

THE YOUTH'S INSTRUCTOR.

Vol. I.

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BE KIND.

Be kind to thy father, for when thou wert young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee.
Be kind to thy father; for now he is old,
His locks intermingle with gray;
His footsteps are feeble, once fearless and bold;
Thy father is passing away.

Be kind to thy mother; for lo, on her brow
May traces of sorrow be seen;
O, well mayest thou cherish and comfort her now,
For loving and kind hath she been.
Remember thy mother; for thee she will pray,
As long as God giveth her breath,
With accents of kindness, then cheer her lone way,
E'en to the lone valley of death.

LOVE UNTO DEATH.

IN the year 1804, seven young Scotch soldiers, who were stationed in Edinburgh, got leave of absence, on the day before Christmas, to go to a distant part of the country to visit their relatives.—Two of them were brothers, of the name of Forsythe.

As their time was short, and they had 130 miles to walk, they determined to shorten the way by crossing over the Grampian hills, instead of going by the common route.

On their first day's journey they arrived at a village where they had some acquaintances, who pressed them to remain all night, as the snow had begun to fall. But they were so anxious to see their relatives, that they determined to proceed, intending to sleep at a village twenty miles further on. The road lay through a very wild and lonely part of the country; but they were young and vigorous, and feared no danger. But they had not gone far, when they were overtaken by one of those dreadful snow storms which are common in the mountains of Scotland. Now night drew on, the snow fell fast and thick, and the wind blew with great violence. They could just see one another, but their voices could not be heard, for the roaring of the wind. They soon became bewildered, and wandered out of the path, but continued to struggle on for some time. At length one of them sank into a hollow, and was buried under the snow. Soon after, the younger Forsythe, who was ahead of the rest, dropped down quite exhausted: when the rest came up to him, they passed on without attempting to help him, expecting soon to be in the same situation themselves. When the elder

Forsythe came up to him, not being able to see his features, he stooped down and felt him, and was convinced it was his own brother. He then took him up on his back, and went on. One after another of his companions fell and perished but no fatigue nor regard for his own safety could make him part with his precious burden. With a generous self-devotion, he persevered until his strength failed, and then sank under his burden and expired.

The motion and warmth of his brother's body had so much revived the younger Forsythe, that when his brother fell, he was able to proceed until he reached his home. The body of one of the party was not found until two years after. It appeared that he must have been wandering about the mountains nearly thirty-six hours before he perished. The rest were soon found, and all buried in one grave. What must have been the feelings of the young man when standing by the open grave of his brother, and reflecting that he owed his life to this dear brother's death.

I hope my young readers already perceive my reason for presenting to them this sad story.—Does it not strongly remind us of One who,

above all others,
Well deserves the name of Friend;
Whose is love beyond a brother's,
Costly, free, and knows no end?

We are all by nature lost, and perishing on the mountains of sin and ignorance. We are insensible to our condition, and unable to save ourselves. But behold, the Son of God becomes man, that he may perform more than a brother's part to his unworthy and rebellious creatures. He takes us in his arms, and bears us in his bosom, and suffers the storm of Divine wrath to discharge all its fury on himself, while we are sheltered. He falls, he groans, he gives up the ghost! But, glory to God! the sinner is saved!

Dear children, will you not give your hearts to this loving, dying Saviour, to whom you owe all you enjoy and all you hope for? He is the good Shepherd, who carries the lambs of his flock in his bosom. He says, "suffer the little children to come unto me."

Put yourselves under his guidance, listen to his voice, walk in his footsteps; and he will at last take you to the quiet waters and green pastures of heaven, where sin, and sorrow and sickness shall be no more known forever.—*Youth's Friend.*

THE BIBLE.—The longer you read the Bible the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the Spirit of Christ.

FINGER MARKS.

SOME time since, a gentleman residing at Cambridge employed a mason to do some work for him, and among other things to thin-whiten the walls of one of his chambers. This thin whitening is almost colorless till dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau, standing in the room, white finger-marks. Opening the drawer, he found the same marks on the articles in it, and also on a pocket-book. An examination revealed the same finger-marks on the contents of the wallet, proving conclusively, that the mason with his wet hands, had opened the drawer without once thinking any one would ever know it. The thin whitening which chanced to be on his hand, did not show at first, and he probably had no idea that twelve hours drying would reveal his attempt at depredation. As the job was concluded on the afternoon the drawer was opened, the man did not come again, and to this day does not know that his acts are known to his employer.

Children, beware of evil thoughts and deeds!—They have all finger-marks, which will be revealed at some time. If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad finger-marks on your character. And so it is with any and all sin. It defiles the character. It betrays all those who may engage in it by the marks it makes on them. These marks may be almost if not quite colorless at first. But even if they should not be seen during any of your days on earth—which is not at all likely—yet there is a day coming in which all finger-marks or sin-stains on the character “will be made manifest.”

Never suppose that you can do what is wrong without having a stain on your character. It is impossible. If you injure another, you, by that very deed, injure your own self. If you disregard a law of God, the injury is sadly your own. Think of it, ever bear it in mind, children, that every sin you commit leaves a sure mark upon yourselves.

Your characters should bear a coating of pure truth. Let truthfulness ever be manifest; beware of sin—“and be sure your sin will find you out;” for it makes finger-marks which, even should they not be seen by those around you on earth, will be seen by God.—*Sabbath School Visitor.*

THE LITTLE JEW GIRL.

THE Bible contains many interesting stories about good men and women who lived in ancient times; and also tells us of some good boys and girls, whose example our youthful readers would do well to imitate. One of these latter was a little Jew girl, who lived in the land of Canaan at the time when the prophet Elisha was there. She knew that he was a holy man, and that God had enabled him to do many things which he could not have done of himself. She probably had heard of what he had done in Shunem, when a child had been killed by the heat of the sun, and Elisha prayed to the Lord, and he was brought to life again.

One day, a company of people from Syria came to the place where this little girl lived, and carried her away by force, to their country, far from home. She there had to wait on the wife of a great Syrian captain, whose name was Naaman.

This captain had the dreadful disease called the leprosy; and all that he could do for it, did him no good. When the little Jewish girl knew of this, she did not feel glad that he had such a distressing complaint. This is the way some children feel when those who have done them any wrong are in trouble. But we should pity every person who is afflicted, and do all we can to relieve them, even if they are our enemies. When this Jewish maid saw how dreadfully her master suffered, she thought of Elisha, and what he had done in her country; and she told her mistress about him, and said she wished that Naaman could only be with Elisha, for she was sure he could cure him.

The child must have been in the habit of telling the truth. For though it seemed unlikely that anyone could cure that disease, or that such a child should know any thing about it, yet some one went and told the king of Syria what she had said. And the king, who was very fond of Naaman, wrote a letter to the king of Israel, begging him to have his captain cured; for he thought that the king could direct Elisha to do it.

And so it turned out. For Elisha told Naaman what to do, and the Lord healed him of the leprosy.

Thus you see that the kind disposition and good character of a little Jewish servant were the means of benefiting a great captain.

And it did more. Naaman and all the Syrians worshiped idols; but when he saw that Elisha, by the power of God, was able to perform such a wonderful cure, he said, “Behold, now I know that there is no God in all the earth, but in Israel.”

We do not know whether he, from this time, became a good man and served God, or whether, like many persons who have been restored to health, he forgot him and worshiped his idols again. But this is certain, that the influence of the little Jewish maid brought him, and might through him have brought the whole Syrian nation, to know the true God. And as Jesus said of the woman who anointed him in the house of Simon the leper, that wheresoever the gospel should be preached, her kindness should be spoken of, so we may say that wherever the Bible is read, there also shall this act of the maid of Israel be told for a memorial of her.—*Youth's Friend.*

PACKING UP FOR HEAVEN.

A little child was playing with its mother, and they were talking about heaven. The mother had been telling the child of the joys and glories of that happy world, the beauty and glory of the angels with their shining wings, the streets of gold, the gates of pearl, the golden crowns, and the harps, and the white robes, and the song of redemption. There is no sickness there, no pain, nor death, nor sorrow, nor sighing, for God shall wipe away all the tears from every eye, and there is no sin, that makes all the grief and trouble here, but perfect holiness. All will be holy, just as the Lord Jesus is holy, and all will be perfectly happy in him. All good children will be there; and he himself has said, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” Oh what a happy world! There shall we see God, and love him, and rejoice in him, and God himself will be with us and be our God.

"There we shall see his face,
And never, never sin,
And from the rivers of his grace
Drink endless pleasures in."

Oh what a happy world! And how happy shall we all be when we once get there!

"Oh, dear mother," said the little child, jumping up at the thought of such a bright and happy place, and such happy company, "let us all go now, let us start now! I long to be there. Let us go right away, to-night."

"Oh, but we can't get ready to-night, we must wait a little; and besides, God is not ready for us to come yet, but when we must come he will let us know."

"But why can't we get ready now? Oh, I should like to go now, right up to heaven. Dear mother, let us go to-morrow."

"But, my dear child, we are not ready yet, and we must wait God's time, and when he is ready he will send for us."

"Well dear mother, let us *begin to pack up now*, at any rate."

There was a volume in this sentence. Could it fail to reach the mother's heart? Why are we not ready for heaven now? Have we begun to pack up? Are we getting ready? Are our affections fixed upon that better city and land, that heavenly country? Do we long to be there?—How much time would it take to get ready? Suppose God should send for us when we are *not* ready? Are we living as strangers and pilgrims on the earth? Ought we not to begin to pack up now, at any rate?—*Sabbath School Visitor.*

CHARITY.

God commands us to be kind to the poor, and to help them as much as it is in our power. All good people take pleasure in following the example of the blessed Saviour, who "went about doing good." They never feel so happy as when they are trying to make others happy, for this is being like God. Even children may do something to help their fellow-creatures who have not so many comforts as they have. There are very few children who could not save fifty cents in a year, and this sum would procure a Bible for some one who was without one, or some article of clothing for a poor child, or something comfortable for a sick person. And how much more pleasure would money thus spent afford, than double the sum wasted in buying eatables or playthings for his own gratification.

One day little A. had been to see his grandfather, and had received a six-cent piece as a present. When he came home he heard his dear mother, who belonged to a benevolent society, telling his father about a poor widow woman, who had two children, and for three months had only had six cents worth of meat in her house. Little A. did not say anything, but quietly got up from the table, and went into the chamber, where he had put his money away in the drawer. Soon he returned, and handing the six-cent piece to his mother, he modestly said, "Give that to the poor woman." Now, this was real charity, for it was all that he had, and he was as fond of good things to eat, and of playthings, as any other child of his age. And this was not the first nor the last instance of self-

denial in this little boy. But I hope A. will not think that acts of kindness to others will ever take him to heaven. Neither he nor any other little boy or girl can go to that holy, happy place without a new heart. A person may have tender feelings towards others, without having a new heart; but if he has a new heart, he will love Jesus Christ best of all, and he will love his fellow-men, and do good to them for Christ's sake. And this is what is called "charity" in 1 Cor. xiii, and "love" in 1 John iii, iv. The same word in Greek stands for them both. Will my little readers find these passages, and read them carefully.—*Youth's Friend.*

THE YOUTH'S PRAYER.

Lord, raise my youthful mind to see
How good it is to trust in thee;
From all the enemies of truth,
Do thou, Great God, preserve my youth;
Free my young mind from worldly snares,
From youthful sins and youthful cares;
And in this heart, though hard as stone,
Let seeds of early grace be sown,
That finding pardon through my Saviour's blood,
I may devote my youthful powers to God.

HEAVEN.

HEAVEN is a holy place. Nothing can go there that is unholy or impure. No unholy person could be happy there. Dear children, are you holy?—Have you prayed to God as a little girl once did, "O Lord! take out of my heart that wicked thing which makes me think of play and other things when I ought to think of Thee!"

And *should* not children love the Saviour? He left the "bosom of his Father" that he might "gather" them as "lambs in his arms, and carry them in his bosom." He was laid in a manger with *oxen*, that he might prepare for them a resting-place with *angels*. He thought of *their* crown of *glory*, when he was wearing *his* "crown of thorns." He "laid down his life" for his *lambs* as well as for his *sheep*. And when he rose from the grave, did he not say to Peter, "Feed my *lambs*," before he said "Feed my *sheep*?" Should you not then love this "Good Shepherd" in return? If he were by your side, and were to ask you, one by one, "Lovest thou me?" would you not blush to be obliged to say, "I never *think* of thee, and so I cannot love thee?" Methinks he would "turn and look upon" you as he did on Peter, and you would "go out and weep bitterly."

He is now in heaven. And does he think of poor, sinful children *still*? Oh, yes! when they are forgetting *him* in their play, he never loses sight of *them*. When they "go astray, speaking lies," or showing evil tempers, he often reminds them how sinful and unkind to him they are; makes them very sorry, and teaches them to cry to God for mercy. *He himself* prays for them, and says, "Father, forgive them."

And then, when they find that the Bible is his own kind letter to them, they wish to see him "face to face." And then, too, they remember his promise, "I am preparing a place for you, and I will come again," when I hope you will be ready, and waiting, and receive you to myself, that "where I am there you may be also."

WHY CHRIST DIED AND ROSE AGAIN.

CHILDREN, shall I tell you why
 Jesus Christ came down to die?
 Why He left his Father's love,
 And forsook his throne above?
 Why on earth he did appear,
 Why he lived and suffered here?

'Twas our guilty race to save,
 Christ his soul an off'ring gave:
 'Twas that sinful man might be
 Cleansed from all iniquity;
 Then arise with him above,
 Evermore to sing his love.

Children, do you ask me why
 Christ ascended up on high?
 'Twas for such as you to plead;
 'Twas in love to intercede:
 Love that you can ne'er repay,
 Though you serve him night and day.

Seek him, then, without delay,
 Now the Saviour's voice obey:
 "Lo," he says, "though young ye be
 Little children come to me;
 If on earth ye seek my grace,
 Ye in heaven shall see my face."

WHERE ARE YOU GOING?

A traveler overtaking another person in the road, said to him, "Well, my friend, I suppose we are going to the same place; but if we should both be going to the same heaven, it will be still better for us."

The man looking very earnestly at the traveler, replied: "Do you speak of going to heaven? Surely I am going nowhere else."

He meant that his thoughts were so fixed upon getting to heaven, that he scarcely thought of the earthly journey on which he was then engaged. He looked further on than the town to which he was then going; just as the man who has a thousand miles to go from New York to New Orleans, does not say he is going to Philadelphia, or Baltimore, or Charleston, though all these places may be in his way; but he will say he is going to New Orleans, for that is the end of his journey, and he passes through the others only to reach that city. So the Christian ought to keep heaven so much in view, that his life in this world may seem to him but the journey to heaven. That is his home.—There is his Saviour and his God. There he is to dwell, not as a pilgrim or a stranger, but as a son who has reached his father's house, never more to wander.

It is this disposition the Bible means when it speaks of looking not at the things which are seen, but at those which are unseen; of walking by faith, not by sight; of having our conversation in heaven. It was this character that Abraham had, of whom the Bible says that he sojourned in the land of promise as in a strange country, for he looked for a city which hath foundations, whose builder and maker is God. And so of many other faithful saints it is said that they saw the promises of God afar off, and were so persuaded of them that they confessed they were only pilgrims and strangers on the earth. And it is declared of all

who have the same faith now, that they desire a better country, that is a heavenly, therefore God is not ashamed to be called their God; for he hath prepared for them a city.

Let me ask you then, my young friend, *where are you going?* Are your thoughts fixed upon this life? Or are they constantly going forward to heaven, as the end of your journey. Stop and think.—*Youth's Friend.*

RESPECT FOR PARENTS.

If children could realize but a small portion of the anxiety their parents feel on their account, they would pay far greater respect to the parental wishes. A good child, and one in whom confidence can be placed, is the one who does not allow himself to disobey his parents, nor to do anything when his parents are absent, that he has reason to believe they would disapprove were they present. The good advice of parents is often so engraven on the heart of the child, that after years of care and toil do not efface it: and in the hour of temptation, the thought of a parent has been the salvation of the child, though the parent may be sleeping in the grave, and the ocean may roll between that sacred spot and the tempted child. A small token of parental affection, borne about the person, especially a parent's likeness, would frequently prove a talisman for good. A Polish prince was accustomed to carry the picture of his father always in his bosom; and on any particular occasion, he would look upon it, and say,—“Let me do nothing unbecoming so excellent a father.” Such respect for a father or mother, is one of the best traits in the character of a son or a daughter.—“Honor thy father and thy mother, that it may be well with thee, is the first commandment with promise,” says the sacred book, and happy is the child who acts accordingly.

COME TO THE FEAST.

A feast has been prepared—a great and sumptuous feast. The choicest viands have been selected for the guests. The invitation is general. “All who will, may come.” Yes, come and partake of “wine and milk without money, and without price.” You must come as a meek, humble servant. Riches, beauty, or worldly fame will not recommend you there. The glorified Redeemer invites you. He is “King of kings, and the Lord of Lords.” He does not invite the wealthy, and leave the poor—he does not look at your condition in regard to worldly honors. So he invites the high and the low, the old and the young, the bond and the free. There will be no quarreling, no fighting, no profane swearing, no intoxication there.—Wicked boys, who disobey their parents, who tell falsehoods, and deceive their playmates will not be there. All who get there will be good people. They will all be agreed, happy and contented. At that feast will be such men as Abraham, Isaac, David and Daniel. There will be holy men from all parts of the world.

Do you not wish to go to this feast? Do you not wish to have a crown put on your heads, and a golden harp put into your hands? Yes, and to have a white robe put on, and see the “just men made perfect,” and hear the peaceful conversation, and listen to the enchanting music, and “drink

endless pleasure in?" Methinks I see a little boy clapping his hands, and hear him say "O yes, I would like to go there."

Well my little friends, if you would go there, you must lay up your treasure in heaven, secure the "pearl of great price," and you will find rest. You must be kind and good. You must pray to God to give you a clean heart; so that you may have the wedding garment washed white in the blood of the Lamb.

COMMUNICATIONS.

DEAR YOUNG FRIENDS:—You now have a paper which was started for your benefit, and I hope you will study it carefully, and also your Bibles, so that it may do you good. As I have the privilege of talking with you, through the paper, I wish to talk of something which is good, and will do you good to think about. And what is better than the law of God? What is more profitable for our meditations? If you will take your Bible and read the first psalm, you will find a blessing pronounced on the man whose delight is in the law of the Lord, and who meditates in it day and night.

In order to meditate upon the commandments in the night, when all is dark around you, you should have them committed to memory. I hope if you have not learned them, you will immediately, and remember the number of each. And I have thought you might be pleased to see them in verse. The ten commandments were once taught to children in our country, and I suppose there was scarcely a child that could read, that did not know something about them. This was some time ago, when men thought they ought to keep them all, though they kept the wrong day for the Sabbath. In those days it would have been considered blasphemy to say that the ten commandments were abolished. But men, who are sinners against God's holy law, will try to find some excuse for their sin, and if they fail to find any other, they take this last resort, and say, with impious lips, the just and holy law of God is *dead!* This shows how wicked sin can make a man.

But I must not forget my subject. I am not yet forty years old, and can remember of seeing the ten commandments, in verse, in a spelling-book! And though the book was mostly out of use in schools, I committed them to memory; and will give them to you as nearly as I can remember:

1. Thou shalt not have a god but me;
2. Before no idol bow thy knee;
3. Take not the name of God in vain;
4. Nor dare the Sabbath-day profane.
5. Give both thy parents honor due;
6. Take heed that thou no murder do;
7. Abstain from words and deeds unclean;

8. Nor steal, though thou art poor and mean.

9. Make not a willful lie, nor love it.

10. What is thy neighbor's, do not covet.

Now I hope you will not only learn, but that you will do the commandments; for it is the doers of them that shall have right to the tree of life, and enter in through the gates into the City. I hope to meet you there, but I know I shall fail, unless I keep the commandments. This I shall try to do, for I want to live forever in a world where there is no sin. O, happy place? Will you meet me there?

R. F. COTTRELL.

DEAR YOUNG READERS:—I feel thankful whenever I see your little paper, to think the Lord is so good to you in giving you the light and truth in these last moments of time, while so many thousands of precious youth, under the influence of the present age, with no light or true knowledge of God or his requirements, are eagerly pursuing the pleasures of the world entirely regardless, and I may say ignorant, of what is coming on the earth; while you have this medium of instruction, and many other precious privileges, such as meeting with older brethren and sisters and hearing the word of God explained; and some of you have Sabbath-schools, and I trust instruction at home; [Deut. vi, 7—11, 19;] together with the influence of praying parents; all of which should be highly appreciated by you, while you endeavor in the fear of God to profit by them, and thereby be made better, and stronger to endure the trials of the way and go through to the end.

Were I to counsel my young friends, I would say, shun the society and influence of the world entirely, if possible. Think not for a moment that their enjoyment surpasses or equals that of the Christian. They may appear to be happy; but *I do know* that even the anticipation of *our hope*, far surpasses *all* the realities of earthly pleasures. Do not for a moment, even *desire* them. Be unwilling to enjoy them; for they will darken the mind, shut out the light of God's countenance, which is our help, and leave us to the influence of temptation, and unprepared to meet the enemy.—The more decided we are to leave the world, with all its charms, and strive to seek all our comfort and enjoyment in God, and his truth, the better prepared we shall find ourselves to go through the various scenes of conflict we may meet, with calmness, and know they are all for our good. It appears to me decision was never more necessary than now. Strive to submit yourselves to the will of your pious parents or guardians, and you will find it easier submitting to the will of God. Heed their counsel; ask their advice; suffer their reproof; be gentle, and patiently try to do all heart-

ily as unto the Lord, remembering it is to him you must soon give an account. Suffer not your affections to grow cold towards God or his people.— Strive to cultivate a love for your Bibles and for secret prayer and reflections. Keep constantly in mind a sense of the obligation you are under to serve God by often calling to mind what he has done for you, and what great and glorious things are in store for the faithful, and rejoice most of all that your names are written in heaven.

Be humble to confess your faults, that your sins may all go beforehand to judgment, and be blotted out when the times of refreshing shall come from the presence of the Lord. Are any of you servants for the people of the world, take heed to the instruction of Paul; [Col. iii, 22;] and you will find it, also, necessary, in order to enjoy the approbation of your heavenly Father, to bear the cross daily, in denying yourself, and submitting, willingly, and cheerfully, to suffer the frowns and reproach of the world. This you will only be able to do by the grace of God and striving constantly to keep your eye on the glorious prize just before us, and by keeping in mind the shortness of time, and the important moment in which we live. May God help you all my dear young friends, to be in earnest to secure eternal life, is the prayer of your friend.

A PILGRIM AND STRANGER.

DEAR YOUNG FRIENDS:—I will now attempt to address you through the *Instructor*, and to speak of the goodness of God to me. I feel to thank and praise his holy name that he ever led me to see my lost condition, without God and without hope in the world, and that he has given me joy and peace in believing. What an eternal debt of gratitude, do we owe to him who has given Jesus to be the propitiation for our sins, and not for ours only, but, also, for the sins of the whole world.

O let us strive to have our eye single to the glory of God, that our whole body may be filled with light, and to live so that we may have his Spirit bearing witness with our spirit that we are the children of God. How wicked and ungrateful must that child be who will still continue in sin, rebelling against God from day to day, when Jesus has obtained plenteous redemption for us—has shed his blood for the remission of our sins, and has told us in his word, that whosoever will, let him come and take of the water of life freely; and him that cometh to me, I will in no wise cast out.

Many and precious are the promises held forth in God's Word. I feel under renewed obligation to consecrate myself, with all my powers, to him who so loved the world that he gave his only begotten Son, that whosoever believeth in him should

not perish but have everlasting life. My resolution still is, the Lord being my helper, that I will press my way onward till mine eyes shall see the King in his beauty. We must be without spot or wrinkle or any such thing, in order to stand acquitted at the great judgment day; for nothing that loveth or maketh a lie can ever have right to the tree of life, and enter in through the gates into the City. My daily prayer is, that I may have the same Spirit and the same mind which were, also, in Christ, and be cleansed from all sin and iniquity. Let us keep the commandments of God, and have the testimony of Jesus Christ, that we may at last gain an entrance into the holy City, and dwell forever in the presence of the Lord.

Yours in hope of eternal life,

ABBY THAYER.

Shelburn Falls, N. Y., June, 1853.

DEAR YOUNG FRIENDS:—I esteem it a great privilege to address you through the medium of the *Instructor*.

I am still trying to keep the commandments, that I may escape the seven last plagues and enter in through the gates into the City, where there is perfect peace and harmony. O, how I long to be there.

Let us press forward, and do every duty; study the Word of God; have our minds in heaven, and on heavenly things, and pray to God daily for assistance, and if we prove faithful we shall soon receive our reward.

Yours in hope.

C. A. LYON.

Plymouth, Mich., July 10th, 1853.

DEAR YOUNG FRIENDS:—It is with pleasure that I hear from the young friends, through the *Instructor*. While reading the letters of those who are trying to keep the Commandments of God, my heart is filled with joy, in hearing of so many who are willing to come out from the world and bear the reproach of the wicked. O, how thankful I am that the Lord has given us so much encouragement in his Word, showing us that if we are faithful a little longer, that we shall soon reign with him in glory.

Dear Young Friends, let us go right forward trusting in the Lord, for he is able to sustain us in every trial. Let us do all that we do to glorify God. We must govern every passion, and drive every idle thought from our minds, and try every day to live nearer to God. We must every day lift our voice to God in prayer asking him to help us to break away from some besetment, and in so doing we shall become holy, and when Christ comes we shall be able to stand.

In viewing the shortness of time, how important it is that we should live holy, and set a good example before others. We must let our light shine before the world.

What glorious promises we have, if we are only faithful and do our duty. There is a responsibility resting upon us as well as upon older ones.— Let us try to spread the last message of mercy, so that when Christ shall come, our skirts will be clear, and he may receive us to himself.

Yours in hope of soon seeing Jesus,

ALBERT KELLOGG.

Tyrene, Mich., July, 1853.

DEAR YOUNG FRIENDS:—While reading letters in the *Instructor* from my youthful companions, I feel an inclination to contribute something by communicating my feelings, desires, determinations and hopes, respecting the coming and kingdom of my blessed Saviour.

A little more than a year ago, the Lord saw fit to bereave me of a beloved sister. It was hard, very hard to part with her; but I knew that I must submit to the will of the Lord. And I promised her in her dying hour, that I would try to meet her in Heaven. And for about a year I have been trying to keep God's commandments, as well as I know how. I want to go home to glory, there to live with Jesus, who died on the cross for guilty sinners as we are. I want to be numbered with the hundred and forty-four thousand, who shall stand upon the Mount Zion, with the palms of victory in their hands, to sing hallelujah to God and the Lamb forever. Who will not strive to enter that holy place, and secure a treasure "where moth and rust doth not corrupt, nor thieves break through and steal."

I want to have on the wedding garment that when our Lord and Saviour makes his appearing, I may enter in through the gates into the City, and have a right to the tree of life, with all God's dear children. I mean to strive to enter in, for none but those who love God and keep his commandments, will ever have admission there.

NAOMI A. PENNOYER.

Lisbon, N. Y., June 28th, 1853.

DEAR YOUNG FRIENDS:—I improve this privilege of telling you how good the Lord has been to me. He has given me believing parents, who are keeping the commandments of God, and the faith of Jesus. They have been keeping the commandments nearly four years, and have been blessed in so doing. It has been nearly three years since I professed faith in Jesus' name, and I am striving to hold fast my profession, by a well ordered life, and godly conversation.

We must be faithful, and exhort one another, and so much the more as we see the day approaching. And we must have faith in the Lord Jesus Christ, so that when we are sick we can call upon his name, and he has promised he will answer.— I was very sick a few weeks since, and the Lord

heard the prayer of faith, and healed me. Praise his holy name.

I believe that I should have been in the grave before now, had it not been for the mercy of the Lord to me. I hope I shall live in readiness to meet the Lord when he comes from above, with all the holy angels with him. That will be a happy meeting.

O let us be getting ready for that time. Let us start anew for the kingdom. It is but a little while, and he that shall come, will come, and will not tarry.

I feel very much interested in the *Instructor*.— I think it will be of much benefit to us, who are interested in learning its lessons.

Yours in hope, ASENATH M. SMITH.

Jackson, Mich., June, 1853.

SABBATH SCHOOL LESSONS.

LESSON XLII.

THE SANCTUARY.

IN the book of Exodus, we find our first instructions respecting the sanctuary. In chapter xxiv, we learn that Moses went into the cloud that covered Mount Sinai, while the glory of the Lord rested upon it; and Moses was in the mount forty days and forty nights. Here the Lord gave him directions in regard to building the sanctuary, as is found in chapter xxv. "And the Lord spake unto Moses saying, Speak unto the children of Israel, * * and let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." The sanctuary, then, was the habitation of God. Let us now examine the plan of it, and the instruments thereof, which were made according to the pattern shown Moses in the mount. In chapter xxxvi, we find these facts: that the tabernacle consisted of upright boards set in sockets of silver; each board was ten cubits long and a cubit and a half wide: on the north side, and on the south side, were twenty boards each; hence the tabernacle was thirty cubits in length, (or about 55 feet, a cubit being nearly 22 inches,) ten cubits, about 18 feet, in height, and about the same in width. All these boards were overlaid with gold; and five bars, (also overlaid with gold,) running the length of the sides of the building, through golden rings fixed in these boards, joined them all together. The whole structure, then, had the appearance of being solid gold. The tabernacle had four coverings; and in it was hung up a veil, of blue and purple and scarlet and fine twined linen, of cunning work, which divided between the holy place, and the most holy; and at the east end there was also another veil, or

hanging which was called the door of the tent or tabernacle.

QUESTIONS.—Where do we find our first instruction in regard to the sanctuary. To whom was this instruction given. Where was Moses when he received it. How long was he in the Mount. What did the Lord say to Moses.—Ex. xxv, 1, 2, 8. Of what did the tabernacle consist.—How long was it. How wide. How high. What were the boards overlaid with. How were they joined together. How many coverings had the tabernacle. Of what were they made. Ex. xxxvi, 8, 14, 19. What was hung up in the tabernacle. What did this curtain divide. What formed the door of the tabernacle.

LESSON XLIII.

The instruments or vessels of the sanctuary which were made according to their patterns, were these:

1. The ark; which was a small chest of wood overlaid with pure gold within and without. Its length was two cubits and a half, and a cubit and a half the height and the breadth of it. This was to contain God's testimony, or testament: the ten commandments written on two tables of stone.—Ex. xxv, 10—17. Its position in the sanctuary was within the second veil, in the most holy place. Ex. xxvi, 33, 34. 2. The mercy-seat; which was the cover of the ark. On either end of this stood a cherub; and the cherubim stretched forth their wings on high, covering the mercy-seat; and their faces were one towards the other. The mercy-seat and the cherubim were one solid work of beaten gold. Ex. xxv, 17—23. 3. The table of shew-bread. This was about three and a half feet in length, two and a half feet in height and two in width: it was for the purpose of keeping shew-bread always before the Lord: [verses 23—31:] it was placed in the first apartment of the sanctuary, or holy place. Ex. xxvi, 35. 4. The golden candlestick. This was solid work of beaten gold, about the weight of a talent: it contained seven lamps: its place was in the first apartment. Ex. xxvi, 35. 5. The altar of incense. This was about two feet square, and three and one half in height: it was overlaid with gold, and was used for the purpose of burning incense before the Lord: its position was before the veil in the holy place. Ex. xxx, 1—7.—6. The golden censer, was used by the priests to burn incense before the Lord. Lev. x, 1. 7. The altar of burnt-offering. Ex. xxvii, 1—9. This altar was placed without the door of the tabernacle: [Chap. xl, 6:] it was about nine feet square, and 5½ feet high: it was overlaid with brass, and was used for the purpose of offering up sacrifices to God. 8. The brazen laver; which was a vessel containing water for the use of the priests. Verse 7.

Around the whole was then reared the court of the tabernacle. The construction of the sanctuary, with all its parts is particularly described in Exodus, chapters xxxvi—xxxix. The building with all the instruments thereof is now complete: the

tabernacle overlaid with gold, with its richly wrought coverings; and within that tabernacle the veil dividing between the holy and the most holy place; within the veil the ark containing God's testimony or ten commandments, called the ark of his testament; and thereon the mercy-seat, with its cherubim of beaten gold, in the holy place the golden altar of incense, the golden candlestick with its seven lamps, and the table of shew-bread;—this is the building which God commanded to be erected that he might dwell among his people: this was his habitation: this was his sanctuary.—“Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle.”—Ex. xl, 34. God had taken possession of his dwelling, and was now ready to receive the offerings of the people.

QUESTIONS.—Describe the ark. What was its size.—What was this ark to contain. Where was its position.—What was the mercy-seat. Where was its position.—What was on the mercy-seat. What were the positions of the cherubim. Of what were the mercy-seat and the cherubim made. Where did God manifest his glory. Describe the table of shew-bread. What was its use. Where was it placed. Of what was the candlestick made. What was its use. What was its position. Describe the altar of incense. What was its use. What was its position.—What use was made of the golden censer. Describe the altar of burnt offering. What was its use. What was its position. What was the brazen laver. Where is the sanctuary with all its parts particularly described. What appeared when the Lord took possession of his sanctuary.

LESSON XLIV.

With this sanctuary there was connected a ministration or service, which we will now consider. It was accomplished by the Levitical order of priesthood and consisted of two great divisions: the daily ministration in the holy place, and the work in the most holy place at the end of the year. The daily ministration embraced the regular morning and evening burnt-offering, [Ex. xxix, 38—43,] the burning of sweet incense on the golden altar, every morning when the high priest dressed the lamps, and every evening when he lighted them; [Ex. xxx, 3,] also, the additional work appointed for the Sabbaths of the Lord, and the annual Sabbaths, new moons, and feasts, [Num. xxviii, 1,] besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

This latter was an important part of the service and was performed as follows: Whoever had sinned brought his victim, that was to be offered up for him, to the door of the tabernacle. He then laid his hand upon the head of the victim which signified that his sin was transferred to it: it was then slain on account of that transgression, and the blood borne in by the priest and sprinkled in the sanctuary. Thus the sin of the individual was transferred first to the victim, and then through his blood to the sanctuary itself.

This ministration went on continually through the year; and so through the sacrifices were the sins of the people transferred to the sanctuary;—hence, the necessity of its being cleansed; which brings us to the second division of the ministration; namely, the yearly service, or cleansing of the sanctuary. To accomplish this, the work of the high priest was changed from the holy place, where he had ministered during the year, to the most holy within the veil. Here he entered, with the blood of a bullock as a sin-offering for himself. Lev. xvi. 3. He was then to take of the congregation of the children of Israel, (verse 5.) two kids of the goats for a sin-offering; upon these he was to cast lots, (verse 8.) one lot for the Lord, and the other lot for the scape-goat. He then offered up the goat upon whom the lot fell for the Lord, for a sin-offering for the people, (verse 15,) and bore his blood within the veil, and sprinkled it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times, and made an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins &c. Verse 16. And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he brought the live goat, (that is the scape-goat,) and laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat and sent him away by the hand of a fit man into the wilderness; and the goat bore upon him all their iniquities into a land not inhabited. This done, the cleansing of the sanctuary was finished; the sins of the people were borne away, and the yearly round of ministration in both the holy places was complete.

QUESTIONS.—What was there connected with the tabernacle. By what order of priesthood was this ministration performed. Of what did it consist. What was embraced in the daily ministration. Describe the particular work to be done for individuals throughout the year. What was accomplished by this ceremony. Through this ministration what was transferred to the sanctuary. Why was it necessary that the sanctuary should be cleansed. How often was the sanctuary cleansed. What change took place in the ministration of the priests in cleansing the sanctuary. How was the cleansing accomplished. Describe the operation. After the priest had made an end of cleansing the sanctuary, what did he do with the scape-goat. Where was the goat finally sent. What did he bear upon him. What was now accomplished.

LESSON XLV.

We have now examined the Sanctuary, with the various instruments, connected with it and the ministration or service performed therein throughout the year, and we next inquire, What was the design of such a dispensation as this? What was the object of all the ceremonies, offerings and sacrifices which we have here considered? Surely

none will contend that they meant nothing; that they were mere arbitrary rites, established without design, and in their outward form containing no significance! Had such been the case, their history never would have found a place among the sacred records; for Paul says, *All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction for instruction in righteousness.* 2 Tim. iii, 16.

These then had an object, a design, a significance; these contained lessons which we may profitably learn. The tabernacle and instruments, as we have seen, were made according to the pattern shown Moses in the mount. By this we learn that there is a pattern somewhere, a great original from which they were made. Where then shall we find this pattern? Search through the earth, take it as a whole, take any of its parts, take whatever it contains, and do we find anything that may answer for the pattern of the Sanctuary? Nothing. Then we must look elsewhere for the pattern for which we seek; for neither the earth nor any of its contents constitutes the great original.

But God has not left us in darkness on this point. In the year A. D. 96, Heaven was opened to the beloved disciple, in vision, on the isle of Patmos. Rev. iv. And he looked and beheld a door was opened in Heaven, and a throne was set in Heaven, and one sat on the throne. And there were *seven lamps* of fire burning before the throne, which are the seven spirits of God. Recollect the golden candlestick with its seven lamps. We have now found something that it resembles; something that may answer for its pattern.

But still further in Chap. viii, 3, he sees an angel with a golden censer, and much incense was given to him that he should offer it with the prayers of the saints upon the *golden altar* which was before the throne. Then we have here found something that may be a pattern of the golden altar of incense; and we would bear in mind that the golden candlestick and altar of incense were placed by the express direction of God in the first apartment of the Sanctuary, in accordance with the pattern, and we are now looking into the temple in Heaven.

But yet another point is shown us in this revelation to St. John. In chapter xi, 15, 19, where we are carried down in the course of events, to the sounding of the seventh angel, he says: And the temple of God was opened in Heaven and there was seen in his temple the *ark of his testament*. We recollect the ark, and also its position in the most holy place in the tabernacle built by Moses. Hence we should conclude that the patterns of the earthly things, the tabernacle and its appendages, were found in Heaven; and on this point we are forever established by the direct testimony given by Paul. He plainly states [Heb. ix, 24.] that

"Christ is not entered into the holy places made with hands which are *figures of the true*;" and in the verse above he calls them (the holy places made with hands) the patterns of the things in the Heavens; and in Chap. viii, 5, he says: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for see (saith he) that thou make all things according to the pattern shewed to thee in the mount."

Now then we've found the pattern for which we were seeking, the great original of the earthly sanctuary. We have found that it is in heaven the "True Tabernacle which the Lord pitched and not man," and contains two holy places as the earthly building, its true copy, teaches. This Jesus calls "my Father's house." John xiv, 2.—David, Habbakkuk and John call it "the temple of God in heaven." Ps. xi, 4; Hab. ii, 20; Rev. xi, 19. It is also called, God's holy habitation, [Zech. ii, 13; Jer. xxv, 30;] and Paul speaks of it as the "greater and more perfect tabernacle."—Heb. ix, 11. A glorious high throne from the beginning is the place of our Sanctuary. says, Jeremiah; [xvii, 12;] and the Psalmist adds, "For he hath looked down from the height of his Sanctuary: from heaven did the Lord behold the earth.—(Ps. cii, 19.

QUESTIONS.—What have we examined thus far, in regard to the sanctuary. What is our next inquiry. Had the ceremonies connected with the tabernacle any design. Repeat the words of Paul in regard to the scriptures.—What do we learn from the fact that the sanctuary and all its instruments were made according to a pattern shown Moses. Do we find upon examination, that the earth is this pattern. Is any part of the earth the pattern or the original of the sanctuary. Is anything it contains, the pattern. How has God given us light on this subject. What happened on the isle of Patmos, A. D. 96. What did John see in heaven. Of what may the seven lamps of fire which he saw there, be a pattern. What did he see in chapter viii, 3. What still farther is shown in chapter xi, 15, 19. Where was the ark in the earthly tabernacle. From these things which John saw in heaven, what should we conclude. What apostle bears direct testimony on this point. In what epistle. Repeat his words. Where have we now found the pattern to be. How do we know that it contains two holy places. What does Jesus call this heavenly sanctuary. What do David, Habbakkuk and John call it. Who calls it "God's holy habitation." How do Paul, Jeremiah and David speak of it.

LESSON XLVI.

The tabernacle erected by Moses, followed by the greater and more glorious pattern embodied in the temple which Solomon built, and afterwards in that built by Zerubbabel, which were figures of the true; and the true itself in Heaven, the Tabernacle which the Lord pitched and not man, are the only things which the Bible recognizes as the Sanctuary; and those who apply the term elsewhere make an application which the Bible does not warrant.

We see, then, the design, the force, the signifi-

cance of the earthly, or typical tabernacle; it points to Heaven to the great original. But what of the ministration connected therewith? what are the lessons which that was designed to teach? Is there a similar ministration connected with the heavenly Sanctuary of which this may be typical, or is it only an empty accompaniment of the earthly tabernacle? This point we shall now consider; and in this as in all other points of truth which we wish to establish, we appeal to the law and the testimony to lead us right.

First, then, Paul directly states, [Heb. viii, 1, 2,] Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of the majesty in the Heavens; a *minister* of the Sanctuary, and of the True Tabernacle which the Lord pitched and not man. This settles the point that there is a minister in the heavenly Sanctuary as there were ministers or priests in the earthly sanctuary.—Verse 3. "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." This fixes another fact, namely, that the minister of the heavenly Sanctuary has an offering to make as well as the priests of the earthly or typical sanctuary.

Who is this minister, and what is his offering? Chap. ix, 11, 12. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by *his own blood* he entered in once into the holy place, having obtained eternal redemption for us." We have now learned that Christ is our Great High Priest, and the minister of the heavenly Sanctuary; that he offers his own blood instead of the blood of goats and calves which the priests offered in the earthly ministration, and the earthly ministration is typical of the heavenly, as Paul says, [Heb. viii, 5,] "Who serve unto the example and shadow of heavenly things."

Between them there was this difference: the earthly priests were many, because they were not suffered to continue by reason of death; [Heb. vii, 23;] and their ministration was many times repeated, one round being completed every year; but the priesthood of Christ is an unchangeable priesthood; [Heb. vii, 24;] for he is made a priest forever after the order of Melchisedec; (verse 21;) and once for all hath he offered up himself a sacrifice for our sins. Heb. vii, 27; ix, 25, 26, 28. On him was laid the iniquity of us all, [Isa. liii, 6,] and he bare our sins in his own body on the tree. 1 Pet. ii, 24. Christ, then, is the great antitype of the offerings connected with the typical sanctuary; and he who brought his victim to the door of

the tabernacle, to be then slain on account of his transgression, through that sacrifice pointed to "the Lamb of God, which taketh away the sin of the world."

QUESTIONS.—What are the only things that the Bible recognizes as the sanctuary. Have we any right to make any other application. What then is the design or significance of the earthly tabernacle. Having become satisfied in regard to the sanctuary, what is our next inquiry.—Who gives direct testimony in regard to the ministration of the heavenly sanctuary. Where. Repeat his words.—What point is thus settled. Repeat verse 3. What additional fact is established by this. What do we learn from verses 11 and 12 of Chap. ix. What is the difference between the earthly ministration and the heavenly. Who is the great antitype of the typical offerings.

LESSON XLVII.

By our investigation, thus far, we have found that several important points are established by the Word of God; viz, 1. That the sanctuary, the pattern or antitype of the earthly building is in Heaven. 2. That Christ is the minister of that Sanctuary. 3. That the ministration of the priests connected with the earthly sanctuary, pointed to the ministration of Christ in the heavenly Sanctuary. This, Paul calls a more excellent ministry inasmuch as Christ is the mediator of a better covenant established upon better promises. Heb. viii. 6. We will now consider the time when the heavenly Sanctuary took the place of the earthly, when the type met its antitype, and the shadow was lost in the substance,—and the events that marked the change.

In regard to the point of time there can be no dispute: the shadow ceases when the substance comes: the type cannot reach beyond the antitype: the offering of goats and calves was no longer serviceable when the great offering for the world, Christ the Son of God, had died on Calvary. Here then is the dividing point. Christ said as he departed from the temple, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not! Behold your house is left unto you desolate. Matt. xxiii, 37, 38. And when amid the terrific scenes of the crucifixion day, the veil of the temple was rent in twain from top to bottom, it was a solemn demonstration that its services were forever finished; for that blood was now shed that was to be ministered for us in the heavenly sanctuary, and there from henceforth, the world was to look for salvation and pardon.

That the buildings erected according to the express direction of heaven from the time of Moses to Christ, constituted the sanctuary, and is everywhere in the Bible recognized as such, none can deny; nor can it be denied that that sanctuary with its various ordinances, being typical, ceased at

the cross: it is equally clear what constitutes the antitype of that sanctuary; namely, the True Tabernacle, in heaven.

The sacrifice of the new testament is offered up, which at once connects us with that Tabernacle where his blood is to be ministered: it is impossible to disconnect the idea: there is no chance to unlink the chain and step off on to the land of Palestine or any other portion of the earth as the sanctuary; those who attempt to do this destroy all force in the use of types, and render the whole typical dispensation from Moses to Christ, void and of none effect. They thus render meaningless and useless, what was given for our instruction and profit.

QUESTIONS.—What important points are now established. What will we next consider. When did the heavenly sanctuary take the place of the earthly. How do we know. Why was the blood of goats and calves no longer serviceable, after the death of Christ. What were the words of Christ as he departed from the temple. Where are they found. What plainly showed on the day of the crucifixion that the services of the earthly sanctuary were forever finished. Where were men to look for salvation and pardon from henceforth. What constituted the sanctuary from Christ to Moses. What other point cannot be denied? What else is equally clear? What connects us with the Sanctuary of the New Testament, or heavenly Sanctuary? Who was this sacrifice? What do those do who attempt to make the earth or the land of Palestine, the Sanctuary?

LESSON XLVIII.

But why was it necessary that there should be another dispensation, another covenant? The reason is plainly given by Paul, Heb. viii, 7. For if that first covenant had been faultless, then should no place have been sought for the second. And Heb. x, 1, says, For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect; [verse 4;] for it is not possible that the blood of bulls and of goats should take away sin; but, [Heb. ix, 14, 15,] how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Under the first testament, covenant or dispensation, the transgression of the law, the ten commandments in the ark, was punishable with death; but under the second or better covenant, the gospel dispensation, transgressors of that same law may find pardon through the blood of Jesus Christ.

We have now seen when the change took place

from the earthly to the heavenly sanctuary; and Christ, when he ascended, there began, as minister of that sanctuary, his mediation for us. He began his ministration in the first apartment, as we may learn from these facts: 1. That the sanctuary in heaven has two apartments, or it was not, as declared to be, the pattern of the earthly. 2. If there are two apartments, they are both designed for some purpose. 3. As the blood of those sacrifices of which Christ was the antitype, was offered in both apartments of the earthly sanctuary, so his blood must be ministered in both apartments of the heavenly sanctuary to fulfill the type.

Since, then, we are perfectly satisfied when the service commenced in heaven, and where it commenced, i. e. in the first apartment, we next inquire, how long will it continue there? How long will that division of the ministration continue ere the final work of cleansing the sanctuary is commenced? This question is graciously answered by the Word of God. The period is definitely given to Daniel in vision; [Chap. viii, 14;] "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The commencement of the 2300 days is distinctly stated by the angel, chap. ix, 24, 25, at the going forth of the commandment to restore and build Jerusalem. Seventy weeks, or 490 days (years) are cut off from the whole number, 2300, and allotted to the Jews and the earthly sanctuary.

"Know therefore and understand," says verse 25, "that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks;" that is, sixty-nine weeks. The commandment to build Jerusalem went forth B. C. 457. Sixty nine weeks or 483 days (years) from this point, therefore, must extend, according to the angel, to the Messiah the Prince; and we find that they bring us to A. D. 27; and we find, too, that at this very point, Christ began his public ministry, saying, "The time is fulfilled." Mark i, 15.

QUESTIONS.—What was the necessity of a new covenant or dispensation. Heb. viii, 7. What does Heb. x, 1, 4 say? and Heb. ix 14, 15. Under the first testament what was the punishment of transgressors of the law. How may they now obtain pardon. When did Christ commence for us his ministry in the heavenly Sanctuary. How do we know that he commenced in the first apartment. What do we learn from Daniel in respect to the time when the Sanctuary shall be cleansed. What do we learn in Chap. ix, 24, 25. When did the commandment to build Jerusalem go forth. How far do sixty-nine weeks from that point carry us. What took place then.

LESSON XLIX.

He was to confirm the covenant with many for one week, and in the midst (middle) of the week, was to cause the sacrifice and oblation to cease.—This Christ did by offering up himself a sacrifice

upon the cross; when the Jewish ordinances, the sacrifice and oblation, virtually ceased. This event took place in the Spring of A. D. 31, just three and a half years later than the Autumn of A. D. 27, when Christ began his ministry; which was the beginning of the seventieth week.

Then we have found the midst, or middle, of the seventieth week to be in the Spring of A. D. 31, and that Christ, as the angel had predicted, then caused the sacrifice and oblation to cease. Three and a half years more, to fill out the last half of this seventieth week, bring us to the Autumn of A. D. 34, when the seventy weeks terminate. If then they end in the Autumn of A. D. 34, they must commence in the Autumn of B. C. 457; and that this is the right date, we know, because this is the only one which will answer the conditions of the prophecy; that is, reckoning from any other date, sixty-nine weeks would not extend, as the angel states, to the Messiah the Prince; nor will sixty-nine and a half weeks from any other point bring us precisely to the crucifixion; which settles the question at once, that that is the only date that can be taken for the commencement of the seventy weeks. Here the decree went forth.

We have now seen conclusively when the seventy weeks begin, and when they end; and we know that they are a part of the 2300 days or they could not be said to be cut off from that period;—as the word in verse 24 rendered, "determined," signifies, in the original, "cut off." And if they are a part of the 2300 days and are cut off from them, then both periods must have the same commencement; hence, the 2300 days commence in the Autumn of B. C. 457.

The angel, after stating that seventy weeks are cut off, and allotted to the Jews and the earthly sanctuary, then introduces the True Tabernacle, with these words: "to anoint the Most Holy."—(Or, holy of holies.) This refers to an act preparatory to the commencement of the ministration in the sanctuary, which was, to anoint both the holy places, and all the sacred vessels. Ex. xl, 9—11. The remainder of the 2300 days, then, belongs to the heavenly sanctuary, which, consequently, is the one to be cleansed at the end of that period.—This is a point of vital importance and interest to the Advent people, as in it is involved the cause of the great disappointment in 1844, and this when understood, harmonizes all the past and firmly establishes our present position. The idea that the earth was the sanctuary, which we have seen is without foundation in the Word of God, and that it was to be cleansed by the final purifying fires which shall melt the elements with fervent heat, and that, consequently, Christ must come before that and gather his people to himself, led us to

look for our Lord at the end of the 2300 days.— Had we then understood the subject of the heavenly sanctuary, our heavy and grievous disappointment would have been avoided.

QUESTIONS.—What took place in the Spring of A. D. 31. How did this fulfill prophecy. When did the seventy weeks end. How do we know that a. c. 457 is the right date for their commencement. How do we know that the seventy weeks are a part of the 2300 days. What is the signification of the work "determined" in verse 24. When do the 2300 days commence. How is the True Tabernacle brought to view. What part of the 2300 days belong to it. Wherein lay the cause of our disappointment in 1844.— What led us to look for the Lord at the end of the 2300 days.

LESSON L.

The commencement of the 2300 days is fixed in the Autumn of B. C. 457; they consequently terminated in the Autumn of A. D. 1844. Then, according to the type, our great High Priest, Christ, in the heavenly sanctuary, instead of coming to earth in flaming fire as we had expected, passed from the Holy into the Most Holy Place, to commence there the final work of cleansing the sanctuary. But it may be asked how there can be anything in heaven that needs cleansing, anything that is impure. We would reply, that the expression, "then shall the sanctuary be cleansed," does not imply that the sanctuary is of itself impure.— Look at the earthly sanctuary which was ordained expressly to shadow forth the work to be accomplished in heaven. Into the holiest of all, where God manifested his glory, the high priest alone entered, once only, every year. Was there anything to make that literally impure? certainly not; yet it was, according to law, to be cleansed. Why? Because the sins of the people had been borne in there by the blood of sin offering, and from these it must be freed: in this sense only it was impure.

So with the heavenly sanctuary. The sins of all those who come to Christ for salvation and pardon, are through his blood transferred to the sanctuary: from these it must be cleansed. All can understand this. Paul also bears direct testimony to this point. He says: And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. Heb. ix, 22, 23. That is, the patterns of things in the heavens were cleansed with the blood of goats and calves, but the heavenly things themselves with better sacrifices than these, that is, with the blood of Christ; and Paul here plainly states that both were cleansed for one and the same reason.

Again, we read in Dan. viii, 13, about treading the sanctuary under foot; and it may be asked how a sanctuary in heaven can be trodden under foot. These expressions are figurative as will be

seen by Heb. x, 29, which speaks of treading under foot the Son of God. The sanctuary can be trodden under foot in the same sense that the Son of God, its Minister can. Thus the Pope has trodden under foot the sanctuary, by calling his own sanctuary or temple, the temple of God, and turning away the worship of men from the temple of God in heaven to his own sanctuary at Rome.— And he has trodden under foot the Son of God, the Minister of that sanctuary, by exalting himself above all that is called God, and assuming to be the head of the church in the place of Jesus Christ.

For about nine years, then, since 1844, Christ has been ministering for us in the Most Holy Place of the heavenly sanctuary, before the ark of God's testament, containing his holy law, the ten commandments; and the third angel is now flying through heaven with the last message of mercy, and proclaiming those commandments to guilty man, that they may keep God's law, and avail themselves of the world's great sacrifice, whose blood is now being plead before the mercy-seat, to make an atonement in their behalf.

After cleansing the Sanctuary, there is but one event remaining. We see by the type that the priest bore the sins from the sanctuary, and laid them on the head of the scape-goat, to be borne away into a land not inhabited. Here they sent away a literal goat; but when Christ bears the sins of his people from the heavenly Sanctuary, upon whom will he lay them, as the antitype of the scape-goat? The Hebrew word for scape-goat is *Azazel*, and *Azazel* signifies the Devil; hence the scape-goat is a type of Satan; and when the work in the Sanctuary is finished the sins of all those who have been pardoned through the blood of Jesus, will be thrown back upon the head of their author, the Devil; while the sins of all those who are not forgiven will rest upon themselves and sink them down into everlasting ruin.

The goat was sent away into a land not inhabited. So when Christ takes his seat on the great white cloud, that old serpent, which is the Devil and Satan will be bound a thousand years, and cast into the bottomless pit, and shut up and sealed, that he shall deceive the nations no more till the thousand years are finished. Rev. xx, 2, 3.— Soon will all this be fulfilled; soon the work of atonement will be finished, and "he that is filthy will be filthy still;" soon Christ will no longer be a mediator between God and man; and the vials of unmingled wrath be poured out upon the world. If we would escape this, the third angel, with the commandments of God and the faith of Jesus, points out the way.

QUESTIONS.—When did the 2300 days terminate? What then took place in the heavenly Sanctuary. How do we know. Does the expression, "Then shall the Sanctuary be cleansed," imply that the Sanctuary is literally impure? What do we learn from the earthly sanctuary in this respect?— Why must the heavenly Sanctuary be cleansed? From what is it to be cleansed? In what sense is it impure?— What does Paul say on this subject? What is said of treading under foot the Sanctuary? How has the Pope trodden under foot the Sanctuary in Heaven? How has he trodden under foot the Son of God, the Minister of that Sanctuary? How long has Christ been ministering for us in the Most Holy Place? After cleansing the Sanctuary what is the next event? Who is the antitypical scape-goat? What is done with him? When Christ shall cease to be mediator between God and man, what will follow?— How may we escape?

CHILD'S MEDITATION.

How sweet to lay my little head,
At night, upon my quiet bed,
And feel assured that all day long,
I have not knowingly done wrong.

How sweet to hear my mother say,
"You have been very good to-day."
How sweet to see my father's joy,
When he can say, "my dear good boy."

How sweet to think the God I love,
Who made the shining worlds above,
My pure and happy heart can see,
And loves a little child like me.

M. BOYER.

"Never Hunch when Others Crowd."

One very warm afternoon in July, I visited a school in Boston. There were about sixty children from four to eight years old. The school room was small, and the children looked much oppressed by the heat, especially the youngest.

I stood up before them and asked, "Children, can you tell me what peace children will do?"

One said, "Love your enemies," another, "Forgive your enemies;" another, "When others strike one cheek, turn the other;" another, "Overcome evil with good."

All these were good answers. At length a little girl whom I had observed on the middle of a seat directly before me, looking very uncomfortable, (being so crowded that she could not move her elbows,) looked up, and in a most piteous and plaintive tone, said—

"Peace children, don't hunch when others crowd."

That was the very thing! The little crowded suffering child, gave the best definition to peace I ever heard. She gave a sure and certain antidote to all anger and fighting. "*Never hunch when others crowd.*" And she drew it directly from her own personal experience. She said what she felt. That makes it all the better. There the little girl was crowded up—her arms squeezed down to her side—she could hardly move or breathe; yet there was no anger, no quarreling, simply because she did not "hunch."

Let all children act upon this maxim, and never hunch when others crowd, and it would be impossible to get them into a fight. When other children get angry at you, pinch, strike, or kick you, destroy your things, try to provoke you by calling you names, or in any way crowd upon you, and try to injure you, do not "hunch"—that is, do not return anger for anger, and evil for evil; but affectionately and lovingly suffer the wrong and it will be impossible to fight and war among themselves. Others will take care how they crowd upon you. This is the way that Jesus did.

How few children act as this sweet-tempered, lovely child did. They are selfish, and want to have all the best things for themselves, and are not willing that others should be more comfortable than they are. This is the reason there is so much quarreling among children. They do not love each other as well as they do themselves. But selfishness always makes them unhappy. If this little girl had "hunched" and crowded the other children, it would not have done any good, for they would have crowded back again worse, and perhaps have struck her, so she would have been warmer and more uncomfortable than before.—*A Kiss for a blow.*

The Child's Catechism in Rhyme.

Q. Who made you ?

A. It was God who made my infant frame,
It was God from whom my spirit came,

Q. Who takes care of you ?

A. God keeps me safe, and makes me well,
No child can all his goodness tell.

Q. What book has God given to teach us ?

A. The Holy Scriptures, full of truth,
Can guide, and cleanse, and teach our youth.

Q. Should children love God ?

A. O yes, the youngest child should love
The gracious God who dwells above.

Q. Does God always see you ?

A. All that I do, or think, or say,
God sees or knows, both night and day.

Q. How do children show that they have bad hearts ?

A. By naughty passions, words and ways,
The heart its wickedness betrays.**Never ask, when you know.**

Ask some little boys and girls a question—tell them to do a thing, never so audibly and distinctly, they will say, "What? what did you say?"—Sometimes this arises from indifference, heedlessness, or want of attention; at others, from impudence, real impudence, wickedness of heart, deception, a species of lying, a falsehood which is hateful in the sight of God and man.

"Oh, 'tis a lovely thing for youth
To walk betimes in wisdom's way,
To fear a lie, to speak the truth,
That we may trust to all they say."

"But liars we can never trust,
Though they should speak the thing that's true,
And he who does one fault at first,
And lies to hide it, makes it two."

"MY MOTHER NEVER TELLS LIES."

A few ladies had met at the house of a friend, in the city of St. Louis, for an evening visit, when the following scene and conversation occurred:—

The child of one of the ladies, about five years old, was guilty of rude, noisy conduct, very improper on all occasions, and particularly so at a stranger's house. The mother kindly reproved her, saying,

"Sarah, you must not do so."

The child soon forgot the reproof, and became as noisy as ever. The mother then said,

"Sarah, if you do so again, I will punish you."

But not long after Sarah did so again. When the company were about to separate the mother stepped into a neighbor's house intending to return for her child. During her absence the thought of

going home recalled to the mind of Sarah the punishment which her mother told her she might expect. The recollection turned her rudeness and thoughtlessness into sorrow. A young lady present observing it, and learning the cause, in order to pacify her, said:—

"Never mind, I will ask your mother not to whip you."

"O," said Sarah, "that will do no good—my mother never tells a lie!"

The writer who communicated the above to the St. Louis "Observer" says:—

"I learned a lesson from the reply of that child which I shall never forget. It is worth everything in the training of a child, to make it feel that its mother never tells lies."

DEAR YOUNG FRIENDS:—I have had the privilege of perusing your paper for some months past; and while looking over its pages, feelings of joy have sprung up in my heart to see the interest manifested by the youth for the salvation of their souls.

God has promised that before the coming of the great and dreadful day of the Lord, he would turn the hearts of the children to their parents, and the hearts of the parents to their children. Do we not now see a striking fulfillment of this prophecy? for in almost every instance, where the parents commence keeping all the commandments of God, they have their children to go with them. And parents and children are now, in these last days,— "the time of the end," being prepared to stand in the battle of God Almighty.

I would that I could speak with an awakening voice to the youth. The Lord has a great work to be accomplished, and none who feel an interest in this cause should be on the back ground. The past, the present and the future call on us to press forward. We cannot give up here and lose the crown that lies at the end of the race. Almost everything declares that this world is nearly ripe for destruction, and speaks in language, too, that children can understand.

Our path may not always be smooth and easy; but the Lord is on our side and we need not fear. This world is a world of sorrow, and we must learn to bear its trials with patience. Perhaps we may have many things to suffer; sickness may be our lot, or perhaps we do not have all the earthly comforts that we wish to make us happy, and often our hearts feel that sorrow has a dwelling there; but we can call on God and plead with him for his holy Spirit to rest upon us, and then we can say, farewell all earthly pleasure; for we have the love of God in our hearts.

If all our sins are confessed before Jesus leaves the heavenly Sanctuary, we shall have shelter from the approaching storm. When a thousand are falling at our side and ten thousand at our right hand, we shall not fear; for we have obeyed God, and when he speaks in tones of thunder, and the earth trembles at his voice, we shall know that soon we shall be made immortal. Then we shall see Jesus with all his holy angels; and at his command the graves of the sleeping saints will be opened, while his chosen who are upon the earth will be clothed with immortality.

Children, let us thank God for what has been gained, and pray him to guide us in the future.— We must not think all is done yet; for much re-

mains to be accomplished. If we will, we may gain Eternal Life, and walk the golden street of the New Jerusalem. Let us all be faithful and when our work is finished we shall be welcomed home to the marriage supper of the Lamb..

J. F. BYINGTON.

Rochester, N. Y., Aug. 1853.

DEAR YOUNG FRIENDS:—It is with pleasure that I communicate a few lines to you through the *Instructor*. It is now about two months since I commenced trying to serve the Lord. I am thankful that he has given me a heart to love him, and try to obey him.

Last Fall, while Bro. White was on his tour East, I first saw him. He then spoke to me about coming to Rochester to live with him, and to work in the Office. At first I did not want to come.— But as my mother was very anxious that I should, so that I might be under a good influence, and be away from rude and wicked company, I made up my mind that I would come.

After living here a short time, I became very much attached to the family, as they all treated me kindly. They seemed to manifest a deep interest in my welfare, and wished that I might become converted and go with them to the kingdom. But I did not then feel that I could give up the world, and my young school-mates and companions, to follow the Saviour. I could not bear their scorn and jeers that I knew, I should have to meet if I professed the religion of Jesus. But I knew that if I would have a shelter in the time of trouble, I must give my heart to God and live for him, and him alone. I knew that it was the truth that I heard, that Jesus was soon coming, and that I must keep the commandments of God, and love and obey him, in order to be ready to meet Jesus when he comes. I felt that I was a sinner, and that I had a wicked heart, and that I must have my sins blotted out before Jesus leaves the heavenly Sanctuary.

I then determined that I would give my heart to God and try to live for him. I soon felt that Jesus had forgiven my sins, and that I was accepted of him. I had peace and joy in believing, and in trusting in his word. I could now go to God in confidence and ask for the things that I needed.— I feel determined to press my way onward till I see the end of the race; for I believe that in a little while, if we are faithful, we shall receive our reward.

JOHN W. BACHELLER.

Rochester, August 15th, 1853.

DEAR BRO. WHITE:—I saw a request in the *Instructor* for all those who had an interest in the paper to write. I am sure that I have a great interest for it.

For a few months past, I have been trying to keep the commandments of God, as far as I know them. All my father's family are doing the same. We have had several good meetings here. We desire your prayers that we may fight our way thro', and finally come off conqueror, and find a home in heaven.

RUTH E. PENoyer.

Lisbon, N. Y., 1853.

 This double number closes Vol. I of the **INSTRUCTOR**. We cannot promise No. 1. of Vol. II under two or three months. The receipts for this volume amount to \$155.30, some less than \$13 for each number, which will pay the printing, &c; but leaves nothing for the Editor. We do not complain. We have been doubly paid in seeing much good accomplished by the **INSTRUCTOR**. But we ask the friends of this little paper to still do what they can to circulate it, and help sustain it by their communications and means.

We have this volume neatly bound in paper covers, for sale at 25 cents.

 The Sabbath-School Lessons on the Sanctuary were prepared by Bro. Uriah Smith. They should be carefully studied.

Receipts.

R. Gosline, C. Swan, A. Seaman, A. Curtis, O. A. Seely, J. W. Curtis, M. Southard, J. Arnold, H. Arnold, Henry Arnold, L. Cole, M. Cole, S. P. Mills, A. Lanphear, E. Wilcox, Wm. Camp, E. S. Maltby, each 25 cents.
P. Collins, A. Kellogg, each \$1.

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