

# THE YOUTH'S INSTRUCTOR.

Vol. I.

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No. 8.

## LET THEM TALK.

Nor all they say or do can make,  
My head, or tooth, or finger ache;  
Nor mar my shape, nor scar my face,  
Nor put one feature out of place.  
Nor will ten thousand, thousand lies  
Make one less virtuous, learned or wise.  
The most effectual way to balk  
Their malice is—to let them talk.

## THE CELESTIAL CITY.

You have often heard of that good old man, who lived many years ago, by the name of John Bunyan. He wrote a book which he called "Pilgrim's Progress." In one part of the book, he represents Pilgrim just entering the celestial city. He had had a very difficult journey, in going from the city of Destruction to the place where he stood when he says, "Now just as the gates were opened to let in the men, I looked in after them, and beheld the city shone like the sun; the streets, also, were paved with gold: and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord.' And after that they shut up the gates, which, when I had seen, I wished myself among them."

You will find a particular description of the celestial city in Revelation, 21st chapter. Here John had a vision of this beautiful city. An angel talked with him, and then told him to come hither, and he would show him "*the bride, the Lamb's wife.*" The angel then took him away to a great and high mountain, and showed him that great city, the holy Jerusalem, descending out of heaven from God. Now John gives a full description of this beautiful city, which I want you to read.

Now this is the city which the Lord has promised to all good people, and it will descend from heaven, \* \* \* and be located on the New Earth; and all those who are saved, will walk in the light of it—and the gates of it will always be open, and there will be no night there. We shall not then need the light of the sun, the moon, or the candle, as we do now, because it will be lighted up by the

glory of God and the Lamb. The last verse in the chapter tells us that none can enter into it, but those whose names are written in the Lamb's Book of Life.

Methinks, while you are reading about the celestial city, I hear you say, "Well, I should like to be there." There will be all good people who have ever lived, from Adam down to the coming of the Lord. All the good old patriarchs, prophets, apostles and Christians, from every nation, both small and great, will stand around the throne of God.—And I hope, dear children, you will be of that happy number. Before I close these little books, I shall tell you about several good children who have died in the sweet assurance of walking in the light of the celestial city.

I have told you that the heavenly city is prepared for all good people. It will be a happy place, because Christ will be there, with all his saints.—And there will be all the good children who have ever lived on the earth. The Apostle John had a vision of this city which is prepared in heaven.

Now if any of you have brothers, or sisters, or parents who have died, \* \* \* I think you would feel happy to be assured that you will meet them there. When the Saviour left his disciples, he told them there were many mansions in heaven, and that he would go away and prepare a place for them. Then he told them he would come again and take them to himself.

Now, as they have died, they must be raised from the grave when the resurrection shall take place. Then they will dwell with Christ in his heavenly kingdom. And then all the good people, old and young, who have died in the Lord, will be together, and never again be separated from each other. How happy you will then be, when you come to meet all Christians in the kingdom of Jesus!

There is a way by which you may be of that happy company. The Saviour says: "Seek first the kingdom of God and his righteousness;" and if you seek the Saviour now in early life, give him your whole heart, he will take you to dwell with him in heaven when he returns. You must believe on Christ, listen to all his words, love to read the

Bible, and pray each day that God will keep you from all sin and temptations, that you may, at the coming of Christ, be found ready to enter the celestial city.—*Knowledge for Children, No. 7.*

#### MY BIBLE.

My Bible! 'tis a book divine,  
Where heav'nly truth and mercy shine,  
And wisdom speaks in every line,  
And speaks to me.

My Bible! in this book alone  
I find God's holy will made known;  
And here his love to man is shown,  
His love to me.

My Bible! here with joy I trace  
The records of redeeming grace;  
Glad tidings to a sinful race;  
Good news to me.

My Bible! source of comfort pure,  
To those who trials here endure,  
The hope of heaven it renders sure,  
Best hope for me!

I love my Bible; may I ne'er  
Consult it but with faith and prayer,  
That I may see my Saviour there,  
Who died for me!

#### A SERMON ON PEACE.

"AND it came to pass at that time, that Abimelech, and Phicol the chief captain of his host, spake unto Abraham, saying, God is with thee in all that thou doest: now, therefore, swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham said, I will swear." Gen. xxi, 22-24.

How shall we live at peace? There are many houses and schools where the children have all that they ought to desire, and yet they do not live at peace. They are, perhaps, children of the same parents; or God has placed them under the care of the same teacher; they do the same work; they read the same books; they eat at the same table; they sleep in the same room; but they do not love each other. There are envy, and anger, and hard words, and sometimes hard blows. They fear, and they hate, and they are cruel, and they quarrel; and then they are vexed and sad.

Abraham was a man of peace. Let us learn from his conduct, how we may live with each other at peace.

1. So serve God, that he may be always with you, and bless you.

God makes good tempers, and happy and peaceful lives. Abraham feared God, and did his will; and when he saw the lamb on the altar, he thought of Him who was to come to save him. And then

God was with him: God brought him out of all his troubles, and all that he gave him was good; and he was peaceful and happy. And then Abimelech saw how happy Abraham was, and he wished that he might be his friend. If you fear God, my young friend, and love the Lord Jesus Christ, and do his will, then you will be peaceful and happy; God will be with you, and you will live at peace with all around you. When wicked thoughts and angry tempers rise in your heart, then you will say to yourself, "Is God so kind to me, and shall I be unkind to others?" And shall you not be yet more happy, and yet more peaceful, if you should teach your companions that, so to serve God that he may be always with you and bless you, is the first step in the way to be happy ourselves, and to live at peace with all around us?

2. Do not forget the kindness which others have done to you.

Abraham did not forget that Abimelech had done kindness to him; and so he was glad to show him favor, and to live at peace with him. We all have wicked hearts; and little children are angry, when they ought to be kind, and cross, when they ought to be peaceful; and then anger stirs up anger; and when one is cross, the other often becomes so too.

And has the little child whom you think so cross never done you a kindness? He has been kind many times, and he will be kind again. There is a cloud upon his heart: it will pass away. The sun has hid his face: it will soon shine forth again. Wait—be still. A soft answer will turn away his wrath. And how glad you will be when smiles, and kind words, and kind deeds return! He is not always so. Think of what he was when his temper was still; and see if you cannot give him back his love, now it seems to have fled away from you.

3. Resolve that you will injure no one, and quarrel with no one.

Abraham told Abimelech, that he would not hurt him or his children; and after that, he thought always of his promise, and he lived in peace. Do not hurt any one by thought, word, or deed; and then none will hurt you. Then, think! Anger is quick. Like the fire which is struck from the flint, it comes on a sudden from the heart. Watch—be ready! Resolve, trusting in God. Do you think that some young friend has done you wrong?—Stop a little. The angry thought will soon leave you. Be silent. One hard word would bring more. Go away, that you may get rid of the wicked feeling; and when you come back, bring with you kind words and a smile. When little children quarrel, they are both in the wrong. We must learn, all, to bear with each other; and we

must resolve, that, let what may happen, we will not quarrel.

4. Never meddle with the quarrels of others.

No sooner had Abraham and Abimelech bound themselves to peace, than their servants began to quarrel. Did Abraham say, "My servants are right?" And did Abimelech say, "My servants are right?" That would have been to begin to quarrel themselves. But, no! when others were angry, they thought only how they might still live in peace.

Now, do you know two children who quarrel? Do not ask which is right, and which is wrong, that you may take one part or the other; for then you will quarrel in your heart as well as they.—But try to make peace between them. Be full of love and kindness, yourself, and see if you cannot make them loving and kind too. Anger is like a fire: it catches all things which are near, and burns them. Flee from anger. Love peace. Make peace. Live in peace.

5. Live as with God, in faith, in prayer, and praise.

Abraham planted a grove that he might be alone under its shade, and there call on the Lord, who lives for ever. The man of prayer is a man of peace. What can you do without God? When you begin the day, think about God. Pray to him, and praise his name. Humbly ask him to keep your heart at peace, that you may live in love with all around you. Through the day, too, think about God. Then your heart will be full of love, and anger will be far away. And when the shades of night come, like Abraham in the cool and silent grove, call upon God: pray, praise him. Be sorry for the evil of your heart. Ask God to bless all with whom you live. You will love all when you pray for all.—*Youth's Guide.*

#### PROFANE WORDS.

As polished steel receives a stain  
From drops at random flung,  
So does the child, when words profane  
Drop from a parent's tongue.  
The rust eats in, and oft we find  
That naught which we can do  
To cleanse the metal or the mind,  
The brightness will renew.

#### JOSEPH AND HIS BROTHERS.

JACOB had twelve sons. One of them was the son of his old age,—he loved him very much,—and he made for him a coat of many colors; his name was Joseph.

And Joseph dreamed, that whilst he was in the field with his brethren, binding sheaves, his sheaf arose, and stood upright, and that all of his brethren's sheaves bowed to his.

And he dreamed again,—and he thought that the sun and moon, and eleven stars bowed to him.

And he told these dreams to his father and to his brethren: And his father rebuked him, and said, "Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee, to the earth?"

And his brethren said, "Shalt thou indeed reign and have dominion over us?" And they hated him for his dreams.

So one day when he came to them, as they were keeping their flocks in the field, they took him, and sold him for a slave, to some merchants who were going down to Egypt. And these merchants sold him to one of the king's officers in Egypt.

Whilst he was in this great man's house, he was falsely accused, and thrown into prison.

Soon after this, Pharaoh, the king of Egypt, had a very remarkable dream; and no one could tell him the meaning of it. And he was very much troubled on this account.

But the chief butler of the king told him, that there was a young man in the prison, who would explain his dream to him. He said, he knew he could, because he had explained a dream which he had when he was in prison, and that things had come to pass just as Joseph said they would.

So Pharaoh sent for Joseph, and the great God told him what the dream meant; and he laid it open to the king.

And the king said to him, "See! I have set thee over all the land of Egypt." And he took off his ring from his hand, and put it upon Joseph's hand, and clothed him in garments of fine linen, and put a gold chain about his neck. And he made him ride in the second chariot which he had; and they cried before him, bow the knee; and he made him ruler over all the land of Egypt. But his father Jacob, who loved him so much, knew not what was become of him. Indeed, his brethren, when they had sold him, took his pretty coat of many colors and dipped it in blood, and then showed it to his father; and so he thought some wild beast had torn him in pieces.

After some time there was a great famine in the land where Jacob lived,—and so, as there was plenty of corn in Egypt, he sent his sons to buy some for food.

And Joseph knew them; though they did not know him. And he treated them as spies. But they said they were not,—that they were all the sons of one father,—and that they had left their brother Benjamin at home.

And he said, that he should know they were what they said, if they should bring their younger brother with them the next time they came. And he took one of them to keep him till they should do so.

Now Jacob was very unwilling to let Benjamin go; for since he had supposed that Joseph was dead, he had loved him the more.

But at last, as they were much in want, he con-

sented;—and he said, "Go into Egypt again, and carry a present to the man,—a little balm, and a little honey; spices and myrrh; nuts and almonds. Take also your brother; and God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I am bereaved of my children, I am bereaved."

And so they went, and they bowed themselves before Joseph to the earth. And he said, "Is your father well?—the old man of whom ye spake—is he yet alive?" And fixing his eyes on Benjamin, he said, "Is this your younger brother, of whom ye spake to me?" And he said to him, "God be gracious to thee, my son!"

And he made himself known to his brethren.—And he said, "I am Joseph, your brother, whom ye sold into Egypt. Be ye not grieved or angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them. "You shall tell my father," said he, "of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

And they went back into the land of Canaan, where their father lived; and they told him that Joseph was yet alive, and governor over all the land of Egypt. And they repeated all the words which Joseph had said to them.

But Jacob's heart fainted within him; he thought that it was too good news to be true,—and he believed them not.

When, however, he saw the wagons which Joseph had sent to carry him down to Egypt, his spirit revived. And he said, "It is enough: Joseph, my son, is yet alive: I will go and see him before I die!"

And so he did; and all his family, amounting to seventy persons, went with him.

And Joseph heard that he was coming, and he made ready his chariot, and went to meet him, and he fell on his neck, and he wept on his neck a good while. And Jacob said, "Now let me die, since I have seen thy face, and thou art yet alive."

### COMMUNICATIONS.

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

About one year ago, I took a stand on the Lord's side. Ever since that time, I have been trying to serve the Lord, and keep his commandments, and the way grows brighter and brighter. It is my prayer that I may walk in the light, and lead a Christian life, so that when the day of wrath shall come, I may have a shelter.

I praise the Lord for what he has done, and is still doing for his children, and I mean [to press my way through to the kingdom.

Probably most of you I shall never see here, but let us go on, and I will try to meet you in the kingdom, where we shall reign with Jesus for ever. Though you may have trials, trust in the Lord, and he will bring you off victorious.

"Thy presence, Lord, can cheer my heart,  
Though every earthly comfort die;  
Thy love can bid my pain depart,  
And raise my sacred pleasures high."

CATHERINE JONES.

Wheeler, N. Y., April, 1853.

DEAR YOUNG FRIENDS:—I feel to praise the Lord for what he has done for me. I do rejoice that the third angel's message ever found way to my heart. I am striving to keep all the commandments of God, that I may have right to the tree of life, and enter in through the gates into the City. I have had severe trials to pass through for some months past. The Lord has seen fit to bereave me of my beloved mother. It was hard, very hard to part with her; but I knew the Lord would do all things well; therefore, I felt to say in my heart, not my will, O Lord, but thine, be done. She died in full faith that Jesus was soon coming, and that she should rise in the first resurrection, clothed with immortality, and meet her faithful friends, and all the saints,

"Where sickness, sorrow, pain and death,  
Are felt and feared no more."

The Lord is good, and I mean, by his grace assisting me, to endure to the end, that I may be saved, and forever dwell with him, in his blessed kingdom.

SARAH E. CASWELL.

Sutton, Vt., April, 1853.

DEAR YOUNG FRIENDS:—I wish to tell you something of my past experience. Last October, Bro. Case gave a course of lectures in this place, and at that time I felt the Spirit of the Lord striving with me; but I grieved the Spirit away. Shortly after, I attended a prayer meeting. A brother came and talked with me about my soul's salvation. He prayed with me, and asked me to pray. I then felt to take a start for the kingdom. Ever since that time I have been striving to keep the commandments of God.

I thank the Lord that he has ever called after me, and that I now have an opportunity to make my calling and election sure.

There are quite a number in this place that are striving to serve God and keep his commandments, and I would say to those of my young friends who love the appearing of the Saviour, press on a little while longer, and you will gain that promised land.

FREDERIC DAWSON.

Tyrone, Mich., 1853.

**THE SURE WORD OF PROPHECY.**

The sure prophetic light  
Is shining on the way;  
To lead us safe through Time's dark night,  
Till dawns the endless day.  
The Word, the track has laid,  
And all the way-marks given,  
Each station marked along the grade,  
Till saints arrive at heaven.

The Engine, Providence,  
Has sped down this track,  
Has made each station once, and thence  
It never has rolled back.  
No "baggage" is attached,  
To please the grasping mind;  
But all who are from ruin snatched,  
Must leave it all behind.

Salvation's car propelled  
By power of Heavenly Love,  
From age to age its course has held,  
To bear the saints above.  
The saints in every age,  
Who trials have endured,  
And borne earth's scoffs and Satan's rage,  
A passage have secured.

The Train has reached the place,  
The last upon the road,  
Where any soul of all our race,  
May hope to get aboard.  
O, let us not delay  
A passage to secure;  
Let us not rest a single day,  
Until we make it sure.

R. F. C.

**SABBATH-SCHOOL LESSON XXIX.****THE INHERITANCE OF THE SAINTS.**

WHAT will be the saints' eternal inheritance?—

This is a question of great importance, which can be readily answered by the plain testimony of the Bible.

Many have no real idea of the saints' final home. The teaching on this point has generally been unscriptural and very indefinite. And the inheritance of the saints has been robbed of its glories of which the scriptures speak. For a sample of the prevailing error on this subject, read the following lines, often sung by those who talk of heaven.

"Beyond the bounds of time and space,  
Look forward to that heavenly place,  
The saints secure abode."

The Bible speaks of no such "abode" for the saints. Indeed, it is perfect folly to talk or sing of an abode for the saints "beyond the bounds of space." But what does the Bible teach relative to the saints' inheritance?

Says the Lord Jesus Christ, in his Sermon on the Mount, "Blessed are the meek; for they shall inherit the earth." Matt. v, 5. This promise that the meek shall inherit the earth, cannot be applied to this mortal state. For the meek do not possess the earth here as much as the wicked do. God

has chosen the poor of this world, And the Lord has something better for the meek, than a possession in the earth in its present state, so full of sin and misery. The meek will inherit the earth after the Lord comes and makes all things new. The earth made new, then, will be the inheritance of the saints.

The earth in its present state, will be burned, or cleansed from sin and sinners by fire, and then the new heavens and earth will be given to the saints.

Says the apostle Peter, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. iii, 10. "Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."—Verse 13.

The Apostle here refers to a special promise of the Lord that he would create new heavens and earth; and we know of no other such promise only in Isa. lxx, 17-19. "For behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

This is the earth that is promised to the meek for an inheritance. This new earth will be the eternal home of the saints. There will be no sickness, death, sorrow, weeping and crying, in the new earth. Compare the words of the Prophet with what is said in Rev. xxi. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Read verses 4 and 5. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, behold, I make all things new."

The fifth commandment, which is addressed to children, brings to view the same inheritance.—"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Ex. xx, 12.

The Apostle, in speaking of this commandment, says, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother, (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth." This promise to those children who obey their parents is something more than long life in this world of sin and woe. It ev-

idently embraces the eternal inheritance on the beautiful new earth.

Said the angel to Daniel, "And the kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High." Dan. vii, 27. The angel did not say, that the kingdom above the whole heaven, or that some place "beyond the bounds of time and space," should be given to the saints; but the kingdom *under* the whole heaven. That is, the whole earth made new will be given to the saints.

"In the midst of temptation, and sorrow and strife,  
And evils unnumbered of this bitter life,  
I look to a blessed earth, free from all care;  
The kingdom of Jesus—and long to be there.

I long to be there! and the thought that 'tis near,  
Makes me almost impatient for Christ to appear;  
And fit up that dwelling of glories so rare  
The earth robed in beauty—I long to be there."

QUESTIONS—What will the meek inherit? When will the saints inherit the earth? What will be done with the earth in its present state? What will then be given to the saints? Repeat 2 Pet. iii, 10, 13. Where is the promise spoken of by Peter? Repeat it. What will there not be in the new earth? Repeat Rev. xxii, 4, 5. To whom is the fifth commandment addressed? What does the promise to those who obey their parents embrace? Repeat what the angel said in Dan. vii, 27. [See page 63.

 WE much regret that we have not time to give an original Lesson for each Sabbath. We are compelled to send out the INSTRUCTOR with its present amount of selected matter for two reasons: first, we have not time to write; and, second, the friends of truth do not furnish us with original articles.

Who will furnish Lessons for the INSTRUCTOR? And who will furnish other original articles, written in a spirited, easy style? This lack is not because there are none capable for the task. Many of our brethren and sisters, (who have abundance of time for reflection and prayer relative to the wants of the youth,) are fully capable of giving instruction to the readers of this little sheet.

Sr. Amelia Hastings writes from New Ipswich, N. H., Apr. 24th, 1853:—"I feel determined to give up every thing to follow Jesus. The prospect looks bright before us, and I feel like going forward. I mean that nothing shall weigh me down. I long to leave this dark world for that bright home in glory, where temptations and sorrows will have an end.

O, when will the time come when all the saints will be taken home to that happy place, where parting is unknown. When I meditate on the beauties and glories of the upper world, it seems as though I could go through anything if I could

only reach there at last. I hope to be enabled to overcome, and endure to the end, that I may then receive a crown of life that fadeth not away."

## LESSONS FOR LITTLE CHILDREN.

### LESSON III.

Q. WHERE did God place all the shining orbs of light? A. In the firmament of heaven.

Q. Can you tell me which is the largest?

A. The sun.

Q. How often does the new moon appear?

A. Once in each month.

Q. How many months are there in a year?

A. Twelve.

Q. How many days in a year?

A. Three hundred and sixty-five.

Q. How many Sabbaths? A. Fifty-two.

Q. Who made all the birds to sing so sweetly, and all the fowls?

A. God made all the birds, and all that swim in the sea, and the little ones that live in the brooks and rivers.

Q. When were they created?

A. On the fifth day.

Q. What did God make on the sixth day?

A. He made the beasts of the field, the little insects that creep on the ground, and man also.

Q. What did they eat? A. Herbs and grass.

Q. What did man eat? A. Herbs and fruit.

Q. Can you now tell me what God made during all the six days?

A. "He made the earth, the sky, the air,  
The sun, the moon, and every star;  
He made the mountains and the trees,  
The rocks, the rivers, and the seas;  
The herbs, and grass, and flowers so sweet,  
And all the fruit we have to eat."

Q. Can you now tell me how God made man?

A. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul." Gen. ii, 7.

Q. And what did he call his name? A. Adam.

Q. Who was the first woman? A. Eve.

Q. Where did God place man after he had made him? A. In the Garden of Eden.

Q. What does "Eden" mean?

A. A pleasant place.

Q. Were our first parents happy there?

A. They were, and continued to be so, as long as they obeyed God.

Q. In whose image did God make man?

A. "In his own image." Gen. i, 27.

Q. When God had made all his works, what did he say?

A. "And God saw everything that he had made, and behold it was very good." Gen. i, 31.

Q. What did our first parents do that displeased God? A. They ate the forbidden fruit.

LESSON IV.

Q. WHAT were in the garden of Eden?

A. Pleasant trees and good fruit.

Q. What was Adam's employment while in the garden?

A. To keep it and dress it; that is, to take care of all the plants and trees.

Q. Of what tree did God tell our first parents not to eat? A. Of the tree of knowledge.

Q. Was it wicked for them to eat of that tree?

A. It was, because God had told them not to eat of it.

Q. Who first ate of the forbidden tree?

A. Eve; and she was tempted by the serpent.

Q. What was the result of this sin in our first parents?

A. They were driven out of the beautiful garden of Eden.

Q. What did God say would be their punishment?

A. God told them, "the day thou eatest thereof thou shalt surely die."

Q. Who told them they should not die?

A. Satan.

Q. How did they feel after they had sinned?

A. They were very unhappy, and were afraid, and went and hid themselves among the trees of the garden.

Q. Could they return back to the pleasant garden after they had sinned? A. They could not.

Q. Why? A. Because God placed angels and a flaming sword by the garden to prevent them.

Q. After they were expelled from the garden, what did God say should come upon them?

A. Sorrow, all the days of their life, and that they should return unto dust.

Q. What was all this for? A. Because they disobeyed God.

Q. Are you ever tempted to sin? Q. Does God know when you sin? Q. Does he know your thoughts, words, and actions?

Repeat the following verses.

Children, can you tell us why  
You should love the God on high?

Teachers, yes; the God above  
Is our Father; God of love.

Children, have you learned to know  
What return to God you owe?

Teachers, we our hearts must give,  
Love, obey him while we live.

LESSON V.

What is Sin?

Q. CAN you tell me what was the subject of the last lesson?

A. It was about Adam and Eve disobeying God.

Q. What is it to disobey God?

A. To break his holy commandments.

Q. Will you repeat them?

Q. What does the Bible say about children obeying their parents?

A. "Children, obey your parents in the Lord, for this is right."

Q. What else?

A. "Honor thy father and thy mother, that thy days may be long on the earth which the Lord thy God will give thee."

Q. Do you always obey your parents?

Q. If you do not obey them, do you not sin against God? A. We do.

Q. How ought you to treat your parents?

A. I ought to be respectful and obedient to them.

Q. Will you repeat some verses about your parents?

A. My father, my mother, I know  
I cannot your kindness repay;  
I hope that, as older I grow,  
I shall learn your commands to obey.

You loved me before I could tell  
Who on me so tenderly smiled;  
But now that I know it so well,  
I should be a dutiful child.

LESSON VI.

Q. HAVE you ever been angry, and said naughty words? A. I have.

Q. Do you think you then sinned against God?

A. Yes.

Q. When you do anything which God has forbidden, do you think you commit sin? A. I do.

Q. Who is God angry with?

A. He is angry with the wicked every day.

Q. What does God say shall become of the wicked if they do not repent?

A. He says they shall be turned into hell, with all the nations that forget God.

Q. Will God pardon all who repent and forsake their sins? A. He will.

Repeat the following verses:

'Tis not enough to say  
We're sorry and repent,  
Yet still go on from day to day,  
Just as we always went.

Repentance is to leave  
The sins we loved before,  
And show that we in earnest grieve,  
By doing so no more.

SABBATH-SCHOOL LESSONS.

LESSON XXX.

DANIEL—CHAPTER VII.

INTERPRETATION OF DANIEL'S VISION OF THE FOUR BEASTS.

Verse 15. How was Daniel affected by the vision of this Chapter?

Verse 16. To whom did he apply for information respecting it? What was it that stood by? Ans. An Angel.

What did Daniel ask the angel? How did the angel comply with his request?

Verse 17. What did the angel say the great beasts were? What four kings or kingdoms? *Ans.* Babylon, Media-Persia, Grecia and Rome.

Verse 18. After these kingdoms had continued their time, who were to succeed to the kingdom? How long are the saints of the Most High to possess the kingdom?

Verse 19. What did Daniel more particularly desire the truth of? How does he here describe the fourth beast?

Verse 20. What appendages of the beast did he also inquire respecting? What were the peculiarities of that horn which came up last? Who were the fellows of this horn? *Ans.* The remaining seven horns, or kingdoms of Europe? In what respect was his look more stout than theirs? *Ans.* The Pope obtained the supremacy over them, and exercised the power of crowning and uncrowning them at his pleasure.

Verses 21, 22. How long did Daniel behold that this horn prevailed against the saints? If he prevails till the judgment, can there be a time previous to that, when all the world will be converted to God? *Ans.* There can be no such time. Can there then be any truth in the doctrine that the world is to be evangelized before its end? *Ans.*—There cannot; for the Papacy is to prevail until the general judgment. When, then, will those promises be fulfilled, which speak of the glory of God filling the whole earth? *Ans.* In the new earth wherein dwelleth righteousness, (2 Peter iii. 13,) where the saints of the Most High will possess the kingdom forever, even forever and ever.

#### LESSON XXXI.

VERSE 23. What did the angel say the fourth beast was? What were to be its characteristics? What was the fourth dominant kingdom on the earth? *Ans.* Rome. How did it differ from the other kingdoms? Did Rome obtain dominion over the whole earth? See Luke ii. 1.

Verse 24. What did the angel say the ten horns were? Have those ten kings arisen? *Ans.* They have. What was the eleventh horn defined to be? What was he to do? Has that been accomplished? *Ans.* It has. Verse 25. How would this power conduct toward God? How towards the saints of the Most High? What would he think to do with times and laws? How long a time were the saints to be given into his hands? How long a period is one time, two times and half a time? *Ans.* 1260 days.

How is this proved? *Ans.* By a comparison of verses 6th and 14th, in the 12th chapter of Revelations, where the same period is spoken of as 1260 days, and a time, times and a half.

When were the saints given into the hands of the Pope? *Ans.* About A. D. 538. In this year, Belisarius, a general of the emperor Justinian, conquered Rome and gave the Pope "his power, and seat, and great authority," who in the same year slaughtered great numbers of his opposers at the foot of their own altars.

How long did the Pope continue to punish the saints of God with death? *Ans.* Until A. D. 1798, when Berthier, a general of Napoleon Bonaparte, took the Pope of Rome prisoner, abolished the papal government, and the inquisition, and permitted to all, freedom of opinion in religious matters.

Was it not more than 1260 days that the saints were in the hands of the Pope? *Ans.* It was 1260 years, each day being the symbol of a year?

If the time was to be fulfilled in years, why was it given in days? *Ans.* As the vision consisted of symbols, it

was necessary that the time should be symbolized, or the proportion and harmony of the vision would have been destroyed. Besides, there would be no propriety in saying that the horn of a beast would continue 1260 years; while there would be in saying it would so many days.

#### LESSON XXXII.

What authority have we in the Scriptures for using a day as the symbol for a year? Compare Num. xiv. 34, and Eze. iv. 6.

Was the Papacy to continue after the saints were delivered from its hand? *Ans.* It was. See verse 22. Bonaparte afterwards restored the pope to much of his former authority; and he has continued to war against the saints; but they have never again been delivered into its hands.

Verse 26. How is the Papacy to be finally destroyed? What does Paul say of this destruction, in 2 Thess. ii. 8.

As it is to be destroyed by the brightness of Christ's coming, is not this further evidence that his coming must precede the reign of the saints on earth?

As we have passed through all the events predicted in this vision which were to precede the judgment, may we not look for it as an immediate event?

Verse 27. What will be given to the saints of the Most High? Where is this kingdom to be? As it is to continue for ever, must not the new earth then be the eternal abode of the righteous?

Verse 28. Is anything predicted to succeed God's everlasting kingdom? How was Daniel affected by this vision? How did he keep the matter?

How ought we to conduct in view of what God has revealed? *Ans.* We should be truly grateful that God has condescended to acquaint us with the nature and time of future events; ascertain, as far as we are able, his will respecting us; and be prepared to stand in his eternal presence.

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