

YOUTH'S INSTRUCTOR.

"I LOVE THOSE THAT LOVE ME: AND THOSE THAT SEEK ME EARLY SHALL FIND ME." PROV. VIII, 17.

VOL. III.

ROCHESTER, JANUARY, 1855.

No. 1.

LOVE TO GOD.

WHEN I look up to yonder sky,
So pure, so bright, so wondrous high,
I think of One I cannot see,
But One who sees and cares for me.

His name is God: he gave me birth,
And every living thing on earth;
And every tree and plant that grows,
To the same hand its being owes.

'Tis he my daily food provides,
And all that I require besides;
And when I close my slumbering eye,
I sleep in peace, for he is nigh.

Then surely I should ever love
This gracious God who reigns above;
For very kind and good is he,
To love a little child like me.

SABBATH-SCHOOL LESSONS.

PLACE OF THE LAW.

NUMBER XXI.

THE third angel's message of Rev. xiv, 8-12, must be given by the last generation of Christians on earth—the remnant which were noticed in our last lesson. For this is the last message to be given before the Son of man is seen upon the great white cloud.

This message contains an awful warning against the worshipers of the beast and his image, followed by this declaration: *Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.*

It is evident from the language of this message, that it will divide men into two classes. One class will worship the beast, the other will keep the commandments of God. These things are directly opposite to each other. One class will disregard the message; the other will obey it.

That this message is the last call of mercy, is evident, not only from its connection with the coming of the Son of man in this chain of prophetic events, but from the fact, that unmingled wrath comes upon every one who does not heed the warning. This must fix the destiny of all, and close the scene of probation for ever; for no one can survive the wrath of God without mixture of mercy.

We cannot examine all parts of this message, but only enough of it to prove that the commandments will be restored and kept by God's people, as they were before the blasphemer of God, and

the persecutor of the saints thought to change and destroy them.

The beast, against whose service we are warned, is described in Chap. xiii, 1-10. By comparing this description with that of the horn of Daniel vii, 24-26, it will be seen that he is the very one there described as the changer and enemy of the laws of God. When his work of law-changing is fully exposed by the third angel, and a line drawn between beast worshipers and the worshipers of God, the ten commandments will be kept by all the church remaining on earth. "Here," at this very point in prophetic fulfillment, "are they that keep the commandments of God." These we find embodied in the Old Testament only, not in the New. Additional requirements of the New Testament belong to the faith of Jesus, which they also keep.

My young friends, this solemn message is now being heard. Will you heed its warning, go with the commandment-keepers—the repairers of the breach, and escape the wrath of God? O, get ready, that you may be caught up to meet the coming Jesus, have a right in the City of God, and a beautiful and everlasting home in the new earth.

May God help you to do so. Amen.

QUESTIONS. By whom must the third angel's message be given? Who will be seen when it closes? What does it warn against? Repeat verse 12. How will this message divide men? What will one class do? What the other? What proves this to be the last call of mercy? What other fact proves it? Who can endure this wrath and live through it? What do we wish to prove by this message? What is the beast? When his work is fully exposed, what will be kept by the church? Where, alone, are the commandments embodied in Scripture? To what do New Testament requirements belong? Will you obey the message?

NUMBER XXII.

In the former dispensation, the law of God had a particular place of abode. It was the most holy place in the temple. There were two rooms in the temple wherein the priests performed their services. The first earthly temple was a tabernacle or tent, built by the direction of Moses, he being taught of God the form and furniture of the building. It is described in Exodus, beginning at Chap. xxv. The Lord charged Moses to make everything belonging to it according to "his pattern," which was showed him in the mount. While Moses was on mount Sinai, where he re-

ceived the ten commandments written with the finger of God on tables of stone, the Lord caused him to see *the fashion of the tabernacle* and of all its vessels. Ex. xxv, 40, and xxvi, 30.

The door of this building was towards the east. As we enter the first room, at our right hand, on the north side of the room, we see a table with twelve loaves of shew-bread, a loaf for each of the tribes of Israel. On the south side is a candlestick with seven branches, with seven lamps upon the branches. Towards the west side of this room stands the golden altar, on which incense was offered. This room was called *the holy place*.

Passing this altar towards the west we enter the second room, which was called *the most holy place*. In this room were two cherubim, or angels, made of pure gold, one upon each end of what was called *the mercy-seat*, which was, like the cherubim, of solid gold. The cherubim spread their wings on high covering the mercy-seat, and their faces were towards each other looking down towards the mercy-seat. The mercy-seat rested upon, and was *the covering of a chest* made of wood, and overlaid with gold.

These things were the furniture of the most holy place. But was there nothing in that chest? O yes, it was made expressly to contain *the testimony* which God gave Moses, which was *the ten commandments* on tables of stone. For this reason it was called, *The Ark of the testimony*.

"*The sanctuary* was the heart of the typical system," said a certain writer; and we may truly add, *The law of God* was the heart of the sanctuary. It was the grand center, where God manifested his presence above the mercy-seat, between the cherubim. So important was *the law*, that it gave to the whole building the name of *The Tabernacle of the Testimony*.

QUESTIONS. In what place in the temple was the law? In how many rooms were services performed? What was the first earthly temple? Who taught Moses how to build it? (Read Ex. xxv, and xxvi.) What did God cause Moses to see on mount Sinai? Which way was the door? On which side of the first room was the table of show-bread? The candlestick? The altar of incense? What was this room called? What was the second room called? In this room what do we first notice? What were they upon? What was the mercy-seat? What was in the chest? What was that? What was the chest called? What was the heart of the typical system? What was the heart of the sanctuary? What gave name to the building? what was it named?

NUMBER XXIII.

But the typical dispensation is passed away; the earthly tabernacle is no more. Is there now no place for the law of God? There is. It is in *the true tabernacle* which is in heaven. Heb. viii, 2. Paul teaches us, that the earthly tabernacle and vessels of ministry were *the patterns of things in the heavens*. Heb. ix, 23. Then there must be "the heavenly things themselves;" and

they must resemble *their patterns on earth*. "The holy places made with hands are the figures of the true." Verse 24. There is, then, a temple in heaven, with its two holy places. It is called, in Rev. xv, 5, *The Temple of the Tabernacle of the Testimony in heaven*. Does it contain the testimony?

The Christian's temple is in heaven. Is the law of God in it? *It is*. Rev. xi, 19. *The temple of God was opened in heaven, and there was seen in his temple the ark of his testament*.

When was the ark seen there? *After the seventh angel began to sound*, that is, near the close of probationary time. Rev. x, 7. Is that ark empty? or is the testimony in it? Mark the language—the ark of his testament. There is a wide difference between a basket of corn, and a corn basket. One is much more valuable than the other. So there is a difference between an empty ark, and *the ark of his testament*.

Among the patterns of the things in heaven, was an ark containing the tables of the ten commandments. In heaven the ark is seen, and what is in it? The pattern contained ten commandments; is there but nine in heaven? Deep in the earthly tables was engraved, *The seventh day is the Sabbath*. Think you the heavenly tables say, *The first*?

The ten commandments are *in the heavenly temple*. Within the second vail, beneath the throne of Him that dwelleth between the cherubim, is their secure abode. They are beyond the reach of those who would abolish, or change them; and as well might feeble man attempt to pluck away the foundation of God's throne, as to remove one jot or tittle of that holy law.

QUESTIONS. Where now is the law of God? What were the earthly tabernacle and vessels of ministry? What must the heavenly things themselves resemble? What were the holy places made with hands? What is in heaven? With how many holy places? What is it called? Is the law of God in it? What is said in Rev. xi, 19? When was the ark seen there? Was it an empty ark, or the ark of his testament? How many commandments did the pattern ark contain? Where then are the ten commandments?

NUMBER XXIV.

THE FIFTH COMMANDMENT.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

The fifth commandment of the ten, is *the "first commandment with promise."* It is also the first upon that table which teaches our duty to each other. It is the first that children can understand, and it is of the first importance too *that all obey it*.

Reason would teach us, if we had no Bible, that our parents are entitled to our first regard; we should love them that have loved us, and to

those that have done the most for us, we should feel under the greatest obligation. God has done more for us than any other being could, and, therefore, is entitled to our greatest love and highest honor. Next to our duty to God is our duty to our parents. Our relation to our heavenly Father, and that to our earthly parents is very much alike. It is no wonder then that duty to parents should be placed next, in the decalogue, to our duty to God.

The Scriptures abound with instructions and admonitions concerning this duty; with promises of blessings to the obedient, and awful threatenings to the disobedient. We have room for but a few of them, but refer to the following, hoping you will take your Bible and read them. Lev. xx, 9; Deut. xxvii, 16; Prov. i, 8; xxx, 17; Jer. xxxv, 4; Matt. xv, 4; Eph. vi, 1-3; Col. iii, 20.

Long life is the promise in the commandment; and as Jesus promises eternal life to commandment-keepers, we think this promise is not confined to this world alone, but reaches to the new earth, as the land that God has promised to those that love them. The blessing promised to those who obey God, does not end with this life; and those who obey their parents "in the Lord," will obey God in the other commandments as well as the fifth.

Many young people are fond of ornaments; but the best of all ornaments is "the ornament of a meek and quiet spirit, which is in the sight of God of great price." A meek and quiet spirit will heed the instructions of parents. Prov. i, 8. *My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.*

Young friends, these ornaments are more becoming than jewels and chains of gold.

QUESTIONS. Repeat the fifth commandment. What does Paul say of the fifth commandment? What is of first importance? To whom should we feel under greatest obligation? Who has done most for us? Who next? Our duty to parents is next to what? What is the promise in this commandment? What land has God promised to his people? What will those do who obey their parents in the Lord? Of what are many young people fond? What ornament is best? Repeat Prov. i, 8, 9. Honor to parents is more becoming than what?

NUMBER XXV.

Great wickedness is one of the signs of the last days. Matt. xxiv, 12; 2 Tim. iii, 1-5. On account of this, there will be great danger that our love to God will grow cold. Our Saviour said, *Because iniquity shall abound, the love of many shall wax cold.* Said Paul, *In the last days perilous times shall come.* Perilous, means full of danger. And why are the times perilous? What is the cause of danger? The Apostle gives the reason. For, says he, *men shall be lovers of their own selves, covetous, boasters, blas-*

phemers, disobedient to parents, unthankful, unholy, &c. The danger is, that living among such people, we shall be led astray by their example and be lost. And what increases the danger is, that these same persons have a form of godliness. Professing religion while they are lovers of themselves, lovers of the world and lovers of pleasure more than lovers of God.

Among the sins which are a sign of the last days, is *disobedience to parents*; a sin which is so common at the present day, that the young are in great danger on this account. You cannot, my young friends, by looking at the examples around you, form any just estimation of the honor that is due to parents, from their children. Therefore unless you carefully cultivate a due respect for your parents, you are in danger of being swept away by this flood of iniquity. May God help you to realize the danger!

Perhaps there is no better way to try ourselves, to know whether we love God and are willing to obey him, than by our *willingness to submit to our parents.* An apostle says, *If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?* Now if any one says, I obey God, and does not obey his parents, does he not prove himself a liar? How can we say, we submit to our Father in heaven whom we have not seen, while we are unwilling to submit to our earthly parents whom we have seen, and whom God has commanded us to honor and obey? We shall do well to ask ourselves questions like these, whenever it seems hard to heed the advice, or yield to the authority of our parents.

My dear young friends, do you wish to please God? Then listen to the voice of inspiration. "*Children obey your parents in all things; for this is well pleasing unto the Lord.*" Col. iii, 20.

QUESTIONS. Of what is great wickedness a sign? What said our Saviour of this? What said Paul? What does perilous mean? Repeat a part of the reason given. Among these sins, which is particularly noticed? By what can we test our submissiveness to God? Repeat 1 John iv, 20. What is well pleasing to the Lord?

SCRIPTURE CATECHISM

WITH ANSWERS

In the Language of the Bible.

1. Who made you?

The Lord God formed man of the dust of the ground. Gen. ii, 7.

2. How are you made?

I am fearfully and wonderfully made. Ps. cxxxix, 14.

3. For what are you made?

Glorify God in your body, and in your spirit, which are God's. 1 Cor. vi, 20.

4. What is God?

- God is a spirit. John iv, 24.
5. What is the character of God?
God is love. 1 John iv, 8.
6. Is he also just and holy?
A God of truth and without iniquity, just and right is he. Deut. xxxii 4.
7. Whom does God love?
I love them that love me. Prov. viii, 17.
8. Does God love wicked people?
God is angry with the wicked every day. Ps. vii, 11.
9. Should a little child like you remember God?
Remember now thy Creator in the days of thy youth. Eccl. xii, 1.
10. Can God see you?
Thou God seest me. Gen. xvi, 13.
11. Is God in every place, seeing every thing?
The eyes of the Lord are in every place, beholding the evil and the good. Prov. xv, 3.
12. Does God hear all you say?
There is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Ps. cxxxix, 4.
13. Does God know all your thoughts?
I know the things that come into your mind, every one of them. Eze. xi, 5.
14. Is the Bible the word of God?
All Scripture is given by inspiration of God. 2 Tim. iii, 16.
15. What are the Scriptures able to do for you?
The holy Scriptures which are able to make thee wise unto salvation. 2 Tim. iii, 15.
16. Are you commanded to read the Bible?
Search the Scriptures. John v, 39.
17. What should the Bible be to you?
A lamp unto my feet, and a light unto my path. Ps. cxix, 105.
18. If you love the word of God will it preserve you from sin?
Thy word have I hid in my heart that I might not sin against thee. Ps. cxix, 11.
19. What promise does God in the Bible make to little children?
Those that seek me early shall find me. Prov. viii, 17.
20. What does God promise, in the Bible, to Christians in trouble?
I will be with him in trouble. Ps. xci 15.
21. What does he promise in sickness?
The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. Ps. xli, 3.
22. What does he promise the Christian when dying?
Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Ps. xxiii, 4.
23. What does he promise in poverty?
The Lord is my shepherd: I shall not want. Ps. xxiii, 1.
24. What promise does he make to the orphan?
A father of the fatherless, and a judge of the

- widows, is God in his holy habitation. Ps. lxxviii, 5.
25. What does he promise to the aged?
Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. Isa. xlvi, 4.
26. Do all things benefit God's children?
All things work together for good, to them that love God. Rom. viii, 28.
27. Where do all our blessings come from?
Every good gift and every perfect gift is from above, and cometh down from the Father of lights. Jas. i, 17.
28. Are you a sinner?
All have sinned and come short of the glory of God. Rom. iii, 23.
29. How did sin enter into the world?
By one man sin entered into the world. Rom. v, 12.
30. Will sinners go to hell?
The wicked shall be turned into hell. Ps. ix, 17.
31. How can your soul be saved?
Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi, 31.
32. For what did the Lord Jesus come into the world?
Christ Jesus came into the world to save sinners. 1 Tim. i, 15. * * *
33. How did he employ himself on earth?
He went about doing good. Acts x, 38.
34. Is Christ the only Saviour?
There is none other name under heaven given among men, whereby we must be saved. Acts iv, 12.—*Tract Primer.*

HOW PRAYER IS ANSWERED.—One of the pupils in a school in Germany came to his master one day in great trouble, because, as he said, God would not answer his prayer. "And what did you pray for?" "I prayed to God that he would give me an humble heart." "And why do you think that he has not heard you?" The child said with tears, "Since I prayed for this, the other boys have been cross and unkind to me. They tease me and mock me at every turn, so that I can hardly bear it." "My dear boy, you prayed that God would give you an humble heart, and why then should you be vexed, if the other boys are the means of humbling you? Here you see that God does really answer you. It is in this way he sees fit to send you an humble mind." The poor child had not thought of that. He had fancied that God would have taken some other way with him, and thus he was mistaken in thinking that his prayer was not answered.

VALUABLE PRESENTS.—Some one speaking of new-year's presents, says, "The best thing to give to your enemy is forgiveness; to your opponent tolerance; to a friend, your heart; to your children, a good example; to your father deference; to your

mother, love; to yourself, respect; to all men charity; to God obedience."

YOUTH'S INSTRUCTOR.

ROCHESTER, JAN., 1855.

THE INSTRUCTOR is not a story sheet for the amusement merely of children; but it is designed to be a rich source of religious instruction to the youth. The Sabbath-School Lessons we consider to be of the greatest importance to those who are searching the Scriptures to learn those truths especially applicable at the present time. We can recommend these Lessons to persons of all ages who are searching for Bible truth. We design publishing them in a Bible Class Book for the use of the church, especially the youth.

We shall not forget the small children. We design giving a variety of matter, adapted to the capacity of children and youth. Those who have favored the INSTRUCTOR with communications the past two years are invited to continue their contributions; and to others, accustomed to using the pen, we would say that the columns of this little sheet are open for you. We want many articles on appropriate themes, not lengthy, but to the point.

We have now 800 subscribers. If we had 1000, each paying 25 cents a year, we should be no more than paid for publishing the INSTRUCTOR. We hope to have an increase of subscribers, of young men and women, as well as children.

We are a Favored People.

DEAR YOUNG FRIENDS:—As we look back through the many generations that have risen into life, and mouldered back to dust since the creation of our world, we cannot discover a people whose obligations to God and whose inducements to holy living equal ours. We are looking forward to the most grand and awful, yet glorious scene that has transpired since time began.

We are looking for the day when salvation shall be completed. The day of which Enoch the seventh from Adam prophesied, when the trump of God will wake the sleeping saints, and the living ones be changed and with them caught up to be ever with the Lord.

O what a favored people are we who are waiting for redemption at the appearing of Jesus. In all the great congregation of the saints, methinks the most favored company will be the 144,000. Theirs is a song none others can sing.

Though they will form but a fraction of the whole, yet praise God, we may be numbered among them. Let us thank God that we have not had our little span of existence in ages past, and seek to him for faith to realize the time in which we live.

My young friends, the time has fully come when we must turn our affections from earth, and make it our constant care and the great business

of our life to get right in the sight of the Lord.

Does any earthly object engage our thoughts and affections more than our coming Saviour and our heavenly home? We have reason to fear our treasure is on earth, and will be destroyed, and unless a change is wrought we shall perish with it.

We are living amid the perils of the last days; and we have a subtle foe to contend with, and it is impossible to walk acceptably before God without constant watching and prayer.

Let us try our hearts by the Word, and bring our petitions to the throne of grace, and rest not until God gives us the witness of the Spirit that we are his. O may we be willing to count all things loss for Christ. "For ye are dead, and your life is hid with Christ in God." When Christ who is our life shall appear, then shall we also appear with him in glory. If faithful, we shall soon be numbered with the favored remnant, and inhabit the place our Saviour has gone to prepare.

CAROLINE E. HARRIS.

Wheelock, Vt.

Resolutions.

DEAR YOUNG FRIENDS:—The following resolutions were taken from the life of a young Christian. I have found them beneficial to myself, and it has been suggested to me that they were worthy a place in the *Instructor*.

Let each reader of the *Instructor* study them carefully, and ask God for strength to adopt them as his own. Let them be written off upon paper, and let the keeping them be regarded as a solemn duty. Read them frequently, and if one should be broken go immediately to God for forgiveness; mark the broken promise that you may be reminded of your fault and avoid it more carefully. They may be written and dated in a form like the following:

"I desire to grow in grace daily, and in the knowledge of the Saviour. I earnestly desire to be a child of God, and to be found blameless at the coming of Christ, and therefore have resolved,

1. To have regular and stated seasons of prayer.
2. To read at least two chapters in the Bible every day.
3. To prepare for, and keep holy the Sabbath.
4. Never to let my thoughts wander in prayer.
5. Always to check the first risings of impatience.
6. To do at all times as I would be done by.
7. To obey and honor my parents.
8. Not to be idle.
9. Never to speak an angry word.
10. Always to do duty when made known.
11. That my thoughts and conversation shall be upon heavenly things."

Let us regard these as solemn promises made to God and humbly rely upon him for grace to keep them. The Lord will add his blessing, and the coming year will witness a continual growth in grace.

C. E. HARRIS.

THE CROSS.

I ne'er took up my cross,
But Christ my Saviour bore
The heaviest end, and all the weight,
While leading on before.

It does not look well.

"It does not look well, when a child is careless and unmindful of reproof. The frowning brow, the sullen lip, and the pert reply, are so many signs of a perverse and wicked heart, which has not been changed by the grace of God, the Holy Spirit. They go on from bad to worse, and unless they are timely checked by Divine mercy, they must perish in their course of sin, for the end of these things is death. Pray for a meek and humble spirit, such as the Saviour loves to see in the tender lambs of his fold.

"It does not look well, when brothers and sisters quarrel about trifling things, which they would gladly give up to each other if they loved as Christian children are taught to love. It shows that there is pride and selfishness in their hearts and that they are not trying to follow the bright example of the blessed Son of God, who sought not his own pleasure, and was never known to utter an unkind word, or to do a selfish act. What a change it would make in the world, if people would think more of the Saviour's commandment, that we should love one another, as he has loved us! Begin, my dear, to practice this heavenly rule in your daily life. It will bring peace to your own heart and pleasure to all around you.

"It does not look well, when a little girl's Bible lies upon her book-shelf from day to day, till the dust upon its cover tells a sad tale of her neglect of God's holy word. It tells that she does not wish to learn his will, nor delight in holy things, nor seek to store her mind with heavenly knowledge. We cannot suppose that such a child is constant in private prayer, or watchful over her temper and conduct; and we fear lest she should grow up in habits of sin, and become more and more careless about the safety of her soul. Then, if death should come suddenly—(and we know that the youngest and the most healthy cannot be sure of life, no, not for a single hour) if death should come, how awful would be the state of that unhappy child, who has never repented of her sins, nor prayed to Christ for pardon, nor asked for the grace of the Holy Spirit, to make her fit for heaven!"

COMMUNICATIONS.

From Julia E. Kellogg.

DEAR YOUNG FRIENDS:—I feel thankful that the Lord ever put it into the hearts of the dear brethren in Rochester to publish a paper for the youth. I am trying to keep all of the commandments of God and the faith of Jesus, that I may have right to the tree of life and enter in through the gates into the city. I feel determined by the

help of the Lord to press my way on through this unfriendly world, and try to gain an inheritance in the heavenly city. I feel rooted and grounded in all the present truth. My mind is unshaken as to any part of it. I fear that many of us do not realize the time in which we are living as we should. I know that I do not as much as I desire to. Truly we are living in an important time, in a time when Satan is permitted to work with all power and signs and lying wonders; and if it were possible he would deceive the very elect. Very many are being deceived by him. Let those of us who think we stand take heed lest we fall; yea, fall after the same manner of unbelief by which others have fallen. Although the city may seem to be a great way off, yet it is nigh at hand. I do not feel to put off the coming of the Lord; for I believe it is nigh, even at the door.

Dear young friends, let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us in the gospel, looking unto Jesus who is the Author and finisher of our faith. Let us put off all pride and every lust of the eye, and not strive to decorate these mortal bodies. Live soberly, watchful and prayerfully at the foot of the cross.

Let us ever keep in view the blessed prize, the everlasting inheritance promised to all the faithful. Although we may have trials keen and cutting to pass through, yet they are nothing as it were, compared with the far more exceeding and eternal weight of glory. Let us hold out faithful to the end, for such shall receive the promise.

Yours in hope.

JULIA E. KELLOGG.

Jackson, Dec. 1854.

From L. M. Stephenson.

DEAR YOUNG FRIENDS:—Another month is numbered with the past, and we through divine mercy are still found among the living; and as I trust the subjects of His grace. His divine care has been extended over us from day to day, and in great mercy has he brought us to witness the present time, and the bright prospects of his church.

The future may look dark to many of you, but to me it seems full of interest, full of glory to God's children. 'Tis true the time of trouble lies just before us, and such a time as earth never witnessed. But this is not for God's people. This will be the out-pouring of the seven last plagues which will fall upon an ungodly world, upon the worshippers of the beast, and those who have his mark. Their (the wicked) triumph will be of short duration; soon must they drink of the unmingled cup of His wrath. Oh! who would follow them? who would be found in that fearful hour with the fatal mark upon them? None but those who hate God and despise his warning. Not all the wealth of the world combined, nor all the honors and glory it might bestow upon me, could purchase the reward or the hope I have in the

promise of God to me, if I only prove faithful. What is poverty? what is affliction? what is sickness or death? in comparison to that "eternal weight of glory" which awaits the righteous in that day. They flee like mist before the rising sun, when compared with an eternal life of happiness in the kingdom of God.

My dear young friends, the lot of a pilgrim and stranger, without house or home, or the visible means of subsistence for one day, might seem a great affliction to some of you, but to me to whom this lot has fallen, it seems a light affliction. And why? Because I am willing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. The luxuries and bounty of the house which gold procures, are no enticement to me, as an exchange for that blessed hope which so brightly burns within my bosom. No, I would not exchange that happiness and peace of mind which I enjoy, for the most desirable situation this world can afford. It seems that the Christian's hope should be brighter and more enlivening as that day draws near. The greater our trials, the more severe our persecutions, the stronger the evidence of the near approach of Christ. There are to be perilous times in the last days, and to stand the test we must be prepared for them. Satan is at work "with all power." Now to work with all power, he must resort to every plan whereby he may deceive and ruin the world. His great object is to defeat the efforts of the true church, and the true messengers of God in gathering the remnant. So he will employ every means to accomplish his object. He will take advantage of every besetting sin, and every evil thought or action we are guilty of. If our tempers are naturally irritable, he will employ them as agents in leading us astray; and so he will seize upon every imperfection of our natures to his advantage, and to our ruin.

If we are inclined to be proud, pride will be the channel through which he will operate. And this is the prevailing sin of the world. If we have pride we must humble it; all the wicked passions must be subdued before God. Humility is the characteristic of God's people in the last days, and pride is in direct opposition to humility. We must rid ourselves of all uncleanness, and have faith in God, or we shall fall victims to the enemy. Then let us begin now; for now is the only time we can call ours. To-morrow we may be cold in death, and if we die in our sins, where Christ is, there we cannot come.

Yours in hope of eternal life.

L. M. STEPHENSON.

Milton, Nov. 23d, 1854.

From Emily A. Rockwell.

DEAR YOUNG FRIENDS:—I have long delayed writing in this little paper, not because I did not feel interested in it, but I did not feel capable of

writing any thing that would interest my young readers.

About four years ago I attended a meeting held by Elders Burnham and Berick. I then felt that I was a great sinner. The thought of Jesus' dying for me caused my heart to ache. I felt that I would be anything, or do anything, for the sake of Jesus. Soon I felt that it was my duty to be baptized; but I felt so unworthy to take up the cross, that I delayed it until I greatly lost my interest in religion. One year ago last Fall Brn. Sperry and Lirdsay visited us. I then felt that I must keep the Sabbath, or I could not be saved. It was a great cross; but the blessing I received in return far surpassed all loss. I felt that I could no longer associate with the world, but must withdraw from all vain and worldly company. One hour alone with Jesus was sweeter to me than all the world could give.

Last Summer at Champaign I attended a meeting where some spoke to me about being baptized. A heavenly calm possessed my heart. Jesus was with me. Two others whom I hope to meet on mount Zion, took up the cross with me. O, young friends, I feel like starting anew for the kingdom, and will you start with me? I want to meet you all with the saints of God.

Dear young friends, the day is nearing,
When the weary saints will rest;
O shall we be of that number
Who shall lean on Jesus' breast?

There will be the good old prophets,
There will be no death nor pain;
There the saints will meet together,
Never more to part again.

There, young friends, I want to meet you—
With love my heart beats high for you;
Pledge to God your best affections,
Doubt him not, he will prove true.

None on earth is quite so worthy
Of your true sincerest love;
As the one who came, to save you,
From the blissful realms above.

Think not that you are forsaken,
When he hides his face away:
O he does it but to try you,
And will bring a brighter day.

EMILY A. ROCKWELL.

Farnham, Dec. 27th, 1854.

From Cynthia Paine.

DEAR CHILDREN:—I wish to give you a short account of one who was young like you, but now sleeps in the cold grave: nature has ceased its struggles, the wheels of life have come to a pause.

Sarah, my daughter, of whom I am about to tell you, was from her earliest days, a child of great affliction. She lived to the age of ten years, but never enjoyed good health. She was very patient, in all her sufferings never once complained, but seemed to think it was all right. She was not only a child of suffering, but a praying child. She commenced at an early period of her life, about as soon as she could talk, and was

very punctual, and scarcely ever forgot to pray. She delighted much in singing the Advent hymns, and not only with her voice, but she would sing with the Spirit. I have sat by her side when in meeting and witnessed the falling tear when joining with us in singing, and her little heart would be so full she would be obliged to stop. Often have I listened with joy to hear her praise the Lord. When only five years old, in prayer-meetings and around the family altar she might be heard lisping the praises of her Saviour from a full soul. It was evident that she felt all that she expressed. Some will tell us little children do not realize what they say, it is what they learn from others; but little children can love and serve the Lord. Sarah loved the Lord, and she delighted to praise him often in meeting and around the altar when bowed in prayer. She was not satisfied with loving the Lord herself, but she wanted her mates to serve him too, and would ask them if they prayed, and if not, she would get them down upon their knees and tell them they must pray. She was very conscientious, and acted from principle; was careful to tell things as they were; was very affectionate to her parents, especially her mother who was her constant companion in hours of sickness; and she was never more happy than when by my side reading or singing. She was beloved by all, but none loved her better than her mother: none could miss her as much as myself.

"I mourn thee, love, when at the hour of prayer,
I miss thy little form, beside me there."

She was taken with her last sickness about the first of September 1849, and died February 20th, 1850. Her sufferings the last ten hours she lived were great, so much so that we thought her mind would be taken up, and would hardly think of anything but her distress. I said to her a few moments before she died, Sarah, do you pray now? Her reply was, Yes; and thus you see she did not forget to call on the Lord in the hour of death.

Now, young reader, live a praying life, that should you be called away by death as she was, you can descend the dark valley with your trust in Christ, that he will raise you with all that sleep in Jesus. We often think of her when we take your little sheet. How she would have liked to read it if living. We almost at times wish her back that she might keep the Sabbath with us; but we hope to keep it with her in the kingdom.

"I have seen thee pass from earth away,
As faded the light of a Summer day."

Your friend, CYNTHIA PAINE.
Ware, Dec. 21st, 1854.

GOLDEN WORDS.—We are often tempted to censure where we ought to be forbearing: though the more we ourselves become what we ought to be, the less acute and less gratified we are in marking or mentioning the failings of others.

The New Year.

ANOTHER year is born,
The past has fled and gone,
Ne'er to return.
Still on the earth am I,
Bound to eternity,—
A land unknown.

The sun awoke the spring,
And winter's hoary king,
Fled far away.
Yet, living on the earth,
I sing the new year's birth
With joyful lay.

Then sultry summer came,
Its verdant reign to claim;
Spring disappeared.
Till now to praise that Power,
Who paints each summer flower,
My life is spared.

Then autumn's frigid breath
Despoiled of green the earth;
Summer was o'er.
O, may I love that grace,
Which has sustained my race,
Yet more and more.

And winter now, again,
Begins his icy reign;
Autumn has past.
Tremble, my soul, and fear;
This present, fleeting year,
May be thy last.

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