

THE YOUTH'S INSTRUCTOR.

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THE CHILD'S COMFORT.

God is my friend, I need not fear;
For he is good and always near.
And he will keep me by his power,
From day to day, from hour to hour.

I am a sinner, but I know—
For God's own Word has told me so—
That Jesus Christ came down from heaven,
To die that I may be forgiven.

One thing there is that I must dread,
And that is *sin*; for God has said,
That those whom he protects from ill,
Must love his way and do his will.

THE PROMISED LAND.

When Moses was leading the children of Israel from Egypt to the land of Canaan, he conducted them through rocky mountains, across rivers and the Red Sea, and very dry and sandy deserts. At one time they were very thirsty, and in want of water. Moses was made the means, by the Lord, of getting water for the people from the rock in the desert. But he did not tell them that it was God who helped him. When we receive blessings, we should always acknowledge the giver of them.

At one time the Lord told Moses that he himself was not to go into the beautiful land. But when they came within sight of the land, Moses appointed twelve men, one from each family, or tribe, to go and see which was the best road into Canaan. They went as they were commanded, and, when they returned, they said it was a beautiful land.—There were a great many corn-fields, and green hills and plains. On the sides of the hills grew vines, which bore large clusters of fine grapes. The cows and sheep and cattle grazed in the meadows below. The palm-trees bore dates, which the people dried for food in the winter; and from the olive-trees the people obtained their oil to burn in their lamps, and for many other uses. The beautiful river Jordan, where the Saviour was baptized, flowed through the whole country, and emptied into the Dead Sea. But the men thought it was impossible to obtain this land to settle in, for there were a great many cities with high walls and gates, and the people living there were very large, and much stronger than they; and they thought that,

as the people did not want them to come and live there, it was not best to try to go, and so they would turn back, and go to some other place.

But there were two of the twelve who stood up among the people, and said, that the people were indeed fierce and strong. But as the land was so very beautiful, it was well worth trying for; and do we not know, said they, that no one can stand against the Lord? And he has promised that we shall have the land. Let us trust in him, and he will give us the victory.

These two brave men were Caleb and Joshua.—And out of all the multitude who came in sight of the land, these were the only two who were permitted to enter it.

Moses led this ungrateful people for about forty years, till all who disbelieved God, died. He was only permitted to see the land from the top of Mount Pisgah. * * *

He now appointed Joshua to be their leader, and to see that they went on right. And then he told the people why he could not conduct them into the beautiful land himself. Afterwards, he bade them farewell.

Now Moses went up into Mount Pisgah all alone. No person was on this mount to behold his joy when he looked upon the beautiful land before him, and which he was not permitted to live in. There Moses felt humbled on account of his pride, which prevented him from going into the promised land. He died, and no one saw his burial-place but the Lord. The people, seeing that he did not return, lamented on account of Moses for many days. After this the children of Israel crossed the river Jordan, and went into the land under the direction of Joshua.

When he got there, he found the people were very strong, and without any knowledge of the true God, and his son Jesus Christ. But they kept persevering, and conquering the enemy, till they came to a town called Jericho. This was one of the largest towns in the whole land. It had very high and thick walls, so that the people could not get them down. But Joshua ordered them to walk round the city; and the priests went round with the people, and blew trumpets made of rams'

horns. They went round the city walls once every day for seven days; then they went round seven times in one day. Then they stood still; and the priests blew their trumpets, and the people all shouted. Down came the walls, and the children of Israel went into the city and took it.—They went and settled in the towns and pleasant places which they had taken, and Joshua divided the land among all the tribes. The tribe of Levi had no land given them all in one place, like the others, but had a city or two given them in each division.

And now each tribe was to give to them a tenth part of all their corn, and wine, and oil, and cattle; and of all the produce of their land every year.—So the Levites were not obliged to work for their food, but would have more time to attend to teaching the people about the true God, and to observe his commands.

Now, children, this land is only a type of the promised heavenly land which will be given to all good people when the Lord comes the second time, and at which time this earth will be renewed and become as the garden of the Lord; and all the saints will occupy it.—*Knowledge for Children.*

THE PASSAGE OF THE RED SEA.

WHEN the children of Israel, who were the descendants of Jacob, fled from the persecutions of Pharaoh—a king of Egypt, who reigned many years after Pharaoh the friend of Joseph—God pointed out the way for them to go, by a cloud which always went before them, and which at night was so bright as to shine like a pillar of fire. But Pharaoh, being told that they had taken the difficult way over the mountains, and repenting that he had let so many hardy laborers leave his kingdom, pursued them with a large army, and in three days reached their camp, which was pitched near the Red Sea.

Pharaoh thought he might now easily compel them to return, as his army was behind them and the Red Sea before them, so that there was no way for them to escape. The Israelites being thus encompassed, as it were, began to be sore afraid: and instead of placing their reliance upon God, murmured against Moses, their leader, whom God had sent to deliver them from their bondage to Pharaoh. They said to him, “were there no graves in Egypt, that thou hast brought us to die in the wilderness?”

But Moses bade them be of good cheer. “God will fight for you,” said he, “and by his blessing ye shall soon see no more Egyptians.” The cloud then moved behind the camp of the Israelites, so that it was concealed from the Egyptians; and Moses touched the Red Sea with his staff, and a

violent east wind parted its waters, which were piled up like walls on both sides, leaving a dry passage through the Sea. Here the Israelites crossed over, and early in the morning they had all arrived in safety on the other side.

Let us never forget, that if God be our God, we must be safe and happy in all circumstances. Let us pray him for Jesus’s sake to become our friend. No one ever sought this favor in vain.

In the morning, when the Egyptians perceived that the Israelites had escaped from them, and that there was a passage through the Red Sea, by which they had all gone in safety to the opposite side, they resolved to pursue them. They thought that they, too, as well as the children of Israel, could march safely through the waters.

And so king Pharaoh, with his great army, his chariots and horsemen, went down into the passage which the Lord had made in the sea. But when they had gone in a great way, and were all in its deep bed, the Lord caused the waters to return and close upon them, and the whole host of the Egyptians perished! Pharaoh and his officers and soldiers, his chariots and horses, all sank like lead in the mighty waters!

The Israelites beheld with awe and astonishment the destruction of their enemies; and they sang a song of thanksgiving to God for their wonderful deliverance.

Soon after the Israelites had passed through the Red Sea, and while they were yet journeying to the land of Canaan, they were in great danger of starvation. The provisions which they had brought with them from the land of Egypt, were all consumed, and there was no bread or other food to be found in the wilderness. And the people knew not what to do. They were so rash as to wish that they had died in Egypt. And they again murmured against Moses for bringing them out of the land of Egypt.

But God said, “I will rain bread from heaven for you. And the people shall go out and gather it every day. And they shall gather twice as much on the sixth day of the week, that they may rest on the Sabbath day.”

In the evening, the wind blowing from the Red Sea, brought with it large flocks of quails, which fell exhausted into the camp of the Israelites.—Many of the people ate of them so immoderately, that they died. On the following morning, the ground was covered with white grains; and these when pounded fine, furnished a sort of flour, which mixed with water, tasted like a sweet cake. This was called *manna*, and it fell every day, except the Sabbath, for the sustenance of the Israelites, till they had reaped the first crop in Canaan. If they kept any of it after the day on which it was

gathered, it was not good for any thing. But, although none of the manna fell on the seventh day, yet a double portion fell on the sixth day. And God so ordered it, that the double portion which they gathered on the sixth day, was good on the seventh."

And to keep up the remembrance of God's great goodness, a measure of the manna was laid up in the ark of the covenant, in which many precious things were preserved.

In the same year in which God sent them the manna from heaven, the Israelites were in danger of perishing for the want of water. They could find no springs in the wilderness, and the men and women and children, and the cattle, were in great danger of dying with thirst.

In their despair, the Israelites again murmured against Moses. And Moses went and prayed unto the Lord. We should always pray to him, and especially when we are in trouble. God heard the prayer of Moses, and said unto him, "Take with thee the rod wherewith thou didst smite the river; and go to the rock in Horeb, and I will stand before thee there. And thou shalt smite the rock, and there shall come water out of it, that the people may drink."

And Moses took the rod and went, with Aaron and the seventy elders, to the rock, as God had commanded him. He smote the rock twice, and streams of pure and wholesome water gushed forth from it in great abundance. The men, women and children, and their cattle, all drank and were satisfied.

How refreshing must this water have been!—Who could have expected a river of water from a flinty rock? They never again suffered for the want of water, for this stream followed them thro' the wilderness, till they arrived in the promised land,—the land of Canaan.—*Picture Bible.*

SIN FOUND OUT.

There was once a boy, whose father sent him to ride a few miles, upon an errand, and told him particularly not to stop by the way. It was a beautiful and sunny morning in the Spring; and, as he rode along by the green fields, and heard the singing of the birds as they flew from tree to tree, he felt as light-hearted and as happy as they. After doing his errand, however, as he was returning by the house where two of his friends and play-mates lived, he could not resist the temptation just to call a moment and see them. He thought there would be no great harm if he merely stopped a minute or two, and his parents would never know it. Here commenced his sin. He stopped, and was led to remain longer and longer, till he found he had passed two hours in play. Then, with a troubled conscience, he mounted his horse, and set his face towards home. The fields looked as green, and

the skies as bright and cloudless as when he rode along in the morning; but oh, how different were his feelings! Then he was innocent and happy; now he was guilty and wretched. He tried to feel easy, but he could not; conscience reproached him with his sin. He rode sadly along, thinking what excuse he should make to his parents for his long absence, when he saw his father at a distance coming to meet him. His father, fearing that some accident had happened, had left home in search of his son. The boy trembled and turned pale as he saw him approaching, and hesitated whether he had better confess the truth at once, and ask forgiveness, or endeavor to hide the crime with a lie. Oh! how much better it would have been for him if he had acknowledged the truth; but one sin almost always leads to another. When this kind father met his son with a smile, the boy said, "Father, I lost the road, and it took me some time to get back again; and that is the reason why I have been gone so long."

His father had never known him to be guilty of falsehood, and was so happy to find his son safe, that he did not doubt what he said was true. But, oh, how guilty, and ashamed, and wretched did that boy feel as he rode along. His peace of mind was destroyed. The boy went home and repeated the lie to his mother. Having committed one fault he told a lie to conceal it, and then added sin to sin by repeating and persisting in his falsehood. What a change had one short half day produced in the character and happiness of this child! His parents had not detected him in his sin, but he was not, on that account, free from punishment. When he retired to bed that night, he felt guilty, and was of course wretched. The first thought that occurred to him on waking, was the lie of the preceding day. He could not forget it.

Thus things went on for several weeks, till one day the gentleman at whose house he had stopped called at his father's house on business. So, as this boy saw him come into the house his heart beat violently, and he turned pale with the thought that something would be said which would bring the whole truth to light. The gentleman, after conversing a few moments with the father, turned to the little boy and said, "Well, how did you spend your home the other day? My boys had a very pleasant visit from you." Can you imagine how the boy felt?

You could almost hear his heart beat. The blood rushed into his face, and he could not speak, and he dared not raise his eyes from the floor. The gentleman then turned to his parents and said, "You must let your son come up again and see my boys. They were quite disappointed when he was there a few days ago, for he only staid about

two hours, and they hoped he had come to spend the whole day with them." There, the whole truth was out; and how do you suppose that boy felt? He had disobeyed his parents, told a lie to conceal it, had for weeks suffered the pangs of a guilty conscience, and now the whole truth was discovered. He stood before his parents overwhelmed with shame, convicted of mean falsehood.

The boy was all the time suffering the consequences of his sin. For many days he was enduring the reproaches of conscience, when the knowledge of his crime was confined to his own bosom. How bitterly did he suffer for the few moments of forbidden pleasure he had enjoyed! The way of the transgressor is always hard. This guilty child, overwhelmed with confusion and disgrace, burst into tears, and implored his parents' forgiveness.— But he was told by his parents that he had sinned not only against them, but against God. The humbled child went to God in penitence and in prayer. He made a full confession of all to his parents, and obtained their forgiveness; and it was not till then that peace of mind was restored.

THE TREE THAT NEVER FADES.

"Mary," said George, "next summer I will not have a garden. Our pretty tree is dying, and I won't love another tree as long as I live. I will have a bird next summer, and that will stay all winter."

"George, don't you remember my beautiful canary bird? It died in the middle of the summer, and we planted bright flowers in the ground where we buried it. My bird did not live as long as the tree."

"Well, I don't see as we can love anything. Dear mother, I died before the bird, and I loved him more than any bird, or tree or flower. Oh! I have something to love that wouldn't die."

"I have passed. During the school hours, my mother had almost forgotten that their garden; but at evening, as they drew their table where their mother was sitting, they arranged the seeds they had been gathering. The remembrance of the tree came upon

"mother," said Mary, "you may give these seeds to my cousin John; I never want another garden."

"Yes," added George, pushing the papers in which he had carefully folded them towards his mother, "you may give them all away. If I could find some seeds of a tree that would never fade, I should like then to have a garden. I wonder, mother, if there ever was such a garden?"

"Yes, George, I have read of a garden where the trees never die."

"A real garden, mother?"

"Yes, my son. In the middle of the garden, I

have been told, there runs a pure river of water, clear as crystal, and on each side of the river is the *tree of life*,—a tree that never fades. That garden is paradise. That you may love forever. There will be no death—no fading there. Let your treasure be in the tree of life, and you will have something to which your young hearts can cling, without fear, and without disappointment. Love the Saviour here, and he will prepare you to dwell in those green pastures, and beside those still waters."

TEKEL.

As I was passing through the market one morning, I saw a crowd of people collected near a stall. I stopped to see what was the matter, and found that an officer, called the clerk of the market, was weighing a farmer's butter, in a large pair of scales, to try whether it was of the right weight. It is the law that every lump of butter which is offered for sale as a pound, shall be taken away from the owner, if it does not weigh a pound in the clerk's scales. The country people knew this very well; and yet some of them are so fond of a little dishonest gain, that they will run the risk of the loss and shame which they are sure to suffer, if they are caught attempting to cheat. But many of them have better principles, and would not cheat, even if there was no law against it. I saw the clerk put one lump after another into his scales, and finding it all too light, he soon emptied the farmer's tub, and filled his own basket. I believe very few, if any of the crowd who were looking on, pitied the man, for they all seemed to think that he deserved this punishment.

While I observed the strict justice of the officer, and the confusion of the farmer, as his dishonesty was exposed before the gazing crowd, I was strongly reminded of the terror and dismay which seized the guilty Belshazzar, when the miraculous handwriting on the wall declared his character and his doom. "*Tekel, thou art weighed in the balances, and art found wanting.*" And my thoughts were carried forward to that awful day, when the actions and motives of men shall undergo a still stricter examination, before the Searcher of hearts.

No doubt my little readers are all ready to condemn the conduct of the dishonest farmer; but I have a higher object in view in relating to them this little incident. I want them to search their own hearts, and weigh their own conduct in the scales of God's law, that they may know what is their character in his sight, and what are their prospects for eternity. My dear children, it is not sufficient that your conduct should *seem* to be good. It must be really good, if you would have it approved of God. Now no thought, word, or action can be good in the sight of God, which does not proceed from a *new heart*. Then first of all you

must seek to have your heart renewed by the Spirit of God, your sins forgiven through the blood of Christ, and to grow in grace through the gift of the Holy Spirit. You may deceive your friends, and parents, and teachers, by seeming to be good. You may even deceive your own selves, and think that all is right with you. But you cannot deceive God. He looks not only at the outward actions, but at the motives and feelings of the heart. So he tells us himself in his holy word. "The Lord is a God of knowledge, and by him actions are weighed." 1 Sam. ii, 3. "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits". Prov. xvi, 2. Do you ask, "What is the *standard weight* by which I may weigh my conduct?" You may find it in the first epistle to the Corinthians, the tenth chapter and thirty-first verse—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." All that does not come up to that standard will be "found wanting," in the day when the Lord shall bring all things into judgment. Think of this in the house, and by the way; in your intercourse with parents, teachers, and companions; in your daily employments, and in the worship of God; and pray continually, "Search me, O God, and know my heart—*Youth's Friend*, 1835.

THE CHRISTIAN'S HOPE.

The Christian's Hope is a subject upon which every child of God loves to dwell. In toil, and trial, and affliction, it supports him; and when the world ridicules and mocks and scorns him, thinking of the glorious prospect before him, he can say to his wicked revilers, "Mock on if ye will, and hate and despise the truth; I love it; you may enjoy the pleasures of sin for a season, and place your affections on things of this world, which decay and vanish, as it were, in an hour; but I look forward to a glorious inheritance, unfading and unending, where happiness shall be perfect and eternal. To share in the glories and pleasures of that world, I cheerfully renounce the unsubstantial, fleeting joys of the present."

God has told us in his Word, what those who serve and love him on earth may expect as their reward hereafter. He has given many and gracious promises to those who turn to him. He has promised that the meek shall inherit the earth.—He has promised that the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, and they shall possess the kingdom forever even forever and ever. Dan. vii, 18 27. Is this present earth, to be the kingdom of the saints, and to be inherited by the meek? No! for this, blighted as it is by the curse, with its barren wastes, and parched deserts, and full of sin and wo and

death, would be, at best, but a poor inheritance.

"This groaning earth is too dark and drear,
For the saints' eternal home."

God has promised something better. He says, "Behold I make all things new. Rev. xxi, 5.—"We, according to the promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii, 13. Here then is the kingdom of the saints, and the inheritance which was promised to the meek.

But before we are finally placed on the new earth, we are to pass through a series of grand and solemn events. The Lord Jesus Christ is to be revealed from heaven; the wicked will be destroyed at his coming; the righteous dead will be raised, and all the living who love him, and are ready to meet him, will be changed in a moment, and caught up, with them, to meet the Lord in the air. Here is the first resurrection. Christ says, (Rev. xx, 6,) "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years."

Here is the Christian's first reward. Paul says: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only but unto all them that love his appearing." 2 Tim. iv, 8. So we see that for us, also, there is laid up a crown of righteousness, if we love his appearing and kingdom.

Now the Bible gives us to understand when to look for these events, and, according to the declarations, they are near even at the door. We now have time to prepare for them, but one thing is certain, whether we are prepared or not, they will surely come.

Here centers in all its strength and beauty, the Christian's hope;—to share in the glorious scenes that follow the appearing of the Saviour—to stand on the sea of glass having the harps of God, and sing the song of Moses and the Lamb—to enter the holy city, and have right to the tree of life, and to possess eternal life on the New Earth, free from all pain and sorrow,—these are objects worth striving for. Such scenes as these the Christian looks to, when he cheerfully renounces the fading pleasures of the earth. How much will a few short days of earthly happiness weigh in the balance with an eternity of unbounded bliss in the kingdom of God? What are all the vain scoffs of this world—what are a few days of toil and trial, and what are any of the small crosses that we can take up for Jesus, compared with the glories of that world which words cannot express, and which are promised to us if we love and serve him?

Can a few short years of time be compared to eternity? No more can the pleasures of earth, with the joys of the saints' eternal home. Here is wisdom—to secure an inheritance in that land that endureth forever,—to trample under foot the present world, with all its false allurements, and secure a life of real, substantial joy in the world to come.

"We'll gladly exchange a world like this,
Where death triumphant reigns,
For a beautiful home in that land of bliss
Where all is happiness joy and peace
And nothing can enter that pains"

Let us not rest till the Christian's hope, in its fullest extent is ours; till we can look with pleasure and confidence to the glorious appearing of the Lord, and feel sure of a full acceptance at his hand.

LITTLE CHILDREN, LOVE ONE ANOTHER.

A little girl, with a happy look,
Sat slowly reading a ponderous book,
All bound with velvet, and edged with gold,
And its weight was more than the child could hold;
Yet dearly she loved to ponder it o'er,
And every day she prized it more,
For it said—(and she looked at her smiling mother)—
It said, "Little children, love one another."

She thought it was beautiful in the book,
And the lesson home to her heart she took;
She walked on her way with a trusting grace,
And a dove-like look in her meek, young face,
Which said, just as plain as words can say,
"The Holy Bible I must obey;
So mamma, I'll be kind to my darling brother,
For little children must love each other.

"I'm sorry he's naughty, and will not play,
But I'll love him still, for I think the way
To make him gentle and kind to me,
Will be better shown, if I let him see
I strive to do what I think is right,
And thus when I kneel in prayer to-night,
I will clasp my arms around my brother,
And say, 'Little children, love one another.'"

The little girl did as her Bible taught,
And pleasant indeed was the change it wrought,
For the boy looked up in glad surprise
To meet the light of her loving eyes;
His heart was full, he could not speak,
But he pressed a kiss on his sister's cheek;
And then looked up to the happy mother,
Whose little children loved one another.

DEAR YOUNG FRIENDS:—I esteem it a privilege to address you through the medium of the *Instructor*. I feel lonesome when I think of the New Jerusalem where dwells our merciful High Priest, and all the holy angels. I long to be there. But we must go through many trials first, to try our faith and see if we will trust wholly in the Lord. Yes we must follow Jesus in the strait and narrow path which will lead to eternal life.

My dear friends who have started in this glorious cause, do not think of turning back. We must

trust wholly in the Lord, watch and pray, then he will guide us aright.

My prayer is that we may have grace to overcome and at last stand on Mount Zion. O let us be faithful a little longer, prepare for the time of trouble, and then we shall all meet to part no more, in heaven.

Yours, in hope of dwelling with Christ,

C. A. LYON.

Plymouth, Mich., April, 1853.

SABBATH-SCHOOL LESSONS.

LESSON XXXIII.

THE NEW JERUSALEM.

"AND I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi, 1, 2.

The first earth mentioned in this scripture, is the earth in its present state, with the curse resting upon it, filled with sin and misery. This is to pass away, or be renovated by fire, and then the New Earth will appear. All this is first to take place, and then the New Jerusalem will come down upon the New Earth.

This City is called the Bride, The Lamb's wife. While St. John was in vision, an angel said to him, "Come hither, I will shew thee the bride, the Lamb's wife." He then showed him "That great City, the Holy Jerusalem." Rev. xxi, 9, 10.—The Lamb is Christ. He is also called the Bridegroom, and the City is called the Bride. The City is also called our mother. The apostle Paul says "But Jerusalem which is above is free, which is the mother of us all." Gal. iv. 26. The Prophet says that Christ's name shall be called, "The everlasting Father." Isa. ix, 9. Christ is here represented as the father of his people. The New Jerusalem is called the mother of us all. The followers of Christ, then, are the children, and not the bride, as many suppose.

QUESTIONS.—What is the first earth mentioned in Rev. xxi, 1? What will appear after the earth in its present state passes away? What will then come down upon the New Earth? What is this City called? What did the angel say to John? What did he show him? Who is the Lamb? What is he also called? What is the City also called? Repeat Gal. iv, 26. What does the Prophet say that Christ's name shall be called? What is Christ here represented to be? What is the New Jerusalem called? What, then, are the followers of Christ?

LESSON XXXIV.

A description of the New Jerusalem is given in Rev. xxi. "And the city lieth four square, and the length is as large as the breadth; and he measured the city with a reed, twelve thousand furlongs."

Verse 16. This is about 1500 miles—A large city indeed—1500 miles long, and 1500 miles wide.

This City has twelve gates, three gates on each of its four sides. "On the east, three gates; on the north, three gates; on the south, three gates and on the west, three gates." There are also twelve angels which have charge of these gates, one angel at each gate. Verses 12, 13.

The City is composed of pure gold. It has twelve foundations, "and in them the names of the twelve apostles of the Lamb." The twelve foundations are garnished with all manner of precious stones,

"And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."—Verses 18, 19, 23.

This glorious City is coming down from God out of heaven, and is to be located in the beautiful New Earth. It is to be the Capital of the kingdom which is to be given to the saints.

The throne of God and of the Lamb is in this City, and from beneath it, will flow out the river of life. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. xxii, i. In the midst of the street of the Golden City will be seen the tree of life. This tree will bear twelve manner, or kinds, of fruit, and will yield her fruit every month, or every moon, of the year. It is stated in Isa. lxvi, 23, that on the New Earth, "all flesh," meaning all the redeemed saints, will, from one new moon to another, and from one Sabbath to another, come up to worship before the Lord. We have never seen why they should come up monthly, unless to eat of the fruit which the tree of life will yield monthly.

Abraham looked for this city, and forward to the time when the saints should all be raised, and the earth should be made new, and the City should come down upon it. "For he looked for a city which hath foundations, whose builder and maker is God." Heb. xi, 10. Abraham looked for a City that had foundations more than one; but it is not stated how many foundations he expected to see. But John states that it has twelve foundations.

Our Lord Jesus Christ calls this City, "my Father's house." "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself;

that where I am, there ye may be also." John xiv, 1-3.

When Jesus ascended to heaven, he went to prepare mansions for his people. When he comes he will gather his people to himself, and when the New Jerusalem comes down, they will be with him.

"Oh, may the City come
Down from the opening heavens—
The New Jerusalem,
Oh, may it soon be given;
Its gates of pearl, its streets of gold,
Blaze with thy brightest glory;
The holy seers have raptured told
The New Creation's story."

QUESTIONS—Where is the description of the New Jerusalem given? How many miles long, and wide is it? How many gates has it? What is there at these gates? What is the City composed of? How many foundations has it? What are the gates composed of? What will be the light of the City? Where is the throne of God and the Lamb? What will flow out from beneath this throne? What will be in the midst of the street of the City? What did Abraham look for? What does our Lord call this City? When did he go to prepare mansions for his people?—When will he gather his people to himself that they may be with him?

WHAT THE GOOD CHILD LOVES.

Who of our readers can adopt the following language?

I love the Lamb who died for me,
I love his little lamb to be;
I love the Bible, where I find
How good my Saviour was, and kind;
I love beside his cross to stay,
I love the cross where Jesus lay;
I love his people, and their ways,
I love with them to pray and praise;
I love the Father and the Son,
I love the Spirit he sent down;
I love to think the time will come
When I shall be with him at home.

LESSONS ON THE BOOK OF DANIEL.

LESSON XXXV.

DANIEL—CHAPTER VIII.

Daniel's vision of the Ram, Ho-Goat, and the Little Horn.

VERSE 1. What does Daniel record of the third year of Belshazzar? To what does he allude as appearing to him "at the first"? *Ans.* The vision which he saw in the first year of this king as recorded in the seventh chapter.

What are we to understand by this vision being "after" that? *Ans.* That vision began with the Babylonian empire; but this begins with the Medo-Persian, which was after the commencement of the preceding vision.

VERSE 2. Where was Daniel when he saw this vision? Where did he appear to be, in the vision?

VERSE 3. What was the first object Daniel saw in this vision? What were its characteristics? What did it symbolize? *Ans.* The Medo-Persian empire. See verse 20.

Why is not Babylon included in this vision? *Ans.* Its fate had been decided, and it was now at its close. What

did the two horns of the ram denote? *Ans.* One denoted Media—the other Persia.

In what respect was the one that came up last the highest? *Ans.* Persia was a more modern kingdom; it came up after Media, and attained to greater power.

As these horns were both high, and the highest had already arisen when Daniel first saw the ram, what period in the history of Media-Persia must be marked by the commencement of this vision? *Ans.* That time when this empire had attained to its greatest height—had reached its meridian glory.

When did this empire attain to its meridian glory as symbolized by the horns being both high, and the last the highest? *Ans.* About *b. c.* 457; so that the chronology for the commencement of the vision must be there dated.

Verse 4. What did Daniel see the ram doing? In what direction did the conquests of Media-Persia extend? *Ans.* Says Calmet, "the principal theatre of their wars was against the Scythians, northward; and against the Greeks, westward; and against the Egyptians, southward."

How were the other beasts affected? Was any nation able to stand before, or deliver out of the hand of the Persians? *Ans.* There was not, for a long time, any nation that could stay the progress of their arms?

What did the ram become? How great did the Medo-Persian empire become? See Esther i. 1.

What symbols in the preceding visions synchronize with the ram of this? *Ans.* The breast and arms of silver, in Dan. ii, 32; and the bear, in Dan. vii, 5—the two sides of the bear corresponding with the two horns of the ram.

LESSON XXXVI.

Verse 5. While Daniel was considering the ram, what did he behold? Where did the goat come from? How did he move? What had it between his eyes? What was symbolized by this goat? See verse 21. What by its great horn? See *Ib.* Who was the first King of Greece? *Ans.* Alexander the Great. In what direction was Grecia from Persia. *Ans.* West. How did the rapidity of Alexander's conquests correspond to the movements of the goat? *Ans.* He seemed to fly from conquest to conquest, and carried every thing before him. By the time he was thirty, he had conquered all Asia.

What parts of the preceding visions synchronized with the goat? *Ans.* The brazen part of the image, and the leopard.

Verses 6, 7. What did the goat do to the ram? How does this compare with Alexander's conquest of Persia? *Ans.* He first vanquished the generals of Darius, at the river Granicus, in Phrygia; and totally routed Darius, at the straits of Issus, in Cilicia, and afterwards at the plains of Arbela, in Assyria. He subdued the two horns, both Media and Persia, and trod down the whole kingdom, and there was none that could deliver it out of his hand.

Verse 8. What did the he-goat therefore become?

How great did Alexander become? *Ans.* He subdued nearly the whole of the then known world.

When the goat had become strong, what became of the great horn? How was this fulfilled? *Ans.* Alexander died in the height of his conquests, when he was about thirty-three years of age.

What came up in the place of the great horn? What did these four horns symbolize? See verse 22. How was this fulfilled? *Ans.* About fifteen years after the death of Alexander, his kingdom was divided among four of his

generals, towards the four winds. Seleucus had Syria and Babylon, in the east; Lysimachus had Thrace and Asia Minor, in the north; Cassander had Greece and the neighboring countries, in the west; and Ptolemy had Egypt, in the south. What part of the leopard synchronized with these four horns? *Ans.* Its four heads.

Verse 9. What came out of one of them? What did it become? In what directions?

LESSON XXXVII.

How do the ram, goat, and this horn, compare in greatness? *Ans.* The ram "became great;" the goat "waxed very great" but this horn "waxed exceeding great."

How must the power which it symbolizes, then, compare with Media-Persia and Grecia, which were symbolized by the ram and he-goat? *Ans.* It must be a power that became exceeding great—even greater than the preceding powers.

What power afterwards arose, corresponding to this?—*Ans.* The Roman empire. How great did this empire become? See Luke ii, 1. How might Rome be said to come out of one of the four horns? *Ans.* Rome was in Europe west of Macedon; and was first seen by the prophet, in vision, after its conquest of Macedon, about *b. c.* 168, when it was coming out of that country to extend its conquests in other lands.

In what direction did the conquests of Rome extend?—*Ans.* It conquered with other nations, Egypt in the south, Syria in the east, and Juda, called the pleasant land in Psa. cvi, 24; Jer. iii, 19; Dan. xi, 16, 41.

In what respect was Rome a little horn? *Ans.* In its origin it was a small republic on the Tiber in Italy; but became the mistress of the world.

What parts of the preceding visions synchronize with this horn? *Ans.* The iron legs of the image, and the fourth beast, which was dreadful and terrible, and strong exceedingly.

Verse 10. Against what did this horn wax great?—What did it do with them? What did these symbolize? *Ans.* They may have symbolized the saints of God, who in great numbers were persecuted and slain by Rome under its Pagan and Papal governments. This nation also set itself to oppose the God of heaven.

Verse 11. Against whom did he magnify himself?—Who is the Prince of the host? *Ans.* The Lord Jesus Christ. See Josh. v. 13-15.

Verse 12. What was given him against the daily sacrifice? What is denoted here by the "host"? *Ans.* Multitudes. Why was this power given him? What did it also cast down? How did it accomplish this? *Ans.* In the persecution of Christians. How did it succeed in this?

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