

YOUTH'S INSTRUCTOR.

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

VOL. III.

ROCHESTER, MARCH, 1855.

No. 3

A CHILD'S HYMN.

THE BOOK OF GOD'S GOODNESS.

Which ever way I turn,
Which ever way I look,
Above, below, around, beside,
I read as in a book;
From all I have, or feel or see,
That God is very good to me.

At home, my father's smile,
Or mother's tender care,
Blessings at bed and board,
Attend me everywhere.
And all around will still agree,
That God is very good to me.

Then let my childish voice
Give thee, O Lord, the praise,
And be thy love my guide
Through all my coming days;
And let my whole existence be,
A book of gratitude to thee.

Be Kind to Your Sister.

ONE morning, there was a little girl sitting on the door-steps of a pleasant cottage near the common. She was thin, and pale. Her head was resting upon her slender hand. There was a touching sadness in her sweet face, which the dull, heavy expression about her jet black eyes, did not destroy. What was she thinking of, sitting thus alone? Perhaps of that pretty flower garden, which she had cultivated with so much taste and care. Those blue morning glories, and bright yellow nasturtions, which she had taught to climb to her window, or those four o'clocks, which she had planted in so straight a line, under the little fence which encircled the flower bed. She might have been thinking of these, perhaps wondering whether she should see these flowers, which she had been cultivating with so much care, open their pretty leaves to another summer's sun.

Her name was Helen. For several weeks she had seemed to be drooping, without any particular disease; inconstant in her attendance at school, and losing gradually her interest in all her former employments. Helen had one sister, Clara, a little older than herself, and several brothers. While she was most indisposed they had expressed a great deal of sympathy, and tried to amuse her, and had willingly given up their own enjoyments to promote hers. But children will too often be selfish; and when Helen, for some days, appeared better and able to run about and amuse herself, they would for-

get how peculiarly sensitive she had become, and the cross words which they occasionally spoke, and the neglect with which they sometimes treated her, wounded her feelings, and caused her to shed many bitter tears, as she lay awake on her little cot at night.

This day she seemed better, and it was something her sister had said to her just before, which gave that expression of sadness to her face, as she sat at the door of the cottage. Clara soon came to her again.

"Helen, mother says you must go to school to-day; so get up, come along and get ready, and not be moping there any longer."

Helen. "Did Ma say so?"

Clara. "Yes, she did. You are well enough I know, for you always say you are sick at school-time. Get your bonnet for I shan't wait.

Helen got up slowly, and wiping with her apron, the tear which had started in her eye, she made her preparations to obey her mother's command. Now Clara had a very irritable disposition. She could not bear to have Helen receive any more attention or sympathy than herself; and unless she were really so sick as to excite her fears, she never would allow her to be sick at all. She was determined not to go to school alone this morning, and had persuaded her mother to make her sister go with her.

In a few moments, they were both ready: but now a difficulty presented itself. The distance to school was so great that they seldom returned at noon. Their dinner had been packed for them in a large basket which stood in the entry. Upon whom, now, should the task of carrying this devolve?

"Helen, said Clara, "I've carried the basket every day for a week; it's your turn now."

Helen. "But it is twice as heavy now. I can but just lift it."

Clara. "Well, I don't care. I have got my Geography and Atlas to carry; so take it up, and come along, Miss Fudge. I shan't touch it."

Helen took up the basket without saying another word, though it required all her little strength and walked slowly behind her sister. She tried hard to keep from crying, but the tears would come, as fast as she wiped them off. They walked on thus in silence for about a quarter of an hour. Clara felt too much ill hu-

mor to take the least notice of her sister. She knew she had done wrong, and felt uneasy, but was yet too proud to give up, and was determined to "hold out;" excusing herself by thinking,—“Well, Helen is always saying she is sick, and making a great fuss. It's just good enough for her.” When she had reached the half-way stone, she had half a mind not to let her rest there, as usual; but the habit was too strong, to be easily broken, and she sat down sullenly to wait for Helen to come up.

This was a spot, which few could have passed unnoticed. The broad flat stone was shaded by a beautiful weeping willow, whose branches hung so low, that even little Maria could reach them by standing on tip-toe; and around the trunk of this tree, ran a little brook, which came up just to this rustic seat, and then turned off, into the next meadow. It would seem as if the beauty of this place must have charmed away the evil spirit, which was raging in Clara's breast; but no! The cool shade brought no refreshment to those evil passions, and the little ripples which sparkled in the sunbeam, did not, for one moment, divert her attention from her own cross feelings. As I said before, she sat sullenly, till Helen came up, and then began to scold her for being so slow.

“Why don't you come along faster, Helen; you will be late to school, and I don't care if you are: you deserve a good scolding for acting so.”

“Why Clara, I am very tired, my head does ache, and this basket is very heavy. I do think you ought to carry it the rest of the way.”

“Do give it to me then,” said Clara; and snatched it from her with such violence that the cover came off. The apples rolled out and fell into the water, the ginger-bread followed, and the pie rolled into the dirt. It has been truly said, “Anger is a short madness;” for how little reason have those who indulge in it. Helen was not to blame for the accident, but Clara did not stop to think of this. Vexed at having thus lost her dinner, she turned and gave her little sister a push, and then walked on as rapidly as possible. O! could she have foreseen the consequences of this rash act—could she have known the bitter anguish, which it would afterwards cause her, worlds would not have tempted her to do it; *but Clara was angry*. Helen was seated just on the edge of the stone, and she fell into the water. It was not deep. She had waded there many a day with her shoes and stockings off, and she easily got out again, but it frightened her very much and took away all her strength. She could not even call to her sister, or cry. A strange feeling came over her, such as she had never had before. She laid her head on the stone, closed her eyes, and thought she was going to die, and she wished her mother was there. Then she

seemed to sleep for a few moments; but bye and bye she felt better, and getting up, she took her empty basket and walked on, as fast as she was able, towards school.

It was nearly half done when she arrived there, and as she entered the room, all noticed her pale face and wet dress. She took her seat, and placing her book before her, leaned her aching head upon her hand, and attempted to study, but in vain. She could not fix her attention at all. The strange feeling began to come over her once more; the letters all mingled together, the room grew dark, the shrill voice of the little child screaming its A B C in front of her desk, grew fainter and fainter; her head sunk upon her book, and she fell to the floor.

Fainting was so unusual in this school, that all was instantly confusion, and it was some minutes before the teacher could restore order. Helen was brought to the air, two of her companions were dispatched for water, and none were allowed to remain near excepting Clara, who stood by, trembling from head to foot, and almost as white as the insensible object before her. O! what a moment of anguish was this, deep, bitter anguish. Her anger melted away at once, and she would almost have sacrificed her own life, to have recalled the events of the morning. That was impossible. The future, however, was still before her, and she determined never again to indulge her temper, or be unkind to any one. If Helen only recovered, the future should be spent in atoning for her past unkindness. It seemed for a short time indeed, as if she would be called upon to fulfill these promises. Helen gradually grew better, and in about an hour was apparently as well as usual. It was judged best, however, for her to return home, and a farmer, who happened to pass in a new gig, very kindly offered to take her.

Clara could not play with the girls as usual, she could not study. Her heart was full, and she was very impatient to be once more by her sister's side. The recesses were spent in collecting pictures, notes, and little books; and the long study hours were employed in printing stories. In this way, she attempted to quiet that still small voice, whose secret whispers were destroying all her happiness. O how eagerly she watched the sun in his slow progress round the school-house; and when at last he threw his slanting beams through the west window, she was the first to obey the joyful signal; and books, papers, pen and ink instantly disappeared from her desk.

Clara did not linger on her way home. She even passed the ‘half way stone’ with no other notice than a deep sigh. She hurried to her sister's bed-side, impatient to show her the curiosities she had collected, and to make up, by

every little attention, for her unkindness. Helen was asleep. Her face was no longer pale, but flushed with a burning fever. Her little hands were hot, and as she tossed restlessly about on her pillow, she would mutter to herself, sometimes calling on her sister, to 'stop, stop,' and then again begging her not to throw her to the fishes.

Clara watched long, in agony, for her to wake. This she did at last; but it brought no relief to the distressed sister and friends. She did not know them, and continued to talk incoherently about the events of the morning. It was to much for Clara to bear. She retired to her own little room, and lonely bed, and wept till she could weep no more.

By the first dawn of light she was at her sister's bed-side; but there was no alteration. For three days, Helen continued in this state. I would not, if I could, describe the agony of Clara, as she heard herself thus called upon and deservedly reproached by the dear sufferer. Her punishment was, indeed, greater than she could bear. At the close of the third day, Helen gave signs of returning consciousness, inquired if the cold water which she drank would injure her, recognized her mother, and very anxiously called for Clara. She had just stepped out, and was immediately told of this. O how joyful was the summons! She hastened to her sister, who, as she approached, looked up and smiled. The feverish flush from her cheek was gone, she was almost deadly pale. By her own request her head had been raised upon two or three pillows, and her little emaciated hands were folded over the white coverlid. Clara was entirely overcome, she could only weep; and, as she stooped to kiss her sister's white lips, the child threw her arms around her neck, and drew her still nearer. It was a long embrace; then her arms moved convulsively, and fell motionless by her side; there were a few struggles, she gasped once or twice, and little Helen never breathed again.

Days and weeks, and months rolled on. Time had somewhat healed the wound, which grief for the loss of an only sister had made; but it had not power to remove from Clara's heart the remembrance of her former unkindness. It poisoned many an hour. She never took her little basket of dinner, now so light, or in her solitary walk to school passed the 'half way stone,' without a deep sigh, and often a tear of bitter regret.

Children who are what Clara was, go now and be what Clara is, mild, amiable, obliging and pleasant to all.—*Religious Magazine.*

BAD BOOKS.—Bad books are like ardent spirits, they furnish neither aliment nor medicine—they are poison. Both intoxicate—one the mind, the other the body; the thirst for each

increases by being fed, and is never satisfied; both ruin—one the intellect, the other the health—and together, the soul. The makers and venders of each are equally guilty, and equally corrupters of the community; and the safeguard against each is the same—total abstinence from all that intoxicates mind or body.

A Lesson of Benevolence.

THE young are presented, often enough, in a world like this, with lessons of selfishness, but where are the lessons of benevolence? When and where are the young taught to do good for the mere pleasure of it? When and where have they been taught by natural, consistent example, that it is more blessed to give than to receive?

Not that there is no blessedness in receiving. The Bible does not affirm this, neither do facts. Let the blessedness of receiving be valued as highly as it may be; as highly, absolutely so, as it ever has been. Love to our neighbor is ever to be graduated, in some degree, at least, by love itself. But I still say, that if we value "to receive" ever so highly, the value of "to give" rises higher. Children should be taught this. Not, if it were possible, by precept alone, but, as I have before said, by consistent example. Precept may do much, but example will do much more. Let the habit of doing to others, and of loving to do good, be implanted as early as possible.

There was a single strawberry on the vines one day—a straggler, the last of the season—and yet a choice one. "Will you have that," said I, "or will you give it to your little sister?" "I want it," said he. "I know you do," I replied, "but so does she, and it is hardly worth while to divide it. One of you must have it, and the other go without it. If P. has it, you must go without it; but if you have it, P. will be obliged to go without it. Here it is, you may eat it, and let P. go without it; or you may give it to her and go without it yourself."

It was quite a trial to the little boy; but, selfish though he was, a kindling benevolence for a moment predominated. He gave up the strawberry to his sister, and said no more. Nor was there anything more said at the time. I was anxious to have both of them feel the full influence of the action. I was especially desirous however, that the elder child should know from experience that "it is more blessed to give than to receive."

Let it not be supposed that I attach great importance to a single insulated act of this kind; for it is far otherwise. But there must be a beginning somewhere. Besides, habit is formed by the repetition of single acts. On this account I would begin with little occurrences—the smaller they are, and the less they depart from the ordinary, natural, even tenor of life, the better.—*Mother's Assistant.*

YOUTH'S INSTRUCTOR.

ROCHESTER, MARCH, 1855.

SPECIAL NOTICE.

Change of Address.

For the future, all communications for the *INSTRUCTOR* should be addressed to Eld. James White, Rochester, N. Y.

We shall soon move from 109 Monroe St.; also there are several by the name of James White in this city, are the reasons for this change of address.

ARE YOU TRAVELING HOME?

I WAS ONCE acquainted with a young man who in the early part of his life left the parental roof to seek his home among strangers. He first traveled to the western part of the country, and afterwards to the more southern States. He met many hardships, and was often situated among those who were neither friends to humanity, or in the least degree cared for the feelings of their fellows. He was a moral young man, and no doubt many times his feelings were saddened as he beheld the cruelty with which a portion of the human race was treated, especially the poor slave. At one time he almost endangered his life by speaking a few words of sympathy for these poor creatures. We can only imagine what his feelings were while spending his hours of leisure, separated so far from his friends, and surrounded by enemies. But he had but little disposition to return: he had sought his home in the world away from his friends, and he was desirous of learning what he could of it.

After an elapse of fifteen years he resolved to again seek his friends, to return to the neighborhood of his youth. Perhaps it had been a long time since he had heard from any of his friends, and who of them he would find living, time could only tell. He had left a kind mother, two brothers, and many other relatives.

Soon his preparations were made, and he started for what was once his home. Now what must have been the feelings of this young man as he pursued his long journey homeward? Fifteen years he had been absent; but now in a few hours he expected to see the faces of his dearly loved friends. Perhaps he got within a few miles of his home, and had to put up for a night. Would it not be natural to think that his anxiety was so great, and the scenes which were so soon to be realized so vivid in his mind, that the greater part of the night would be spent in contemplating upon the scenes of his much loved home?

He arrived in the evening, and as he rapped at the door he was met by a brother who well recollected his countenance. He soon shook the hand of his mother who had prayed so many times for him: his brothers and the rest of his relatives soon joined in expressing their gratitude

that their friend and brother had again returned to them.

I know of quite a large company who have started for their home. They have been a long time absent, and not a few have been their hardships. Many of them have been longer than fifty years away, and they have seen and experienced much of this world's sorrows. But they have made preparations and are now quite well under way.

Who do they expect to meet when they arrive at their journey's end? Not a part of their Father's family, only; but every one will be there. They will there meet in one family, and will rehearse the story of their long absence, and express their thankfulness that they escaped every danger, and finally arrived safely home, in the kingdom of God. J.

Feb, 22d.

From the Sabbath-School at Jackson, To the Friends of the Youth's Instructor.

We are sorry to see the embarrassment of the *Youth's Instructor*, and an intimation that unless more *promptness* and *interest* is felt to aid in publishing, it would have to be discontinued. We think how kindly Bro. White has labored that we might be favored with the little paper, that has been so richly laden with good instructions, and we are pained to think that he should be burdened with the want of necessary means to go forward in the good begun work.

We hope that no one will lack in regard to *interest*; which will be the cause of increasing the care and anxiety of Bro. White. We think of sister Anna White, who now sleeps in Jesus, who has labored for us. O let us not forget her last wish expressed in the *Instructor*. Vol. II, No. 11. Let us strive to have her *hope* realized by us, in having the "circulation of the little paper greatly increased." Let us by our *promptness* and diligence relieve our little paper from its present embarrassment, and also send sufficient means for its continuance. We feel prompted from the above considerations to *pay again* for the *Instructor* by sending immediately twenty-five cents. Come friends, join with us in this, that the little paper may be continued. If you cannot send twenty-five cents, send less. We learn that the Lord commended a poor widow for casting into the treasury of the Lord one farthing, (about one fourth of a penny.) There is no one but can send one penny, and even more. Put your *pennies* together and send them. Let us have the *Youth's Instructor*.

In behalf of

A. KELLOGG,	J. E. KELLOGG,
M. A. KELLOGG,	L. A. KELLOGG,
A. C. SMITH,	A. M. SMITH,
H. L. SMITH,	M. L. SMITH,
A. E. PALMER,	G. O. DICKINSON,
E. B. DICKINSON,	ALVIN WHITMORE,
ANNA WHITMORE,	V. L. BAYN,
	M. L. BAYN.

Jackson, Mich.,

SABBATH-SCHOOL LESSONS.
THE FAITH OF JESUS.

NUMBER XXX.

Election.

ELECTION means *choice*. We have seen that God made choice of *Abraham* to be the forefather of Christ. But Abraham had a number of sons, therefore it became necessary for another election to be made, since Christ could descend through but one line of progenitors. *Isaac* was chosen; and so God said to Abraham, *In Isaac shall thy seed be called.* Gen. xxi, 12. The honor of being the father of the promised seed was conferred on him; and the promise made to his father was renewed to him, viz: In thy seed shall all the nations of the earth be blessed. Gen. xxvi, 4.

Isaac had two sons that were twins, *Esau and Jacob*, and another election must be made; for God will give the world the proof that his promise to Abraham is fulfilled—that Christ is descended from him. So an election must be made, and that branch of the family through which Christ is to come must be pointed out. *Jacob* was chosen; and the Lord said to Rebekah their mother, *The elder shall serve the younger.* Gen. xxv, 23; Rom. ix, 10–13. [Take the Bible and read the texts referred to.]

There was no "unrighteousness with God" in making this choice before the children had done any good or evil; for he had a perfect right to choose, and no one could claim the favor for any good that they had done. The case was not, as some have taught, that Jacob was elected to salvation, and Esau to damnation, before they had done any good or evil. A Saviour was to be provided for the whole world, but Esau, the elder, must *submit to "serve" Christ, though given to the world through Jacob, the younger.*

The word, *hated*, is, by Thompson, translated *slighted*, and "when it is used in Scripture, as it is often comparatively, it signifies only to *postpone in our esteem and kindness.*" In proof of this, see Luke xiv, 26, where Jesus said, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Other scriptures teach us plainly that we are to love all these near relatives, therefore, the sense of this text is, merely, that *we should love them less than we love Christ and his cause.* We are to be very thankful to God for the blessings of the present life, but we are to love the future, promised life so much better, that we would willingly *lay down the present for the sake of the future.* Matt. xvi, 25.

If God would give the world a Saviour through Isaac, he must, of necessity, choose that member of the family through which he should come;

and if Jacob is chosen, Esau and *the rest of the children must be slighted.*

QUESTIONS.—What does election mean? Who was chosen as the forefather of Christ? Which of Abraham's sons was chosen? Repeat what God said of Isaac? What were the names of the twin children of Isaac? Which of them was elected? What said the Lord to their mother? What must Esau do to be saved? What word is used by Thompson instead of hated? When this word is used comparatively, what does it mean? (*A. Campbell.*) In what sense should we hate father, mother, &c.? What should we do, if necessary, in regard to the present life and the future? What is the necessary result of choosing one, from a family, through whom Christ must be born?

NUMBER XXXI.

Jacob, who was also called *Israel*, had *twelve* sons, who were the patriarchs, that is, the fathers of the twelve tribes of Israel. Another election is now to be made. Which of the twelve sons of Jacob shall be ruler in Israel, and the honored ancestor of Christ? The tribe of *Judah* was chosen. This is evident from the prophetic words of Jacob, in his dying blessing upon Judah. After representing Judah by the symbol of a lion, the king of beasts, he says, *The scepter shall not depart from Judah, nor a law-giver from between his feet until Shiloh (Christ) come; and unto him shall the gathering of the people be.* Gen. xlix, 10.

In accordance with this view, Paul says, For it is evident that *our Lord sprang out of Judah.* Heb. vii, 14. And in Rev. v, 5, Christ is represented as *the Lion of the tribe of Judah*, who prevailed to open the book of life to mankind, which had been sealed with seven seals.

But the tribe of Judah became very numerous in the course of about nine hundred years, and from among its numerous families God makes another election, fixing the genealogy of Christ in the reigning family. He took *David* from following the sheep, to be ruler and shepherd of his people Israel. He also made promise to him that he would establish his kingdom *for ever.* 2 Sam. vii, 16. "*His seed (Christ) shall endure for ever, and his throne as the sun before me.*" Ps. lxxxix, 36. [Read verses 20–37.] In Ps. cxxxii, 11, it is said, The Lord hath sworn in truth unto David; he will not turn from it, *Of the fruit of thy body will I set up on thy throne.*

That we are not mistaken in understanding these passages as prophecies of Christ, is fully proved by the inspired word. Peter, speaking of the patriarch David, says, *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.* Acts ii, 30. And Jesus says, *I am the root and the offspring of David.* Rev.

xxii, 16. *Christ* existed before David, and was his root, his father and his Lord by creation, but in the flesh his offspring, that is, his son. Had the Pharisees understood this matter, they might have answered Jesus, when he asked them, *If David then call him Lord, how is he his son?* Matt. xxii, 41-46.

Finally, *Mary*, of the house of David, was elected to be the mother of Jesus. Luke i, 26-33.

QUESTIONS.—What was Jacob called? How many sons had he? Which was chosen to be the ancestor of Christ? Repeat a part of Jacob's dying blessing upon Judah. What says Paul of our Lord's ancestry? What is Christ called in Rev. v, 5? Among the numerous families of Judah, who was elected? How long was his throne to be established? What is said in the Psalms, of his seed? What did the Lord swear to David? What did Peter say of David? What said Jesus of himself? Which existed first, Christ or David? With what question did Jesus silence the Pharisees? Who was finally elected to be the mother of Christ?

LESSON XXXII.

Place of Christ's birth.

We have seen that God pointed out beforehand, a number of persons, at different times, to be the forefathers of Christ. All these elections, being published in the sacred Scriptures, were so many signs of the true Messiah, when he should appear. A person claiming to be the Christ must be able to trace his genealogy back, in this very line, to Abraham. Many sons of Abraham are not sons of Isaac; many of Isaac are not of Jacob; many of Jacob are not of Judah; many of Judah are not of David. So we see that, in those portions of the New Testament commonly called the gospels, which were "written that we might believe that Jesus is the Christ, the Son of God," (John xx, 31.) one important evidence of this great truth, was to trace his genealogy back, through David, to Abraham. Matt. i; Luke iii, 23.

But there are other evidences, drawn from the prophecies written before his birth, that Jesus is the Christ. In fact, everything foretold of him, respecting his first advent, were signs of that advent; and, when fulfilled, they were so many evidences that he in whom they were fulfilled was the Christ.

The next evidence we will notice is the place of Christ's birth. This was foretold by the prophet Micah hundreds of years beforehand. Micah v, 2. But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting.

The chief priests and the scribes, in the days of Christ, understood this; for when Herod demanded of them where Christ should be born,

they replied, *In Bethlehem of Judea*; for thus it is written by the prophet. They then quoted the above passage from Micah. Matt. ii, 3-6.

Though Jesus was born in Bethlehem, he did not remain there long; but was carried into Egypt, and afterwards returned and lived in Nazareth a city of Galilee. On one occasion, Jesus spoke in such a manner that many of the people were convinced that he was the Christ. Others objected that he did not come from the right place. They said, *Shall Christ come out of Galilee? Hath not the Scriptures said, That Christ cometh of the seed of David and out of the town of Bethlehem where David was?* John vii, 40-42. They knew of what family, and out of what town Christ should come; and when they had opportunity to learn that Jesus came of that very family, and was born in that very town, and having themselves heard him speak as never man spake, ought they not to have believed?

QUESTIONS.—Of what were the elections mentioned in former lessons signs? What must a person claiming to be Christ be able to do? For what purpose were the four gospels written? What was one important proof of this truth? What were all things foretold respecting the first advent? What evidence do we notice next? How long had this been foretold? Where did the Jews say Christ should be born? What did some object against believing on Jesus? What did they say?

LESSON XXXIII.

Time of the first advent foretold.

Not only were the ancestors of Christ, and the place of his birth foretold, but the time of his publicly showing himself as the Lamb of God, that taketh away the sin of the world, was definitely predicted. This was another sign: the true Christ must come at the right time.

The time was revealed to the prophet Daniel in these words: *From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three-score and two weeks.* Dan. ix, 25. Three-score and two are sixty-two, and seven added make sixty-nine weeks.

At the time this was revealed to him, Jerusalem was in ruins, Daniel and many of the Jews having been carried captives to Babylon. But God had determined to move the heart of the king of Persia, who was to reign over Babylon, to send forth a commandment to rebuild Jerusalem. And now the angel assures Daniel, that, when that commandment should go forth, just sixty-nine weeks from that time the long expected Messiah (Christ) would appear.

A literal week is seven days ending with a day of rest. But God commanded the Jews to let their land rest one year in seven, and thus it was natural to call seven years a week also.

Time has proved that the weeks of Daniel

were weeks of years. The commandment to rebuild Jerusalem went forth, as recorded in Ezra vii, and many times 69 weeks of days followed before Christ came. But at the end of *four hundred and eighty-three* years from that time, Jesus began to preach saying, *The time is fulfilled.* Mark i, 15. (7 times 69 are 483.) The time then fulfilled was evidently the sixty-nine weeks, for that was the set time for his manifestation.

The Jews evidently understood the weeks of Daniel to be weeks of years, for they were looking for Christ when Jesus appeared; and they were doubtless acquainted with their own history and chronology from the restoration and rebuilding of Jerusalem to that time.

These weeks did not end at the birth of Jesus, but at the time of the commencement of his preaching; then it was that he declared the time fulfilled. Messiah, or Christ means *Anointed.* When Jesus was anointed the weeks must end. When he was baptized the Holy Spirit was seen descending like a dove upon him; and to use the words of Peter, God anointed Jesus of Nazareth with the Holy Ghost and with power. Acts x, 38. Soon after this he announced the fulfillment of the time.

QUESTIONS.—What was foretold concerning Christ besides his ancestry and birth-place? To whom was the time revealed? Repeat the prophecy. What is the amount of the time? When this was revealed, in what condition was Jerusalem? Where had the Jews been carried? What commandment was the king of Persia to send forth when the weeks should begin? What was to appear at their close? What has time proved? How many years fulfilled them? What did Jesus preach at their close? What does Messiah mean? When must the weeks end? When did the Holy Spirit descend upon him? With what did God anoint Jesus? What did he announce soon after his baptism?

COMMUNICATIONS.

From R. A. Sperry.

DEAR YOUNG FRIENDS:—As I have read your Paper it has seemed to me that it was a great blessing, and one for which you should be very thankful, that the Lord should move upon the hearts of his servants to furnish such a valuable source of instruction for you. If you read and study to profit by the exhortations and the interesting stories, (which are not merely to interest and amuse you for a few moments, but to lead your minds into the truth, and to teach you to do the will of the Lord,) the Lord will help you, and you will be saved from the paths of sin and folly to which all are exposed in this evil time. How merciful and forbearing the Lord is to bear with us while we are disobedient, and to teach us so plainly what we must do to escape destruction, and gain eternal life. The prize which lies at the end of the Christian race is truly worth striving for.

All the transitory pleasures of earth, with all

its glittering charms, are nothing when compared with the smiles and approbation of Jesus. The thought of being *saved*, leaving this sin-cursed earth and rising to meet the Lord in the air, standing upon the sea of glass, entering through the gates of pearl into the city whose gates are of pure gold, eating of the tree of life, drinking of the river of life, and dwelling forever with holy angels, and the pure and the blest of every age—who would not leave the paths of sin and folly for such a reward? We have but a short time to prepare, and what we do must be quickly done. Every moment must be spent in serving the Lord. Soon he that is holy will be holy still, and he that is filthy will be filthy still.

RACHEL A. SPERRY.

Panton, Feb. 11th, 1855.

From L. Harris.

DEAR YOUNG FRIENDS:—Those of you who have given your hearts to God, and chosen like Moses to suffer affliction with his people rather than enjoy the pleasures of sin for a season, have doubtless often thought of these words of our Saviour, "In the world ye shall have tribulation, but be of good cheer: I have overcome the world."

Since you have chosen God for your portion, and chosen the way that is pleasing in his sight, those who were once your friends perhaps may be your friends no longer. They may even hate you because you tell them the truth, but do not mind either their hatred or their scoffs. Deal faithfully with them, and be always ready to give a reason of the hope that is in you with meekness and fear. Do not be discouraged if they take no heed to what you say. Do not think it is not the truth because others will not believe. All who heard the Son of God did not believe what he said, nay, they even said, "He hath a Devil, and is mad, why hear ye him?" Try, my dear young friends, to follow his example, and for the joy that is set before you, take up the cross, endure the shame, and glory, eternal glory, will be yours. You will not have to wait very long; for though we may not know the day or the hour, yet, glory to God, we can know that he is near, even at the doors. With the more sure word of prophecy to guide us, we cannot be mistaken. Let us therefore have our loins girt about, and our lights burning, and we like unto men that wait for their Lord. Let us run the race that is set before us with patience, having on the whole armor of God, that we may be able to withstand the fiery darts of the wicked one.

To those who are still out of the ark of safety, who may read these few lines, I would say, Delay no longer to give your hearts to God. Behold, now is the accepted time, behold, now is the day of salvation. Soon the day of grace may be gone forever. Better listen now to the faithful warnings of those who love you, and take an

interest in your everlasting welfare, and fly to the only refuge for sinners, better give your hearts to God now, than by and by to call on the rocks and mountains to fall on you and hide you from the face of him that sitteth on the throne, and from the wrath of the Lamb. Let me entreat you to come to Jesus now, that when the Son of man shall be seen in heaven, you may say, "Lo this is our God, we have waited for him, and he will save us."

Yours trying to overcome.

L. HARRIS.

Metomen, Jan. 5th, 1855.

From M.

DEAR CHILDREN:—All who have an interest in the cause of truth must know something of the trials that those who are trying to promote it have to pass through at the present time; having to labor day and night, and no doubt sacrifice ease and comfort, denying themselves everything but the necessities of life, in order that truth may prevail; and as they have been so kind as to publish a paper for the good of the youth, not regarding their own interests, but wishing to instruct the youthful mind in the way of wisdom and truth; ought not all to take an interest in it; and though they may have to sacrifice a little, yet try to help bear the burden that now rests upon those who have thus felt for the welfare of the children of those who keep the Sabbath of the Lord.

Not long since I was much pleased to hear a little girl about seven years old beg work to earn money to send for the *Instructor*; and it so touched the heart of the person that she gave her the money. Now are there not those much older than that little girl who idle away many precious moments, who, if they would do likewise, would feel much better than to spend their time at play; then they would feel that they had done what they could. How many little things could be dispensed with and the money which would be paid for them sent to support the *Instructor*, and thus sustain the cause of God; remembering the widow's "two mites"—that though others did cast in of their abundance, yet she of her want did cast in all that she had, even all her living. And the Lord commended her, and told his disciples that she had cast more in than all they which had cast into the treasury. And though we have no more than the poor widow, yet it would be just as acceptable to God, if we had done the best we could. How many, and those too who profess the present truth, indulge in little fancies which do them no good, but tend to create pride in the heart.

To deny self is one part of the faith we profess; and if we do as our Saviour has done for us, we shall be willing to sacrifice all for his sake, and lay up a treasure where moth and rust doth not corrupt nor thieves break through and steal:

and where the wicked cease from troubling, and the weary are at rest.

Feb. 12th, 1855.

M.

ALPHABETICAL ACROSTIC.

ARE all of God's commandments kept?
Beginning with the first;
Can men say yes, and none except?
Do they their Maker serve?

E'en in this land of Christian light,
Forgotten is God's word:
God spake from Sinai's rugged height,
Have ye not often heard?

In Exodus have you not read,
Just as he spake it there?
"Keep thou the Sabbath day," he said,
Let's look, and find it there.

Must man have thus forgotten God,
Not to keep his holy day?
Oh! they have in the Papist's word
Put trust, and strayed away:

Questioned what God himself did say,
Revealed by his own hand,
Saying that Christ hath put away
The fourth, the great command.

Unchanging are his precepts still,
Vengeance he soon will take;
Without a doubt he surely will,
Yet they the Sabbath break.

CAROLINE M. CORY.

Meridan, Mich., Jan. 1855.

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