters. And Job became again rich and happy.

Thus we see there is nothing lost by serving God. We are sure that "godliness is profitable for all things," since it has the promise of God's blessing in this life, and in that which is to come."—*Picture Bible*.

#### THE BOY THAT WOULDN'T GET MAD.

I ONCE heard an interesting story about two little brothers. One of them was ten years old, and the other eight. The oldest boy had, within a few months past, indulged the hope that God had given him a new heart. He thought he was a Christian.

But his little brother did not believe that his heart had been changed. He thought his brother was no more a Christian than he had always been. He said he could not see any difference.

Yet he meant to try him and see; for, as his brother now appeared more sober than usual, and was more willing to go to meeting than before, he did not feel certain that he was not a Christian.

Now, how do you think this little boy, eight years old, undertook to find out whether his brother was really a Christian? Why, every time he could get a chance, he would tread on his brother's toes, kick his heels, or pinch his arms, to see if he wouldn't get mad as he used to do. But his brother bore it all with meekness and good nature, without an angry word or look. This was very differ-

ent from what he used to do. He had before always been ready to take revenge on the spot for such an abuse. The youngest brother was sure that *he* could not do so; for he knew he would get mad if anybody should treat him so unkindly.—He soon became convinced that his brother was a Christian, and that himself was not. He became very anxious about the salvation of his soul, and in a short time he too indulged the hope that God had pardoned his sins and given him a new heart.—*Sabbath School Visitor.*

#### DIALOGUE ABOUT A SUNDAY COAT.

*Albert.* Well, Sylvester, you have got on your Sunday coat, have n't you?

*Sylvester.* I have got on my best coat; but why do you call it my Sunday coat?

*A.* Why, you wear it to church on Sundays, don't you?

*S.* No, I don't go to church generally on Sundays, I thank you.

*A.* You don't work on Sundays, do you?

*S.* Yes, I work on Sundays, as on other days.

*A.* Then your pa don't think best to attend meeting?

*S.* Yes, he goes to meeting, and so do I, but it is on the seventh day.

*A.* Oh! you keep Saturday for Sunday, do you?

*S.* No, I keep the seventh day for the Sabbath, but not for Sunday.

*A.* Well, my pa, and our minister says that Sunday is the day to keep.

*S.* Does your pa read his Bible?

*A.* Yes, but our minister says that Sunday is the Sabbath, and my pa says he is right.

*S.* My Bible says the seventh day is the Sabbath, and my pa says the Bible is right.

*A.* I guess the Bible don't say the seventh day is the Sabbath, does it?

*S.* Well, here is my Bible. [He reads Gen. ii, 2, 3.]

*A.* Well, that sounds rather queer, surely. But don't it say any thing about Sunday?

*S.* We can look further. [Both read Ex. xx, 8-11.]

*A.* Then we are commanded to work six days of the week, and rest the seventh?

*S.* Yes, we are commanded to work the first, second, third, fourth, fifth, and sixth days of the week, and rest the seventh, as we have just read.

*A.* But our minister says the Sabbath has been changed.

*S.* Sure it was changed, as history informs us, by Constantine; but neither God nor the Bible had any thing to do with it.

*A.* Well, I don't want to argue; so I bid you good bye.

#### COMMUNICATIONS.

DEAR YOUNG FRIENDS:—I wish to write a brief sketch of what the Lord has done for me. He has had mercy on me and shown me my need of a Saviour. He has called me out of darkness into his marvelous light, although but seven years of age. I feel to praise his name for it. He is working in mighty power in our family, bringing souls to the knowledge of the truth, and six of us have come into the liberty of the gospel.

The Lord is soon coming. O, let us prepare to meet him in peace, and live so "that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Let us be faithful and hold fast that which we have, that no man take our crown. The Lord is very good, and let us try to serve him "that we may have right to the tree of life, and enter in through the gates into the city."

I praise the Lord that he ever led me in this way; it is a way that I knew not, but truly it is a good way, and by the help of the Lord I mean to walk in it. We shall have many trials to pass through; but what are they compared with the glory that is so soon to be revealed. Let us look up, and lift up our heads, for our redemption draweth nigh. Let us love the Lord our God, and serve him with all our hearts, and with all our souls, that when he shall appear we may be able to say, "Lo this is our God, we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv, 9.

Yours in hope of the kingdom,

ELIZA THAYER.

*Shelburne Falls, Mass., March 6th, 1853.*

DEAR YOUNG FRIENDS:—I wish to tell something of the goodness of the Lord in bringing me to a knowledge of the truth, and permitting me to rejoice in a Saviour's love.

About one year ago I took a stand on the Lord's side. Ever since that time, I have been trying to serve the Lord, and keep his commandments. And the way grows brighter and brighter. And it is my prayer that I may walk in the light, and lead a Christian life, so that when the day of wrath shall come I may have a shelter. I praise the Lord for what he has done and is still doing for his children, and I mean to press my way through this world to the kingdom.

Dear young friends, probably many of you I shall never see here, but let us go on, and I will try to meet you in the kingdom, where we can reign with Jesus for ever. Though you may have trials here, trust in the Lord and he will bring you off victorious. It is my prayer that God will give us grace to overcome.

JOHN W. RAYMOND.

*Wheelock, N. Y.*

**PRESS ONWARD!**

Press on! let not your courage fail!  
Ascend the mountain—breast the gale!  
Look upward, onward, never fear,  
The blest inheritance is near.  
Though storm and tempest intervene,  
We'll look beyond this periled scene,  
To where all Heaven smiles above,  
And Seraphs chant their songs of love.

Press on! we soon shall reach the goal,  
Where trials will not oppress the soul;  
Faint not! and then a crown you'll wear,  
And in all Heaven's glories share.  
Climb boldly o'er the rocky steep—  
He who fails alone must creep—  
Though keen your anguish, never forget  
Bright immortality 's in store for you yet.

Press on! though clouds of thick dismay  
Arise to oppress thee on thy way;  
And let thy thoughts to Heaven rise,  
And peal an anthem through the skies.  
We soon shall leave this vale of tears,  
To reign with Christ through countless years;  
And sing that song—so long desired—  
That is alone by God inspired.

Rochester, March, 1853.

L. V. MASTEN.

**To the Young.**

"THAT our sons may be like plants grown up in their youth, and our daughters may be as corner stones polished after the similitude of a palace." Ps. cxliv, 12.

DEAR FRIENDS:—The desire of those who address you through the medium of this paper, is that by the assistance of God's grace, you may become polished stones for that glorious building, the foundation of which is the prophets and apostles, and Jesus is the chief stone of the corner; or plants which will soon be taken from this bleak, sickly clime, to be transplanted by the gentle hand of the Saviour, to bloom in unfading loveliness on the banks of the river of life, that runs through the paradise of God.

This alone is their desire. How encouraging must be the thought, that while they are set at nought by the world, and oppressed by its cares, that they are chosen of God as his workmen, to prepare the materials with which that great superstructure is to be completed, when it will be put together without the sound of an instrument. Their memorials are not engraven in the perishable things of this world. The monuments of worldly grandeur may stand unshaken awhile, amidst storms and tempests; but time lays its mouldering hand upon them and they crumble to decay. This shows us how weak and frail is man, in seeking to immortalize his name, in things on which has passed alike the same decree: "Dust thou art and unto dust shalt thou return." But those who guide a soul to God will have a living monument, that will remain when these old heavens and earth have passed

away. How can you best reward those friends who are toiling for your salvation; who have wept, prayed and agonized before the throne of God that you may be a jewel to deck their crown of glory, which will be given them at Christ's appearing?

My young brother, do anxious friends observe in you wrong habits which are strengthening with your natural strength, and do they warn and admonish you of danger? Listen to their affectionate appeals. These poisonous shoots of nature must be pruned off, before you can thrive among the goodly plants that decorate the city of our God.

My young sister, does pride and vanity find a lodgment in your heart, in place of those ornaments of grace, a meek and quiet spirit? O, quickly let them be exchanged, that you may be gathered with the diadems of glory, that will glitter in the Redeemer's casket.

What joys are held out for your encouragement, that you may shun those ways that lead to death. Do young acquaintances invite you to their gay circles, to partake with them of worldly pleasure? Remember they will leave an aching void, a poisonous sting behind; and look away to those bright joys, which are laid up for you at God's right hand which will never fade. Are you inclined to yield to a wrong and hasty spirit? Suppress it. "Guard well your thoughts, for they are known in heaven." Let the hand of God mould you, by yielding to the holy influences of his Spirit. Thus you will reflect his glory, and glow with undiminished lustre when suns and stars shall cease to shine.

E. O. DAVIS.

Fairhaven, Mass.

DEAR YOUNG FRIENDS:—I often contrast in my mind the privileges given you for becoming acquainted with the history of the sufferings and death of our blessed Saviour as recorded in the Bible, that we through his death, and the offering of his precious blood in the heavenly Sanctuary, might receive a full and free pardon of all our sins, with the religious privileges with which I was favored when a child. Many of you often hear the prayers of Christian parents, and brothers and sisters older than yourselves, who are ever ready to grant you aid in studying the Bible; besides all the help afforded you from the *Instructor*. But such privileges as these were not mine to enjoy. The sound of a mother's voice in prayer, I have no recollection of ever having heard. The only distinct recollection I have of my mother, is of being called one day, and told she was dead. I was led to her side, the impression of that moment I well recollect.—Death had set its cold, silent seal upon the lips of my dear mother, and I was left an orphan boy. Never again to hear her voice, counseling me to shun the path that leads to death, and pursue the path that leads to the blissful fields of glory.

For years from this, most of my time was spent with those who manifested but little solicitude for my spiritual welfare, as they seldom if ever required me to read the Bible, or taught me the necessity of it, or of constantly attending religious meetings. But yet, at times, when not more than eight or nine years of age, I had tender impressions, and sometimes wept that I was not a Christian. My anxiety to have my sins forgiven continued gradually to increase. And when about fourteen years old, I resolved to give my heart to the Saviour. But the cross of leaving my youthful associates at that time, and becoming a follower of the meek and lowly Lamb of God, was so great that I made but little progress for sometime; but since I made the resolution by the grace of God assisting, to follow Christ through evil as well as good report, I have often found the consolation of the Christian religion to be very great, in sickness and health, in prosperity and adversity. And since I commenced keeping the Sabbath I must say, that consolation has been greatly increased. And now in consideration of the manifold mercies shown you by your heavenly Parent, will you not "seek first the kingdom of God, and his righteousness"? "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Matt. xi, 28. A. S. HUTCHINS.

DEAR CHILDREN:—I have read your little paper with great interest, and while I see how much pains are taken to instruct you, I want to ask you a few questions: Are you trying to profit thereby? Do you love to get your lessons? Do you love to keep all God's commandments? Do you love to obey your parents? Remember that God's eye is upon you all the time. Most of you have praying parents. O that you could realize what a privilege you have in learning the ways of the Lord, and his truth.

When quite young I used to think the name, Christian, was the richest name I ever heard; and O, how I wanted to be a Christian. I went to visit my friends, who had a little boy about my age.—When he was ready to retire, he knelt down by his father's knee, and repeated the Lord's prayer. It had a great effect upon my mind; for I thought I would like to pray.

I soon learned it by heart, and every night, before going to sleep I used to say it. Sometimes it seemed so short, I would repeat it over a number of times. I was afraid to let my brother or sister know that I prayed for fear that they would laugh at me. And I used to watch for an opportunity to kneel down alone and say the Lord's prayer; for I didn't know how else to pray.

Shortly after, there was quite a revival in the place. I wished I could be converted. I took my place with those to be prayed for. I listened to

their prayers, and tried to pray. My soul was filled with joy. I knew the Lord heard their prayers, and would make me a Christian. I have tried to live a Christian ever since. And to day the name looks sweeter than ever before.

One that loves children, LAURA SEELY.  
*Rochester, March 17th, 1853.*

DEAR BRO. WHITE:—I feel truly thankful to God that he brought me to see my situation, I am glad that I heard, and obeyed his call.

There are six of us that are trying to serve the Lord, and keep his commandments, in my father's family. My father and mother embraced the third angel's message, February, 1852. It was January 16th, 1853, when my two brothers, and sister, and myself started to serve the Lord. We have had some good meetings in this place. I am much interested in the Papers.

GEORGE BROWN.  
*Bangor, N. Y.*

**Never Indulge in one wrong.**

SOME children may think they are pretty good, because they practice but one wrong. They think one sin cannot hurt them much. A man who commits but one murder may not be as bad as he who commits ten, but the law will hang him for the one murder. One sin is like one leak in a vessel, it may not sink it so soon as many leaks, but it will sink it after all, if it is not stopped. One sin in the heart, is like one enemy, in a fortress, he may not be able to overpower the garrison, but he can unbar the gate and let an army of other enemies in. One sin will lead to more, because it gives up the principle by which alone the heart can be barred against sin. Give up every evil, if you would not be overwhelmed and drowned in evil.

**HOW TO BE WISE.**

If thou wishest to be wise,  
Keep these words before thine eyes,  
What thou speakest, and how, beware,  
Of whom, to whom, when, and where.

**The Forgetful Boy.**

Oliver, did you carry that basket to the store?  
'O, I forgot.'

'Why did you not come directly home from school Oliver, as I requested you?' said his mother. 'O I forgot all about it.' Why did you not study your Sabbath school lesson, Oliver? 'O I forgot it entirely? Indeed, I forgot to bring my book home.' Thus on every occasion of neglect, and unfaithfulness—the excuse was, 'O I forgot.' Did God?

No, no, this forgetfulness showed his wicked heart, his disobedience.

'Be ye doers of the word,' says the apostle James, 'and not hearers only, deceiving your own selves.'

LESSONS  
FOR LITTLE CHILDREN.

The following very easy lessons are taken from a beautiful little book called, *The Children's Question Book*, published at No. 8 Chardon Street, Boston. We intend to give one or more of these Lessons in each paper for the little children.

## LESSON I.

## CHILDREN TAUGHT ABOUT GOD.

*Ques.* Can you tell me who God is? *Ans.* God is a Spirit, but we cannot see him. He can see us, and knows all we do and say.

*Q.* When you go out on a pleasant evening, what do you see above your heads? *A.* The blue sky, moon, and stars.

*Q.* Who made them all? *A.* God. And he also made the sun.

*Q.* Repeat a verse about them.

"But when the shining sun goes down,  
The gentle moon draws nigh;  
And stars come twinkling, one by one,  
Upon the shady sky."

*Q.* Who made the world? *A.* God.

*Q.* In how many days? *A.* Six days.

*Q.* Where do you find the account of God's creating the world? *A.* In the Bible. Gen. i.

*Q.* Can you tell me how God made all things? *A.* By the power of his word.

*Q.* What did God make the first day? *A.* He made light, and he called the light day.

*Q.* And what did he call the darkness? *A.*—Night.

*Q.* Can you tell me the benefit of light?

*A.* We can see every thing which God has made, the flowers, the grass, and all the beautiful things around us.

You may repeat the following verse.

If so much loveliness is sent  
To grace our present home,  
How beautiful, how beautiful  
Will be the world to come!

## LESSON II.

*Q.* For what should you be thankful?

*A.* I should be thankful that God is so good as to make the sun for light by day, and the moon and stars for light by night.

*Q.* What was the next thing which God made?

*A.* The firmament.

*Q.* On what day? *A.* The second day.

*Q.* What is the firmament? *A.* The sky.

*Q.* What did God call it? *A.* Heaven.

*Q.* What was its use? *A.* To divide the waters that are in clouds from the waters on the earth.

*Q.* When was the land divided from the water?

*A.* On the third day.

*Q.* What is the dry land called? *A.* Earth.

*Q.* What is the water called? *A.* Seas.

*Q.* What does the earth yield? *A.* Grass, herbs and trees, and the trees bear fruit.

*Q.* What did God make on the fourth day?

*A.* The sun, moon and stars.

Repeat the following verse.

God made the sun that blazes high,  
The moon, more pale and dim;  
And all the stars that fill the sky  
Are made and ruled by him.  
His children, too, may claim his care,  
And call upon his name in prayer.

## SABBATH-SCHOOL LESSONS.

## LESSON XXV.

## DANIEL--CHAPTER VI.

## DANIEL CAST INTO THE LION'S DEN.

VERSE 1. How many princes did Darius set over his kingdom? How many provinces did Media-Persia afterwards include? See Esther i, 1.

Verse 2. Whom did the king set over these princes? Who was the first of them? Why were presidents appointed over the princes?

Verse 3. Who was preferred above all these? Why was Daniel preferred above all the princes and presidents? Where did the king think to place him? How did this partiality of the king affect the presidents and princes? *Ans.* They were jealous of him, because he was a Hebrew.

Verse 4. What did they seek to do? Could they find aught against him? Why could they not?

Verse 5. What did these men say?

Verse 6. What did they then do? What did they say to the king?

Verse 7. What did they say they had consulted to do?

Verse 8. What did they request of the king?

Verse 9. Did Darius comply with their wishes?

Verse 10. When Daniel knew of this what did he do? Why did he thus serve God? *Ans.* He knew in whom he trusted. How would he have sinned in obeying the king? *Ans.* He would have been an idolater.

In what does the sin of idolatry consist? *Ans.* In allowing any object to take the place in our affections, or to any being, the authority over our minds which belongs to God.

Will the high authority or popularity of any claim upon our homage justify us in the practice of idolatry? *Ans.* It will not.

If Daniel preferred to suffer, rather than depart from his duty to God, to please the king, the presidents and princes, should not we be willing to suffer, rather than depart from our duty to the same God?

Verse 11. What did Daniel's enemies do?

Verse 12. What did they then say to the king? What did the king answer?

Verse 13. What did they then inform the king?

Verse 14. How did the king receive this information? Why was he displeased with himself? *Ans.* That he should make so foolish a decree, to the injury of so faithful a subject. What did he endeavor to do? How long did he strive for this?

Verse 15. What did the princes say to the king?

Verse 16. What did the king then command; and what did they do with Daniel? What did the king say to him?

Verse 17. How was the mouth of the den made sure? Why was it thus sealed?

Verse 18. Where did the king then go? How did he pass the night?

Verse 19. When did he arise? Where did he then go?  
 Verse 20. What did the king cry when he came to the den? Had God delivered Daniel?

Verses 21, 22. What did Daniel say to the king? Why had God shut the lions' mouths?

Verse 23. How was the king pleased with Daniel's safety? What did he command respecting Daniel? Had Daniel been injured at all? Why had he not been?

What should this teach us? *Ans.* That we should believe and trust in God, even as Daniel did? How does God regard those who believe in him? Compare Rom. iv, 3, 11; John i, 12; xvii, 20; Acts xiii, 39; xvi, 31; 2 Thess. i, 10; 1 Tim. i, 16.

Verse 24. What did the king command, and what did he then do with Daniel's enemies? What did the lions do to them?

Verse 25. To whom did Darius then write?

Verse 26. What did he decree? Why did he thus decree?

Verse 27. What did the king say God does?

Verse 28. What became of Daniel? Will Daniel's God now sustain those who trust in him? Is the God of Daniel your God?

LESSON XXVI.

DANIEL—CHAPTER VII.

DANIEL'S DREAM AND VISION OF THE FOUR BEASTS.

VERSE 1. When did Daniel have the vision as recorded in this chapter? Why is the reign of Belshazzar again spoken of after the subversion of the Babylonian empire has been recorded? *Ans.* The fifth chapter of Daniel would chronologically follow the eighth; but it was artificially placed where it was, that the historical parts might be together, and the prophetic by themselves. How did Daniel preserve his dream? What do we understand by the "sum of the matters?" *Ans.* All the leading particulars.

Verse 2. What did Daniel see in the commencement of his vision?

What did the Jews understand by the "Great Sea?"—*Ans.* The Mediterranean;—to distinguish it from the seas of Galilee, or Tiberias, Dead Sea, &c.

What did the "Great Sea" here symbolize? *Ans.* The multitudes of human beings on the globe. See Rev. xvii, 15.

What did the "four winds" striving upon it, symbolize? *Ans.* Opposite winds denote strife. They seem here to symbolize the wars and strifes among mankind.

Verse 3. What came up from the sea? What did these beasts symbolize? See verse 17.

By what had these kingdoms before been symbolized? *Ans.* By the great Image. See Dan. ii.

Wherein were those kingdoms diverse one from another? *Ans.* The people were different: the laws and customs different; and the administrations of each were differently executed.

Verse 4. What was the first beast like? What empire was symbolized by it? *Ans.* The Babylonian.

How does a beast represent a kingdom? *Ans.* It is tyrannical and cruel; and beasts with unnatural appendages were often thus used in the hieroglyphics of the ancients.

What did the lion's wings denote? *Ans.* The rapidity with which Nebuchadnezzar made his conquests.

In what sense were the wings of Babylon plucked? *Ans.* Lybia, Media, Persia, and other provinces which had been subject to it, revolted, and put themselves under kings of their own.

In what respect was it lifted up from the earth, and made to stand on its feet like a man, and a man's heart

given it? *Ans.* Nebuchadnezzar, after acting like a fierce and ravening lion, was struck with insanity, and lived the life of a beast; but his reason was restored to him, and he was raised from the earth, and a man's heart was given him. See Dan. iv.

With what part of the image did the lion synchronize? *Ans.* The head of gold. See Dan. ii, 38.

Verse 5. What was the second beast, Daniel saw, like? What were its peculiarities? What was said to this beast? What did the bear symbolize? *Ans.* The Medo-Persian empire. What was characteristic of the Medo-Persians? *Ans.* They were fierce and blood-thirsty, like the bear.

How did it raise itself on one side? *Ans.* The Persian side of the empire at length overbalanced the Median side, and obtained the supremacy.

What did the three ribs denote? *Ans.* They are supposed to denote Babylon, Lybia, and Egypt, which were conquered by Medo-Persia.

In what respect did this empire devour much flesh? *Ans.* During its continuance, immense numbers of men perished in war;—more perhaps, than, during the same space of time, at any other period in the world's history.

What part of the image synchronized with this beast? *Ans.* The breast and arms of silver. See Dan. ii, 32.

LESSON XXVII.

VERSE 6. What was the beast like, which Daniel beheld after the bear? What were its characteristics? What was given to it?

What did the leopard symbolize? *Ans.* The Grecian empire.

What parts of the image synchronized with it? *Ans.* The belly and sides of brass. See Dan. ii, 32. For what is the leopard remarkable? *Ans.* For its swiftness. In this respect it fitly symbolized the rapidity of Alexander's conquests.

What did its "four wings" denote? *Ans.* They denote the speed with which Alexander extended his dominion.

What did its "four heads" symbolize? *Ans.* The four divisions into which Alexander's empire was divided after his death, viz., Macedon, Thrace, Syria and Egypt.

How was dominion given to this empire? *Ans.* Alexander did not succeed by his skill or courage; and, had he not been assisted by the power of God, he could never, with 30,000 men, have overcome Darius with 600,000, and in so short a time have brought so many countries into subjection.

Verse 7. What did Daniel see after this in the vision? What were its acts and characteristics? What is the residue? *Ans.* The rest of the beasts. What does this fourth beast symbolize? Verse 23.

What is the fourth great empire, recorded in history? *Ans.* The Roman.

What part of the image synchronized with this fourth beast? *Ans.* The legs of iron. See Dan. ii, 33.

Did the Roman empire correspond with the description of this fourth beast? *Ans.* It did. It was emphatically dreadful and terrible, and strong exceedingly, and it subdued and brake in pieces the kingdoms which preceded or opposed it.

How was it diverse from the other empires? *Ans.* It was diverse not only in its republican and other forms of government, but in its power, greatness, extent of dominion, and length of duration.

Why was not the Roman empire symbolized by some living animal, like the three preceding ones? *Ans.* Its power was so mighty, and its characteristics so opposite, that it could only be likened to this nondescript beast.

What did the ten horns symbolize? *Ans.* The ten kingdoms into which Rome was divided—synchronizing with the ten toes of the image. See Dan. ii, 41, 42. What were the names of these divisions? See Lesson xxiv.

Verse 8. What came up among the ten horns? What became of three of the first horns? What were the characteristics of this little horn? What was symbolized by this horn? *Ans.* The Papal government of Rome.

What was to mark the rise of this power? *Ans.* The subjugation of three of the divisions of the Roman empire.

What three of the Roman horns were plucked up? *Ans.* According to Gibbon, the Heruli, in Italy, were subverted by the Ostrogoths, A. D. 493; the Vandals, in Africa, were conquered by Justinian's army, A. D. 534; and the Ostrogoths, in Italy, were conquered by the same, A. D. 538.

About what period of time must then mark the appearance of Papacy in prophecy? *Ans.* About A. D. 538.

What do the eyes of this horn denote? *Ans.* The craftiness and cunning of the Papal See. The Pope calls himself "Overseer of overseers."

What is denoted by the mouth speaking great things? *Ans.* The boasting and great pretensions put forth by this power, claiming to be God's Vicegerent on earth, with power to bind or loose the souls of men at pleasure.

#### LESSON XXVIII.

What did Daniel next behold? What did Daniel say of the ANCIENT OF DAYS? What is denoted by the thrones being cast down? *Ans.* The subversion of all human governments. Who is symbolized by the Ancient of Days? *Ans.* Jehovah.

Is it customary in the Scriptures to represent the Almighty in a human form? *Ans.* This is the only place where He is thus represented.

What did his "garments," "white as snow," and his "hair" like "pure wool" denote? *Ans.* His purity and holiness. What were his "throne" and "wheels" like?

Verse 10. What issued and came forth from before him? How many ministered unto him, and stood before him? What was then done? Did Daniel see, in vision, the actual events therein predicted? *Ans.* He did not; but only symbols by which they were represented.

Were the parts of the vision thus described in the ninth and tenth verses symbolical, or did the prophet see the realities thus predicted? *Ans.* They are symbolical, like the rest of the vision.

How may we know of what they are symbolical? *Ans.* By ascertaining the proportion of the other symbols seen in the vision, to the events which they symbolized. And if a "lion" symbolized the Babylonian empire; a "bear" the Medo-Persian; and a "leopard," the Grecian; to make the parts of the vision harmonize, it is necessary that there should be the same proportion between the symbols in these two texts, and the events which they symbolize: that is, the events symbolized by them, must be as much greater than the symbols seen, as those mighty empires were greater than the beasts which symbolized them.

In preserving this proportion, what must be symbolized by the symbols in these two texts? *Ans.* The scenes of the final judgment.

Verse 11. What more particularly attracted the attention of the prophet? Is the Papal horn famous for great words? *Ans.* He is. He sets himself in God's place, and claims to be superior to, and independent of, all human power. What became of the fourth beast?

Verse 12. What became of the first three beasts. How were their lives prolonged after their dominion was taken

away? *Ans.* When the first three empires each lost its dominion, they were not totally destroyed, but continued subject to the conquering nation; but when the fourth empire shall pass away, it will, with the other beasts, be entirely destroyed.

Verse 13. What did the prophet then behold in the night vision? Who was symbolized by one like the Son of man? *Ans.* The Lord Jesus Christ.

What synchronizes with the destruction of the fourth beast. *Ans.* The smiting of the image on its feet, and the breaking it to pieces like the chaff of the summer threshing floor.

Verse 14. What was given to the One like the Son of man. Who will serve him. How long did his dominion continue.

What part of Nebuchadnezzar's dream synchronizes with this kingdom. *Ans.* The mountain that filled the whole earth; and which was explained to be God's everlasting kingdom. Dan. ii, 45.

#### TRUE KNOWLEDGE.

He *nothing* knows, who knows not this,  
That earth can yield no settled bliss,  
No lasting portion give.

He *all things* knows, who knows to place  
His hopes on Christ's redeeming grace,  
Who died that we might live.

#### THE INSTRUCTOR.

Our object in the publication of this little paper is to make it as useful as we possibly can, and not neglect other duties. In selecting from other books and papers we design to be careful, and give nothing but what will have a tendency to lead the youthful mind to virtue and to God. We have become perfectly dissatisfied and disgusted with the mass of nonsensical stories usually published in juvenile papers; those, too, which are professedly published for the purpose of leading the youthful mind in the way to heaven. And we have said that if we could not have a paper for the precious youth that would be free from these things, we would much rather have none. We ardently desire and pray that we may have a paper containing not only real instruction, but that the spirit of virtue and real Bible holiness may be breathed through its columns.

Our duty to the youth is one of the greatest importance. They are coming up in the years of accountability, in a fearful age of the world; when the current of influence in the professed Christian world is calculated to carry them down the broad way to death. Our only hope for their salvation is to cut off these corrupting influences, and then impress their minds with saving truth. This shall be the object of this little sheet.

We are fully aware that many of the Sabbath-School Lessons, especially the questions on the Book of Daniel, are too hard for small children. In this case the Teacher, or Parent, must assist the child, by explaining them in a simple manner.

But if we should give all the Lessons adapted to the capacity of little children, they would be of little or no benefit to the majority of those to whom we send the INSTRUCTOR. We close by repeating—Our object in the publication of this little sheet is to make it as useful as we possibly can.

#### Receipts.

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