

YOUTH'S INSTRUCTOR.

"KEEP MY COMMANDMENTS AND LIVE: AND MY LAW AS THE APPLE OF THINE EYE."—PROV. VII, 2.

VOL. II.

ROCHESTER, OCTOBER, 1854.

No. 10.

THE CHEERFUL OFFERING.

We give with cheerful heart,
And firmly we believe
That those who thus their wealth impart,
A blessing shall receive.

The offering, Lord, we bring,
Though bountiful it be,
Is yet as nothing in thy sight,
To what we ask of thee.

Rejoicing in thy word,
Thy wisdom, and thy grace,
We on the waters cast our bread,
And trust thy promises.

The Lord our Shepherd.

AMID the pleasant valleys of Palestine—whether lingering upon the green banks of its numerous pools, or quenching his thirst from its gushing streamlets—the traveler is again and again reminded of the Psalmist's beautiful metaphor. He will often see the hill tops white with grazing flocks, and when the day begins to wear on, and its heat to increase, he will hear the watchful shepherd's voice calling them to his side, and will then see him going before them with his rod and his staff, slowly guiding them down the rocky steeps to the cool streamlet and pleasant shades below. Here they will gather about his feet, and stretched out on the green sward of the valley, seem to listen with pleasure to the mournful melody he pours forth from his heart. He will see their kind keeper evincing the same care for them as a mother would for her child; gently bearing them in his arms and caressing them with the kindest words of affection and love. And on their part, too, he will behold the same regard apparently toward their watchful protector; following closely upon his footsteps; in the densest crowd distinguishing his voice, and often laying their heads at his feet to receive his gentle caresses. Yes: and I remember once finding one who had strayed far away from the kind shepherd's care, perched aloft, upon the boughs of a tree where it must have climbed with no little labor, bleating most piteously and gazing out most earnestly for its lost protector.

The Psalmist knew all this. He remembered all this; for amid the hills of Judea that same watchful care had been his. He had led them forth to pasture, and beside the still waters. He had restored them when they strayed far away from his keeping; and that same love, and kind

care, and gentleness and concern, he applies to his God.

"The Lord is my Shepherd; I shall not want."

He is our Shepherd to sustain us. To sustain us while we live and to sustain us when we die: to shield us from the scorching rays of the justice we deserve to feel; to supply our hungering, thirsting souls, and by the green pastures and cool refreshing waters to lead us in the paths of pleasantness and peace. And who can sustain as He. When every other reed is broken, his rod and his staff will comfort us; when our feet are torn and blistered by the way and our heart is sad and heavy, his arms will be our support, and over our erring steps will He watch, and to the paths of righteousness will He restore them for his name's sake. Looking unto Him, we can never, never want. Believing in Him we can never thirst. He is our hope, our life, our all, and when the thick clouds gather about us and we descend to the dark and silent valley, his rod and his staff will still be with us to support and comfort.

I knew a dying Christian once, (and I knew her but to love her,) whose whole soul was bound up in her Redeemer. In the deep waters she loved to talk of him and tell how soon she would enjoy his face, and be with Him forever. The valley was dark, very dark, but says she,—"*I cling to Him—don't you see how He sustains me.*" And he did sustain her, and she felt that He sustained her, and we all felt it too, for like the setting of the Autumn sun, calm, clear, and beautiful, she "fell asleep in Jesus." And,

He is our Shepherd to defend us. When we think of the dangers which surround us; of an evil world without, and still more evil heart within; when we think of our adversary like a roaring lion seeking our destruction; when we think of the snares which line our pathway, and the thousand, thousand obstacles which would divert us from Heaven: O how pleasant it is at such times to let our heart go out after our Protector; to think of his almightiness and love; to think of Him as able to keep all that which is committed unto Him unto that day. Cares may perplex us; fears may torment us, and those that rise up against our souls be increased, yet here is our strong hold and our defence. A rock that can never be moved; a covert to which we may always flee; a strong arm in which we may always confide. Blessed defence! Precious support! Though our foes be as numerous as the sands of

the sea shore; though the tempest gather never so thickly and roar never so loud; yea, though we walk through the valley of the shadow of death, we will fear no evil; for He is with us. His rod and his staff, they comfort us.—*Gen. Evan.*

The Honest Boy.

LITTLE EDWARD always spoke the truth. I don't know that he ever in his life told a lie. Nor would he *act* a lie. In the school where he went, it was a rule that there should be no whispering among the scholars during school-hours, without leave from the teacher. Every one who broke the rule had a bad mark. Edward's father promised him a little wheelbarrow at the end of the school-term, if he had none.

The school-house stood in a beautiful place, near a fine grove where the birds sang and built their nests, and the lively little squirrels leaped and played.

There was a rail fence behind the school-house not far from the window where Edward sat. One day, a bold and merry little red squirrel came running fast along the fence, and seating itself on the topmost rail, seemed to be looking into the school-room. It so happened that just then Edward raised his eyes from his book. He forgot himself and the teacher's rule about whispering: "See, see that squirrel!" he exclaimed to John, the boy next him.

"He wants to come to school," said John, beginning to laugh.

"Oh, I forgot; we must not talk," said Edward.

The squirrel with a bound came down from its high seat towards the window.

"He's coming to school sure enough," said John; "we'll have him in our class won't we?"

The teacher heard him, and asked if he was not breaking the rule?

"I wasn't talking much," replied John, bending his head low to his book, and studying very fast with his lips.

"Still you were talking, and I must give you a bad mark," said the teacher.

Edward thought of the wheelbarrow, but like a manly, honest boy he spoke out, "I am sorry, sir; but I whispered without leave too."

"I did not see you," said the teacher.

"I talked first; perhaps John wouldn't have talked if it had not been for me. I forgot the rule a minute."

"You must have a bad mark too, then," said the teacher; "but you are an honest boy to own the truth and suffer disgrace, rather than set still and act a lie. You did wrong to disobey, but I am very glad you were honorable enough to confess it, and dutiful enough to be sorry for it."

Edward had never had a bad mark before, and felt the shame of it very much. He also

thought he had lost the wheelbarrow, with which he had planned so many fine plays of drawing little loads of boards, pedler's wares, and garden produce. He felt as if he should cry, but he held back his tears, and studied away as well as he could, with a heavy heart.

One morning after this, when Edward was the first one at school, he was surprised to see the teacher's inkstand upset, the ink spilt over the table, and dripping upon the floor. When the teacher came, and asked who did this mischief, no one at first answered; but on further inquiry, several said at once, "It was so when I came, and there was nobody here but Edward."

"Did you do it Edward?" said the teacher.

"No sir."

"Somebody must have done it. All was right when I unlocked the school-house door and went for a walk. Who was the first at school this morning?"

"Edward! Edward!" was the answer.

Edward joined with the others: "There was no one here when I came, but the ink was spilt then."

"It is very strange," said the teacher, "but I believe you; I know you are an honest boy, for you confessed the whispering when no one accused you. We will wait, and I am sure the guilty one will be found out."

The children looked around, wondering who the guilty one was, and thinking how badly he must feel. "I know it wasn't Edward," they said to each other, "for he tells when he does wrong, though nobody knows it. He wouldn't keep still the other day to save his mark, and a beautiful wheelbarrow, too, that his father was going to give him." "A'n't he a good boy?" "Who *could* have spilled the ink?" So they talked till school began, but found out nothing.

School was not over, however, before there was a giggling among the little ones nearest the table, and some of them pressed their hands tightly over their mouths to keep it.

"Children," said the teacher, in a tone of reproof, "what is the matter?"

Instead of a drawer, there was but a shelf in the table, and on the front edge of this sat a cunning little squirrel, peeping forth to see if he might safely venture from his hiding-place. At sight of the teacher, he drew back into his corner, and was caught by him.

"Here, children," he said, as he drew him out, "here is the ink-spiller—a little rogue of a squirrel; his feet are dabbled with ink now. I thought we should find out who did the mischief. I felt certain it was not Edward. "Here, Edward," he added, turning to him, "he has cleared you, and you may have him."

As Edward took him, he saw that he was the very one that he and John had seen looking in at the window. He put him in his dinner bas-

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ket till the noon recess, and then fed and let him go, to run and frolick with his fellows as he pleased. The squirrel did not forget his good fare, but all the summer frisked and played about the school-house. The children were careful not to alarm him, and he became almost tame. They called him "Squirrel Ned," and sometimes "Squire Ned;" and many a time he made them think of the boy who would not *act a lie*, and whose word could be believed when everything seemed to be against it.

"I am Strong in Him."

REV. MR. McLEOD of Scotland, recently addressing the London Missionary Society, related the following anecdote, which is richly illustrative of the Christian faith, and full of beautiful touching pathos:—

"The other day I was requested by a brother minister who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who during three years' sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move—it was the night before he died—and breathed into my ear these few words: "I am strong in Him." The words were few and uttered feebly. They were the words of a feeble child, in a poor home, where the only ornament was that of a meek and quiet, and affectionate mother; and these words seemed to lift the burden from the very heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May you, sir, and I, and every one else be 'strong in Him!'"

Happy Illustration.

I REMEMBER that on my return to France in a vessel which had been on a voyage to India, as soon as the sailors had perfectly distinguished the land of their native country, they became, in a great measure, incapable of attending to the duties of the ship. Some looked at it wistfully, without the power of minding anything else; others dressed themselves in their best clothes, as if they were going to disembark; some talked to themselves, and others wept.

As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to the admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with weeds and mosses. The church spires of the villages where they were born, which

they distinguished at a distance up the country, and which they named one after another, filled them with transports of delight.

But when the vessel entered the port, and when they saw on the quays their fathers, their mothers, their wives, their children, and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain a man on board; they all sprang on shore, and it became necessary, according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring.

What then would be the case were we indulged with a display of that heavenly country? The laborious and vain cares of this life would be forsaken, and all our powers and feelings would be lost in perpetual rapture. It is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope that the happy land awaits us, and in the mean time let us fulfill with cheerfulness and patience what belongs to our present condition.—*St. Pierre.*

The Sandal tree perfumes, when riven,
The axe that laid it low;
Let man, who hopes to be forgiven,
Forgive and bless his foe.

JESUS CHRIST LIVES IN THE HEART.—Those who ask to be admitted into some of the churches in Sierra Leone, are required to repeat the ten commandments, the Apostles' creed and the Lord's prayer. An aged female could not get these so as to recite them. "What shall we do with you?" said the minister. "Massa," she replied, "it no use, my tongue too heavy." Then placing her finger on her forehead, she said earnestly, "Jesus no live here, but"—changing her finger to her heart—"HERE"

THE MALIGNITY OF SIN.—The heinousness of every sin is not to be judged of by the magnitude of the object about which it is conversant or the grossness of the outward action. When the Lord says expressly, "Thou shalt not," and his rational creature says, "I will," whether the contest be about "an apple," or a "kingdom," it is stubbornness and rebellion.

GRATITUDE.—If a grateful affection lives in our hearts, it will breathe in our mouths, and discover itself in the motions of our lips. There will be a faithful correspondence between our mind and our tongue—if the one be free, then the other will not be silent.

EVIDENCES.—We must have both the inward and outward signs of grace. The inward sign is a heart disposed in all things to obey God's blessed will. The outward signs are acts of cheerful obedience, conformable to that disposition. Both these signs must invariably occur.

SABBATH-SCHOOL LESSONS.

NUMBER X.

THE LAW OF GOD.

We now inquire, *Has God abolished his law or altered any part of it?*

In the first place, we offer our apology for asking such a question. For the person who believes that there is one living and true God, the *Maker of all things*, who by his power and wisdom formed man and gave him all his powers, both of body and of mind; who believes that this great God came down to earth in flaming fire, and from the top of a mountain, that trembled and shook at his presence, spake forth the moral rules of his government to the assembled thousands who stood at a distance gazing on this scene of awful sublimity; that the same God engraved this law with his own finger, in tables of stone, and ordered them to be placed in a golden ark prepared expressly for their reception, and deposited in the most holy place of the earthly temple, guarded on each side by holy angels, with the visible glory of God, the symbol of the divine presence, above it; where none could enter but the high priest, and he but once in a year; we say, that the person who believes all this, ought to have some good excuse for seeming to admit, for a moment, the possibility of that law's being abolished, or of its being changed in the least.

Our excuse, then, for asking the question is this: that we are not the first to ask it, but that many men, professing to be the friends of God, declare that this law has been abolished, consequently that we are under no obligation to keep it. Others say that the fourth commandment has been changed, so that the first day of the week is now the Sabbath instead of the seventh.

In Daniel vii, 25, we have a prophecy of a power that should arise on earth, that should "speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws." Now if no one teaches that the laws of the Most High are changed, we know that that power has not yet arisen, and that this prophecy is not yet fulfilled. But we find people admitting that that power has arisen; also that the law of God is changed from what it once was; and yet deny that the change was made by that power, but affirm that the Son of God made the change! while the church of Rome, which is admitted to be the power prophesied of,

claims that she made the change, and that she had a right to do so.

QUESTIONS.—What do we now inquire? For what do we offer an apology? What is God? By what did he form man? What did this great God do? From what place did he speak? What did he speak? In what did he engrave this law? In what were the tables placed? Where deposited? What was seen above the ark? Who only could enter there? How often? What do many professed friends of God declare? What do others say? What was the power, prophesied of in Daniel, to speak? What think to change? If none teach that the law of God is changed, what do we know? What do people admit? What else? What do they deny? By whom do they say the change was made? What is the power, prophesied of in Daniel, admitted to be? What does she claim?

NUMBER XI.

We will now inquire of David, the sweet Psalmist of Israel, how long the law of God, which existed in his day, was to last; whether the ten commandments were to be everlasting, or, were to be abolished or changed at the death of Christ.

Please read Ps. cxix, and you will notice that much is said about the word of God, his testimonies "which he has commanded," his righteousness, his judgments, &c., being everlasting, or enduring forever. All these could be shown to prove the perpetuity of the law of God. But we will examine a few texts only, and they shall be such as speak directly of the law and the commandments.

Verse 142. Thy righteousness is an everlasting righteousness, and thy law is the truth. Verse 151. All thy commandments are truth. The law being the truth, to abolish the law would be to abolish the truth. This is what those who understandingly oppose God's law are trying to do. To change one of the commandments would be, in the words of an Apostle, to change the truth of God into a lie. Rom. i, 25. All of them are truth. Each one teaches us a great truth. The first forbids our having other gods. What truth does it teach? That there is but one true God. Paul was speaking of those who break the first commandment when he said, Who changed the truth of God into a lie, and worshiped and served the creature rather than the Creator. How did they change the truth of God into a lie? By breaking the first commandment—having other gods—worshiping creatures or things created, and thus denying the truth of this precept, which teaches that there is but one God.

The fourth commandment tells the truth, as

well as the rest. It teaches that God made the world in six days, and rested on the seventh. This was truth in the days of David, and it is the truth now. This truth cannot change, and how can the commandment be changed? Do not those who break this law change the truth of God into a lie, and worship the changer of times and laws rather than the great God, whose law is the truth? *By working six days and resting on the seventh*, we testify for this truth of God. It takes *seven days* to bear this testimony by our actions. The week was made for this very purpose. Can we then force the week to tell another story without changing the truth of God into a lie? Can the week celebrate the resurrection of Christ, or any other event except the creation?

The law being the truth, we come to this conclusion: *that it cannot be abolished nor changed.*

QUESTIONS. Of whom do we inquire respecting the law? What do we inquire? What Psalm are you requested to read? What is said in verse 142? In verse 151? To abolish the law would abolish what? What is it to change one of the commandments? How many of them are truth? What truth is taught by the first? How do men change this truth to a lie? By having other gods, what truth do they deny? What truth does the fourth commandment teach? How can we testify for this truth? How long does it take to bear this testimony? By using the week to celebrate the resurrection, what do they force it to do? The law being the truth, what do we conclude?

NUMBER XII.

THE testimony of holy men of old is just as good as that of the apostles of Jesus Christ. For an Apostle testifies of them, that they spake as *they were moved by the Holy Spirit*. David being one of those holy men, we will examine his testimony a little farther. In Ps. cxi, 7, 8, he says, The works of his hands are verity and judgment; *all his commandments are sure. They stand fast forever and ever*, and are done in truth and uprightness.

How many of his commandments are sure? *All of them*. Do you mean that nine of the commandments are sure? All, all of them. Well, how many are there? Let Moses, another holy man of old, answer. And he declared unto you his covenant, which he commanded you to perform, even *ten commandments*. Deut. iv, 13. Well, all admit that the ten commandments were the law in the days of Moses and of David, but the question is, how long were they to remain so. They stand fast *forever and ever*. But why should they endure forever? *Because all of them*

are righteousness. Ps. cxix, 172. *For all thy commandments are righteousness*

Now, keep this testimony in mind while we ask the apostle John a question. Who is righteous under the gospel dispensation? *He that doeth righteousness is righteous*. 1 John. iii, 7. How many of the commandments are righteousness? *All of them*. Then the Apostle teaches us to keep *all the commandments unless righteousness has been abolished*. Have the commandments, which are righteousness, been abolished? Let David answer. The righteousness of thy testimonies is *everlasting*. Verse 144. Thy righteousness is an everlasting righteousness, and thy law is the truth.

You may cross-examine this witness, but he will always tell the same story. Other witnesses might be called to prove the same thing. The Lord says, by Isaiah, *My righteousness shall not be abolished*. Isa. li, 6. All the commandments being righteousness, *none of them* can be abolished. He continues, Hearken unto me, ye that know righteousness, (Who are they?) the people in whose heart is my law. Verse 7. The people of God, under the new covenant, all have *the law of God* in their hearts; (Jer. xxxi, 33; Heb. viii, 10;) and they can say with Paul, "I delight in the law of God after the inward man," or, with David, "Thy law is my delight." O, my young friends, fall in love with this law! *Great peace* have they that love it.

QUESTIONS.—How did holy men of old speak? What did David say of God's commandments in Ps. cxi? How many of them are sure? How many are there? How long do they stand fast? Why? What is said in Ps. cxix, 172? Who is righteous in this dispensation? How many of the commandments are righteousness? What, then, does the Apostle teach us to keep? How lasting is the righteousness of those testimonies which were in the ark of the testimony (Read Ex. xxvi, 34; xxv, 16; xxxi, 18) in David's time? What says the Lord by Isaiah? How many of those righteous testimonies are abolished? What have God's people in their hearts? What have they that love his law?

NUMBER XIII.

WE have seen (No. 3) that the New Testament teaches the keeping of the whole law of God; a law which existed before that volume was written. We have found by the Old Testament that God spoke and wrote his law himself, and that it consisted of ten commandments; also, that it should not be abolished but last forever. We come again to the New Testament

to see *whether Christ made a new law, or taught that the old one was everlasting.* Jesus was the *Prophet foretold by Moses*, [Deut. xviii, 15-19; Acts iii, 22,] to whom all should hearken. And when he was transfigured before some of his disciples, (Mark ix, 2,) there came a voice out of the cloud that overshadowed them saying, This is my beloved Son: *hear him.* We will hear his testimony, therefore, concerning the law of God.

Matt. v, 17. *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill*

Verse 18. *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

Verse 19. *Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

The seventeenth verse teaches us the object of our Lord in coming to the earth. It was *not to destroy the law or the prophets, but to fulfill.* Campbell's translation says, "*not to subvert, but to ratify;*" which means, *not to overthrow, but to confirm.*

In verse 18, he says, *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.* This confirms *what the prophet David said in Ps. cxi, 8, "They stand fast forever and ever."*

A jot is the *smallest letter in the Hebrew language* which was the language of the Jews. A tittle is a *little mark* which distinguishes one of their letters from another. By the use of this expression, our Saviour teaches us *two things.* 1. *That the smallest particle of the law could not pass away.* 2. *That he was talking about a written law, and not only so, but one that was written in the Hebrew language.* There are no jots or tittles—no letters or marks in a law that is not written; and the disciples to whom he spoke were familiar with it, for it was written in their own language. It was written *with the finger of God,* and it is no wonder it should endure forever.

QUESTIONS. What do we inquire in this lesson? What was Jesus? Whom shall we hear? What does he say in Matt. v, 17? In verse 18? In verse 19? What was our Lord's object in coming to earth? What

says Campbell's translation? What does that mean? What is confirmed in v. 18? What did he say of the commandments? What is a jot? What is a tittle? From the use of this expression of our Saviour, how many things do we learn? What is the first? The second? In what language was it written? With what was it written? Ex. xxxi, 18.

Are You Suffering for the Sake of Christ?

BY A. S. HUTCHINS.

THIS is a question of great importance. And no one who professes to be a child of God, should allow one day to pass without feeling an abiding evidence within, that he is truly suffering for the sake of Christ. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." But it may be asked, What must I suffer for Christ's sake? We shall not have to suffer as a "murderer, or as a thief, or as an evil-doer," but only as a child of God, whose sins have all been forgiven. We shall not have to suffer the frowns of our heavenly Father, but shall enjoy his approving smiles. Neither shall we have to be deprived of any of the necessary comforts of this life. "No good thing will he withhold from them that walk uprightly." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

But we may be called to leave behind many friends, whom we have loved well, and by them may be smitten and buffeted. And we shall have to deny ourselves of all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world, and bear the cross daily.

The sufferings, then, through which the Christian is called to pass, are such, and such only, as are *best* calculated to prepare him to shine forth in the kingdom of heaven. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."

The precious promises made to those that suffer as Christians, are so numerous and cheering, that I am greatly encouraged to run with patience the race set before us. In view of these blessed promises, may we all feel "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The Son of God, who knew no sin, who never spoke a wrong word, nor had a wrong thought, nor performed one act which was not pleasing to his Father, "became obedient unto death, even the death of the cross." Yes, dear friends, he groaned and thirsted, and bled, and died upon the cross for you and me. And shall we be ashamed to own his blessed name, and bear our daily cross? The Lord forbid that this should be the sad and awful condition of any who may read this!

It was a source of joy and lively gratitude to the apostles that they were counted worthy to suffer with Christ. On one occasion, after they were imprisoned, and the angel of the Lord had appeared to them, and opened the prison doors, and let them go free, they were again brought before the council, and beaten, and commanded to speak no more in the name of Jesus. Yet "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Acts v. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Again, we might speak of the Christian martyrs, numbering from fifty to seventy-five millions, who have been "faithful unto death," "not accepting deliverance; that they might obtain a better resurrection." Witnessing by their blood and ashes their readiness and willingness to suffer for Christ's sake. And also of all others who have fallen asleep in the triumphs of the Christian's hope, who, too, have denied themselves of all earthly vanities and worldly pleasures, that they might reign with Christ in his coming kingdom.

Rejoice, then, dear friends, "inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

Buck's Bridge, N. Y., Sept. 1854.

COMMUNICATIONS.

From B. Loveland.

DEAR YOUNG FRIENDS:—I have often felt a desire to write you through the *Instructor*. I have thought how grateful you must be to your heavenly Father that he has put it into the hearts of his children to publish a paper for your special benefit. Every page of the little sheet seems to be filled with useful matter, to interest and instruct you. O, will not the children that have lived in ages past, rise up in judgment, to condemn you, if you should fail to improve upon these means, and so secure your present and final salvation? Are you striving to overcome pride and vanity? Are you willing to give up the company of those children that do not love the Sabbath? Are you willing to improve the time you once spent in play, in reading the Bible, in secret prayer and in getting your Sabbath-school lessons? If so, I trust you will "overcome through the blood of the Lamb, and the word of your testimony."

I trust that you both see and feel with me that the end of all things is at hand. We must therefore be sober, and watch unto prayer. Strive to live every day so as to be ready for the next great event—the coming of the Son of man. Then he that is holy will be holy still. Likewise, he that is filthy will be so still.

Or perhaps some of you may be laid in the

grave. Quite a number of children that were keeping the Sabbath have fallen a prey to death. I will now give you a sketch of one that died in this neighborhood, a few weeks since. Her name was Charity Mashure. Little Charity was thirteen years of age. She was converted about a year and a half before she died, the Winter after she commenced keeping the Sabbath of the Lord our God. Her parents did not profess the religion of Jesus, nor her brothers or sisters. She did not have the privilege of attending meeting at the time she commenced keeping the Sabbath. She had no one to instruct or influence her to keep it. It is very evident the Lord showed her by his Spirit and word, as she herself remarked.

The circumstances of her death were solemn and interesting. She had the impression for some time before her death that she had not long to stay here. She often spoke to that effect. She was often found in secret prayer, and reading her Testament, and was strict to observe the Sabbath of the Lord. She had not possessed good health for some length of time. She was more unwell than usual two or three days before her death. The morning before she died, she arose as usual, but was taken suddenly distressed. She said to her mother, you know what I have told you, I shall now die. They spoke of sending for a physician. She remarked, It will do no good, medicine will not save me. She seemed to look over her past life to see if she was ready to be laid in the grave, and have a part in the first resurrection. She seemed to feel she was; then talked to her parents. Told them not to weep for her, but to get ready to meet her in that bright world of joy, where they would part no more. She told them, with her brothers and sisters, to keep the Sabbath of the Lord. She then became insensible, lived a few hours, then died.

O children, it was a solemn scene. I felt that the Lord had taken her away to save her, and to benefit the family; also to admonish us all to be ready. I tried to impress it upon the mind of the dear mother, whose heart was almost broken. She felt that her all was gone, and refused to be comforted; but I trust while she so sensibly feels her loss, and so often goes to her grave, to weep there, she will not neglect to heed her dying request, and get ready to meet her, by seeking the Saviour, and observing all the commandments of God. By so doing she will soon, with her, have right to the tree of life. There will be no more death there, neither sorrow nor crying, for the former things will have passed away.

O, dear children, will you, with me, strive to be more interested in this great work. We must begin in earnest to make sure work for eternal life. I am glad to see those among us

more interested as they see the lessons again in their paper. Let us all strive to make our calling and election sure.

BELINDA LOVELAND.

Johnson, Vt.

From A. I. Caswell.

DEAR YOUNG FRIENDS:—I wish to tell you something of the goodness of God in showing me the light of present truth. For five years past, I have been trying to keep all the commandments of God, and I am still striving to overcome. I believe the time allotted to us to get ready for the coming of the Lord is very short; and if we would escape the wrath of God, which is soon to be poured out upon the wicked, we must lay up a treasure in heaven, and not upon earth; for where our treasure is, there our hearts will be also. We must not have our affections placed upon the things of the world; for they will soon perish. We must bid farewell to every earthly pleasure, and take up our daily cross, and follow the Saviour.

Though we may be called to pass through trials and afflictions and disappointments here, yet if we bear them with meekness and with patience, they will work out for us a far more exceeding and eternal weight of glory. I want to be of that happy company that will soon stand upon Mount Zion, when Christ shall come the second time, without sin, unto salvation. He has once come into this world and suffered and died for us, that we might live and reign with him forever on the earth made new.

Yours in hope of the kingdom,

ABIGAIL I. CASWELL.

Sutton, Vt.

From Alma E. Cramer.

DEAR YOUNG FRIENDS:—The enemy is on every hand, trying to draw us away and to get us from following in the narrow path. We need to watch, lest we are taken unawares. O, I feel the necessity of living humble, at the foot of the cross, and watching daily, that I may be prepared for the time of trouble, and stand on Mount Zion with the 144,000, to sing the song of Moses and the Lamb, and be permitted to sit down to the great marriage supper, when Jesus will come forth, and gird himself, and serve us. O pray for me that I may be accounted worthy to share that glorious inheritance. Yours in hope of eternal life. ALMA E. CRAMER.

West Milton, N. Y.

From L. Harris.

DEAR CHILDREN:—You have often heard that Jesus came into the world to save sinners. You know, also, that you all have sinned many times, and that God has been displeased with you. Now if you are sorry that you have done wrong, and ask God to forgive you for Jesus' sake, he will do it. And when you are tempted to sin again, think how much Jesus has done

for you. Think how he kept all his Father's commandments, and that he never did any thing wrong. And yet he died that you might live forever with him in that happy place.

Dear Children, try to love the Saviour, that when he comes again you may be some of the little lambs he has promised to gather in his arms. He is coming again soon, and all those who love to see him, will go with him into that beautiful City we read of in the Bible.

Do you want to go to that City? If you do you must try to be good children, and never tell any thing that is not true, or disobey your parents; for the Bible says: Children, obey your parents in all things, for this is well pleasing to the Lord.

Yours watching for the Saviour,

L. HARRIS.

Waukau, Wis.

THE DOVE.

DEAR little Dove! when I think of you,
I wish I may flee for safety too:
A storm is coming, when Jesus will be
To those who love him, like the Ark to thee.

Dear little dove! you did not know
Who it was that kept you, and sheltered you so:
But I can read of the Son of God,
Who, to save my soul, has shed his own blood.

Dear little Dove! you trusted in One
Who kept you safe till the storm was done;
May I believe, and be sheltered too,—
There 's an Ark for me as well as for you!

You have entered the ship with Christ; what do you look for? Fine weather? Rather expect winds and tempests and waves to cover the vessel till she begins to sink. This is the baptism with which you must be first baptized, and then the calm will follow upon your awakening Christ, and imploring his help, for sometimes he will appear to sleep for a season.

PRECEPT AND EXAMPLE.—To give children good instruction and a bad example, is but beckoning to them with one hand to show them the way to heaven, while we take them by the other and lead them to hell.

Receipts.

V. Brigham, \$5. W. Rhodes, J. B. Sweet, L. O. Sweet, A. Sweet, C. Sweet, A. Beldin, B. B. Brown, L. W. Nuttall, L. Sheldon, O. H. Torty, L. Tinney, E. Bly, L. Harroun P. Harroun, G. R. Hall, P. Hall, S. Dunten, D. Moore. L. Stillman, each \$0.25 J. Sage, H. Woodruff each \$0.50, S. T. Cramer, \$0.27. H. C. Crumb, \$1.

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