

# YOUTH'S INSTRUCTOR.

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

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## The Good ye Might Do.

We all might do good  
When we often do ill,  
There is always the way,  
If we have but the will;  
Though it be but a word  
Kindly breathed or suppressed,  
It may guard off some pain,  
Or give peace to some breast.

We all might do good  
In a thousand small ways—  
In forbearing to flatter,  
Yet yielding due praise—  
In spurning ill humor,  
Reproving wrong done,  
And treating but kindly  
Each heart we have won.

We all might do good,  
Whether lowly or great,  
For the dead is not gauged  
By the purse or estate:  
If it be but a cup  
Of cold water that's given,  
Like "the widow's two mites,"  
It is something for heaven.

## Communication from A. S. Hutchins.

DEAR YOUNG FRIENDS:—Though it has been some time since I have addressed you through the *Instructor*, yet I have not lost the deep anxiety which I have heretofore felt for you, but still feel very solicitous for your present and eternal welfare. And my prayer is that you may each realize the great privileges and choice blessings with which your path is strown.

With becoming and due reflection upon the rich and manifold blessings of our heavenly Parent, I think you could not refrain from giving your hearts to the Lord. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

I am very grateful for the evidence which we have, that many of the readers of the *Instructor* are striving to keep all of the commandments of God, and also to follow the Lamb whithersoever he goeth. But it is to be feared that others have not yet become humble followers of the meek and lowly Lamb of God; and do not know the peace and joy there is in the service of God.

Allow me to ask each of you who enjoy the consolation of the Christian religion, Are you doing all that your ability and means demand

for the salvation of your youthful friends? This is an important question. It claims your candid consideration. Stop and think! and then carefully settle the question in your mind.

You may have furnished them with the *Instructor* (or should do thus if you can) to read, and you may have placed good books before them; but have you told them of the choice blessings and sweet peace which flow into the hearts of all who render obedience to the commandments of God and the faith of Jesus? Have you pointed them forward to the glorious morning when the Saviour will come again to awake the sleeping saints and call them forth to receive the unfading gift of immortality, and to grant unto all them "who by patient continuance in well doing, seek for glory and honor and immortality," the reward of "eternal life?" Have you held forth the soul-cheering promise, "Blessed are the meek: for they shall inherit the earth?" O, glorious thought! O cheering reflection! that the earth will bloom in Eden beauty again; and be deluged with the glory of God. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Dear reader, I beg of you to consider that we live in a very solemn time—a very important moment. In which every opportunity should be embraced for doing good to those around us. This may be done not only by presenting the precious promises to the obedient, but most effectually by holy living, and godly conversation. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"So let our lips and lives express  
The holy gospel we profess,  
So let our works and virtues shine,  
To prove the doctrine all divine."

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." James i, 26.

A. S. HUTCHINS.

Sutton, Vt., March 1855.

**Our King.**

THERE was once a very wise King—one in whom Wisdom, Love, Truth and Justice were combined—this King possessed a kingdom that lay at a very great distance from his mansion, he placed some subjects in his kingdom, gave them everything that could tend to make them comfortable and happy; he then gave them a law, just and good, but they transgressed the law, the law that was founded in justice and given in love, yes, this law they transgressed. Now what ought the King to do with such people, people that have shown themselves ungrateful for his kindness, and proved themselves unworthy his love? can he love them now? But listen; I will tell you all, all about his love for those poor fallen creatures, and yet I cannot tell you *all*; ah no! for tongue cannot express it: 'tis impossible to appreciate his kindness, his benevolence, his love.

This King had a Son—an only Son, one that he loved better than anything else, and he resolved this Son should purchase pardon for these fallen subjects. And how? He would send him to his distant kingdom and suffer him to spend a life-time with his ungrateful people. Yes, his Son, his beloved Son, went to the Father's distant domain. And in what manner did he go? Went he in grandeur, attended by a retinue of his Father's house, with chariots and horses? No, no; he went in poverty, although his Father was vastly rich; yet he chose to go in the form of one surrounded by penury and woe. He assumed the character of an infant, cradled in a manger, and made his bed with the beasts of the stall. This lovely Prince became a little child, meek and lowly, teachable and loving, but notwithstanding he went in such an inoffensive manner, there was a wicked man there that strove to put him to death, and in order to do this he commanded his servants to slay all the children from two years old and younger, in *his* province, but the good King so ordered it that his Son was saved. At length he became a man grown, and then he went about doing good to the people in the kingdom, he made the dumb to speak, the deaf to hear, the blind to see, the lame to walk; he cured divers diseases and raised many dead to life, he also gave them good advice by which they might become good and holy, yet regardless of his love to them, they loved him not, but opposed him in every way they could. They persecuted him shamefully, and at last laid cruel hands on him and put him to death in the most shameful manner.

Now what will the good King do? Will he not visit the kingdom himself and destroy those wicked men? He did not. He raised his Son from the dead and took him home to his own mansion, and gave all that would accept it the privilege of believing on his Son's name, and

then he would take them into his favor, otherwise they must perish. Now, dear children, as you know of whom I have been speaking, that I have been telling about God, the Son of God, and this earth, let me ask you, do you love this good, this gracious King? Do you feel willing to bear the scoffs and scorn of the world for him who has borne so much for you? If you do not, O turn to him, give him your hearts your affections, your all, speedily, e'er it is forever too late.

At another time I will notice some of the precepts he has given us. For the present I bid you adieu, praying God to keep all my patient little readers from sin until the second coming of his Son, which is near at hand.

JULIA E. GREMS.

Minnesota, Wis.

Extract of a Communication from Mary D. Elger.

DEAR YOUNG FRIENDS:—The present truth is just what we need in these last moments of time to separate us from the world and from those that profess to love God, but in works deny him. How much the Lord has done for us, and is still doing. O, how much reason we have to thank and praise his holy name, for the way in which he has led us, and for the light that is still shining upon our pathway; and if faithful, we shall soon see the King in his beauty, be made like him, and for ever dwell in his presence, and in the presence of all the holy angels. But how pure and holy we must be if we ever dwell there; for it is the pure in heart that shall see God.

What a victory to be gained over the world with all its fascinating charms that are held out to allure us from the path of duty; yet if we are willing to obey God, we have the promise that he will keep us and not suffer us to be tempted above that we are able to bear; but will with the temptation make a way of escape. O how many precious promises there are contained in God's word for our encouragement. But let us remember that it is through obedience to his word that we can claim them as ours.

Let us not be discouraged while viewing the straightness of the way, but let us rejoice that there was ever a way opened whereby we might be saved; and although we may sometimes have to suffer while living out the principles of Christ, let us remember that it is not only given to us to believe on his name but also to suffer for his sake; and again, if we suffer with him we shall also reign with him. Blessed promise! to reign with Jesus; is it not enough to stimulate us to live a self-denying, cross-bearing life, while looking for the blessed hope, and glorious appearing of our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity. O, what love, what compassion! do we realize it as we should? are we

not willing to forsake all and suffer willingly and cheerfully the frowns and reproach of the world? This we shall only be able to do by the grace of God, and by keeping our eye on the blessed prize that lies just before us, realizing that Jesus will soon leave the heavenly Sanctuary, and then he that is holy will be holy still; and he that is filthy will be filthy still. May the Lord help us to live with an eye single to his glory, that we may be prepared to enter through the gate into the city, is the prayer of your unworthy sister.

MARY D. ELGER.

Panton, Vt., March 10th, 1855.

#### COMMUNICATIONS.

From M. Harris.

YOUTHFUL FRIENDS:—As time rolls on and brings us nearer to that blissful morn, I would again drop a word of advice to you, through the *Instructor*. I would say to you as the wise man of old, Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Your Creator demands the morning of your days: he says, Son give me thy heart. If one of your friends should ask anything of you, with what alacrity you would bestow it upon them. Will you not then comply with the request of your Maker, and give him your heart, ever bearing in mind that they who will live godly in Christ Jesus shall suffer persecution. Christ in his sermon on the mount says, Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake: rejoice and be exceeding glad, for great is your reward in heaven. Matt. v, 11, 12.

When Christ was upon earth, he was evil spoken against. They said of him, He hath a devil, and is mad. But he told his followers, If ye were of the world, the world would love its own, but because ye are not of the world, therefore the world hateth you.

Christ and the world are at variance with, and opposed to, each other. Now which will you serve? which will you obey? The way to the kingdom is straight and narrow, and Satan is trying to allure you off the track by the glittering toys of earth: he whispers of bright hopes and a prosperous future; if you will only forsake the path of truth. He sometimes perhaps tempts you to say, It is vain for us to serve God, and what profit is it that we keep his ordinances, &c. Mal. iii, 14. The pleasures of earth may be a temptation to many of you. You may be surrounded by the fashionable and gay, those who are living without hope and without God in the world. You may have unbelieving friends who try to have you secure your portion in this life. But if you prove faithful, what glorious prospects lie before you: though the wicked point the finger of scorn at you and

deride you. Yet remember that eye hath not seen, nor ear heard, the good things that God has prepared for them that fear and love him.

O then be watchful, for you are living in perilous times. You need on the whole armor of God in order to stand in the evil day. Should you look around upon the followers of Christ for examples which you should follow? No: look to Jesus as your great pattern: he was always meek and gentle, and patient in affliction, he did good to them that hated him, and blessed them that cursed him. May you ever follow him through evil as well as good report: exhibiting the same mind that was in Christ. Let your conversation be in heaven, from whence we look for the soon return of our Lord.

O, the joyful anticipation of that day, dispels the gloom and sorrow of earth. Blissful thought that we shall be like Jesus; for we shall see him as he is. Then let the Christian's hope be yours, and may you so live that you may be ready to exclaim, Lo! this is our God, we have waited for him, and he will save us.

M. HARRIS.

Ceresco, Wis.

From L. Smith.

DEAR YOUNG FRIENDS:—It is with a degree of interest that I look back to the time when I was first made to rejoice in a Saviour's love. I, with my parents, brothers and sisters, attended the Second Advent meetings, in the vicinity of Jackson, Mich., 1843. I became convicted of sin, and desired to be forgiven, that I might be prepared for Jesus' soon coming. A brother and sister older than myself, professed religion, and were baptized, also a number of my young associates. I felt the importance of living a Christian; and although it was a great cross to move forward in the solemn ordinance of baptism, and other duties, I felt greatly blessed in so doing; realizing that the willing and the obedient shall eat the good of the land. I enjoyed my mind well for some time, and became strongly attached to the Advent cause and people. At length I became in a measure dormant, on account of associating with my young companions at school; (who before had been much aroused, but now had fallen away,) yet I was not without my serious reflections concerning my soul's salvation, but did not get strength to take up my cross, until in the year 1849, when I became so troubled that I could not rest short of living faith in God. I had trifled with the Spirit so long, that I did not know but hope and mercy had fled forever. I tried to get relief by praying and reading the Bible: but all to no effect.

About this time Bro. Bates came to Jackson with the message of the third angel. My Father and brother attended the meetings and became interested. I opened my mind to my pa-

rents, and felt relieved in a measure. The commandments of God shone out so clear that I embraced them; and although I have passed through some severe trials since that time, am still striving to walk in all the commandments and ordinances of the Lord's house blameless.

Dear friends, this is a glorious cause and there is much being done for our salvation; and shall we remain dormant? O let us take hold with renewed energy. Let us not sleep as do others, but let us watch and be sober. Signs are thickening which show to us that we have but a short time to work. What we do must be done quickly.

"Oh, let us be faithful, and we'll be blest,  
When Jesus calls us to eternal rest."

Yours striving for eternal life.

LORINDA SMITH.

*Jackson, Mich.*

From Sister E. L. Tilton.

DEAR YOUNG FRIENDS:—It is through the mercy of God that I am permitted to communicate a few lines to you through the *Instructor*.

When I commenced keeping the Sabbath (which was about four years ago) I was happy and found peace in believing. I felt to warn my former associates to flee from the wrath to come; but I saw that they did not love the law of God, and I felt to separate myself from them.

I was willing to be numbered with the people of God; but I did not at first realize the trials and conflicts that the people of God would have to pass through; but I soon saw that those who would live godly in Christ Jesus must suffer persecution. The enemy began to tempt on every hand. I yielded to his temptation and became discouraged, laid down my testimony, and I then lost that peace which I before enjoyed. I did not then enjoy that true happiness which I had before enjoyed. I often despaired of ever being saved. I stood in a fearful position. O, my young friends, may this never be the case with any of you. Do not grieve the Spirit of God, lest it should leave you forever. But the Lord has been merciful to me. He has again shown me my condition, and by his grace assisting, I have again resolved to serve God while on earth, though trials and temptations may be many.

Yours striving for the kingdom.

ELLEN L. TILTON.

*Sutton, Vt.*

From Phebe F. Boorum.

DEAR YOUNG FRIENDS:—I feel willing to spend the few remaining days allotted me here in striving to keep all of the commandments of God and the faith of Jesus. I feel to praise God for his goodness to me, that he has given me a heart willing to be despised and forsaken of the world; for Jesus says we must forsake all worldly pleasure, and overcome all of our sins,

love God with all of our heart, and do unto others as we would that they should do unto us. I have no earthly father, and no home with my mother, and I feel myself only a traveler here, traveling to a city just in sight.

O how cheering the thought! Jesus will soon deliver his children, and bring them safe to dwell with him forever in his presence. O let us be up and doing, that having done all we may be able to stand in the day of trouble. I believe time is short, and though our nearest and dearest friends by the ties of nature, forsake us here, it only serves to draw us nearer to our dear Redeemer.

I have to leave all my friends to keep the commandments. Let us overcome all our sins, and we shall have right to the tree of life and enter in through the gates into the city, the New Jerusalem.

I desire an interest in your prayers, that I may hold out faithful, and at last meet you never to part.

PHEBE F. BOORUM.

*Hastings, Mich., 1855.*

## YOUTH'S INSTRUCTOR.

ROCHESTER, MARCH, 1855.

### An Affectionate Parting.

LITTLE Henry N. White lived in the family of Bro. S. Howland of Topsham, Me., about five years, where he was taught to pray, and to love and obey the commandments of God, and the teachings of the Saviour. During this time it was not convenient for Henry to be with his parents, as they were much of the time laboring publicly from place to place, among the people of God, or writing and publishing the truth in Tracts and papers. In fact, he had such an excellent home, where he had the best instruction, that his parents felt quite willing to be parted from him, that they might give themselves more fully to the work of God. They usually made a visit to Topsham once a year, when they spent only a few days in the society of their dear boy.

When Henry was six years old, his parents visited him, as they were on a preaching tour through N. Y., Vt., N. H., Mass., and Me., and found him quite sick of a fever. They concluded to take him with them for a while. The Lord heard prayer for Henry, and he was able to journey.

But he had been living with his parents one year and a half, when it was thought best that he should return to his old home at Topsham. With this prospect he seemed delighted, and did not think how hard it would be to part with his parents, brother Eddy, and little brother Willie, till a short time before he left. As he was about to part from them, his parents bowed before the Lord with their dear children, and asked the blessing of heaven upon them, especially their dear Henry. After they arose, said Henry, weeping, "I want to go, and I want to stay." He then kissed his parents and two little brothers, bidding them

' Good bye,' while tears rolled down his cheeks. As he was walking out of the room to go to the carriage he turned around and said, "I don't feel as though I could go." But as he overcame his feelings, he said, "Father, pray for me." He made the same request of his mother and others, as he left to go on his long journey with a beloved brother who was going East. But few tender parents can refrain from weeping on such a touching occasion; but such are sweet tears after all. They are moved by a heart of tenderness and love. Nothing is calculated to give pious parents greater joy than to see a dear boy between seven and eight, trusting in God, and asking their prayers.

**SABBATH-SCHOOL LESSONS.**

**FAITH OF JESUS.**

**LESSON XXXIV.**

**John the Baptist.**

Another sign of the first advent, and proof that Jesus was the Christ, was *the ministry of John the Baptist.*

More than *seven hundred years* before, the Holy Spirit had moved the prophet Isaiah to write the following prophecy: "*The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.*" Isa. xl, 3. The Lord had also said by Malachi, Behold, I will send my messenger, and he shall prepare the way before me, &c. Mal. iii, 1.

We come down now to the time *when Christ was about to appear* in his first advent. A man, dressed in coarse raiment made of camels hair, with a belt of leather around the waist to bind his loose garment to the body, appeared *in the wilderness of Judea*, and attracted much attention by preaching *a special message* to those who went out to hear him. Matt. iii, 1-6. The food which he lived upon was such as was found in the desert, which was locusts and wild honey. The object of his preaching was that a people might be prepared, by repentance and remission of sins, *for the Lord Jesus Christ* who was about to appear; and to bear his own testimony, in connection with the fulfillment of the prophecies already quoted, that *Jesus was the Lamb of God that taketh away the sin of the world.* John i, 29.

*The sixty-nine weeks* of Daniel were about ended, and doubtless the people were aware of it; for they were in expectation *of Christ*, so much so, that it was a question with them, whether John the Baptist was not the Christ. Luke says, And as the people were in expectation, and all men mused in their hearts of John, *whether he were the Christ or not.* Chap. iii, 15. But when they inquired of John, he said, *I am not the Christ.* John i, 20. And when he was asked, Who art thou? he said, *I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.* [Isaiah.] v, 23.

"John did no miracle," [John x, 41.] but came before the people, at the right time, with his message, saying that he came in fulfillment of the prophecy of the voice as foretold by Isaiah. In proof of his pretension, he had, at first, no other testimony, except that his preaching was against sin and in favor of righteousness; yet those that did not heed his preaching *rejected the counsel of God against themselves*, being not baptized of him. Luke vii, 30. The evidences which they rejected were, *a prophetic message, prophetic time, and the assertion of John supported by purity of doctrine and practice.* These were sufficient to prove his mission to be *from heaven.* Mark xi, 27-33.

Will not those, who reject the same evidences in relation to the *second advent*, reject the counsel of God against themselves?

QUESTIONS.—What sign of the first advent is the subject of this lesson? How long before Christ did Isaiah write? Repeat a part of his prophecy of John. When did John appear? Where did he preach? What did he preach? For whom to prepare a people? What did John call Jesus? What period of time was nearly ended? Of whom were the people in expectation? What was the question in their minds concerning John? What was his answer to this question? What did he say of himself? What did those who rejected his message? What evidences were rejected? By what was his assertion supported? Whence was his mission? What is now preached on the same kinds of evidence?

**LESSON XXXV.**

**Christ's Entrance into Jerusalem.**

From the written testimony of the first disciples concerning Jesus, it is easily seen that they had the greatest confidence *in the fulfillment of the Scriptures.* In their plain and faithful records of facts, how often do we hear them testify *that the Scripture was fulfilled*, and that "thus it is written by the prophet." Matt. ii; John xix, 23-37. Incidents which, by many, would be thought too small to be a fulfillment of the prophecies, were recorded, by them, as such.

From this we may learn two things. 1st. That the prophecies are to be fulfilled *in the most plain and literal manner.* 2nd. That when they are so fulfilled, it is the part of the humble children of God *to believe it.* That to reject it is to reject the counsel of God and distrust his providence; for what he has promised, he has bound himself to fulfill. No other being is able to fulfill his word so as effectually to deceive his trusting children. The false fulfillment would be so awkward and out of order that the intended deception would be easily detected. Therefore, *to trust in God* is always safe. He makes use of *men, both good, and bad*, as agents to fulfill his word; the wicked are generally unconscious of the part which they act, and sometimes the righteous do not know

that they are fulfilling prophecy till after it is done. An instance of this kind occurred when Jesus rode into Jerusalem.

It was at the time of the feast of the passover, as Jesus was going to Jerusalem, before entering the city, he sent two of his disciples to bring him an ass colt, and when they had brought him, and Jesus was seated upon him, many spread their garments in the way, and others cut down branches of trees and strewed them in the way. Some went before and some followed crying, *Hosannah to the son of David!* There was a great multitude with him, for many people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, *Hosannah! Blessed is the King of Israel that cometh in the name of the Lord!* Matt. xxi, 8; Mark xi, 8; Luke xix, 36; John xii, 12.

At the time the disciples did not understand that this was a fulfillment of prophecy, but when Jesus was glorified at the right hand of the Father, and the Comforter, the Holy Spirit, who was to bring all things to their remembrance, had come, they remembered that Zechariah had prophesied, saying, *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.* Zech. ix, 9; John xii, 14-16.

The prophecies must be fulfilled. God had bidden the daughter of Jerusalem to shout, and she must shout. Therefore, when the Pharisees called upon Jesus to rebuke his noisy disciples, he replied, *If these should hold their peace, the stones would immediately cry out.* Luke xix, 40.

QUESTIONS.—In what had the disciples of Jesus the utmost confidence? What do they often testify? How are the prophecies fulfilled? When they are so fulfilled, what is our duty? What is always safe? What agents does God use to fulfill his word? Of what are the righteous sometimes ignorant? When did an instance of this kind occur? Upon what did he ride? What did the people do? What did they cry? What else? When did the disciples remember the prophecy which they had then fulfilled? Repeat the prophecy. When the Pharisees asked Jesus to rebuke his disciples, what did he reply?

#### LESSON XXXVI.

##### Holy Life of Jesus.

The fulfillment of the prophecies which have been noticed, and many others which we have not examined, is one of the strong proofs of the great truth which is the foundation of the Christian religion—that Jesus is the Christ, the Son of God. Another proof of this truth is *the spotless purity and holiness of his life.* In this he is our example. He left us an example, that we

should follow in his steps. *He did no sin, neither was guile found in his mouth.* When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. 1 Pet. ii, 22. He could fearlessly say, in contradiction of all his accusers, *I have kept my Father's commandments.* John xv, 10. He perfectly kept a perfect moral law, and this exhibited a perfect moral character.

We should imitate all his examples of obedience. Those who have parents should remember that he kept the fifth, as well as every other commandment. Though he was *the Son of the Most High*, yet when he condescended to become *the Son of man*, he consented to be in subjection to earthly parents. Children that imagine that their superior capability of self-government releases them from parental control, would do well to remember this.

At the age of twelve years, Jesus went with his parents to Jerusalem, to keep the passover. After the feast, they returned, a day's journey, with their relations and acquaintances, supposing that he was in the company. But he had remained in Jerusalem. When they returned, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and his answers. But he did not claim exemption from their control, on account of his understanding. After giving them a hint that he had a Father in heaven, on whose business he had come into the world, he went down with them to Nazareth, and was subject to them. Luke ii, 51.

We have reason to believe that he served his parents till he was about thirty years old, when he commenced his public ministry. In Campbell's translation of Luke iii, 23, we read, "Now Jesus was himself about thirty years in subjection, being (as was supposed) a son of Joseph." Joseph was a carpenter, and Jesus, doubtless had been often seen, in the streets of Nazareth, laboring at this trade; for when he came into his own country, and began to teach in the synagogue, they were offended at him, and said, *Is not this the carpenter?*

Nor did his filial regard end with his thirtieth year. While he hung upon the cross, he commended his mother to the care of the beloved disciple John. As they were standing by, he saith to his mother, *Woman, behold thy son!* Then saith he to the disciple, *Behold thy mother!* And from that hour that disciple took her to his own home. John xix, 25.

QUESTIONS.—What is presented in this lesson, as proof that Jesus was the Son of God? What did he leave us? What did an apostle say of him? What could Jesus say? What should we imitate? Whose

son was he? What did he become? To whom was he in subjection? What is said of his understanding at the age of twelve? Did he claim to be free from his parents on this account? How old was he when he commenced his ministry? What says Campbell, instead of thirty years of age? What did his countrymen call Jesus? For whom did he care while he hung on the cross?

## LESSON XXXVII.

**Miracles of Jesus.**

The *miracles* of Jesus were another confirmation of his testimony. These were a powerful evidence, *when taken in connection with others*, such as, the fulfillment of prophecy, and the holy life of him who did them. But miracles alone cannot be depended on as proof of anything except their own existence; for *the spirits of devils* themselves, when unrestrained by a higher power, can do them. Rev. xvi, 14. It is possible for false prophets to show *great signs and wonders* to deceive. Matt. xxiv, 24.

It has often been said, that if any one should work miracles in confirmation of his teaching, we should be bound to believe him. But it is not so. We have an infallible standard by which to judge of the truth of all religious teaching, *To the law and to the testimony*; if they speak not according to this word, it is because there is no light in them. Isa. viii, 20. Any teaching opposed to the law of God, or that promises escape from its penalty to the impenitent is false, though it be attested by signs and wonders. Such prophets strengthen the hands of the wicked, that he should not return from his wicked way, by promising him *life*; [Eze. xiii, 22;] while the penalty of the law of God—the wages of sin—is *death*. Rom. vi, 23.

But Jesus did not rest his claims on the evidence of miracles alone. After John had borne his testimony, and was confined in prison, he sent two of his disciples to Jesus, saying, *Art thou he that should come? or do we look for another?* Jesus replied, *Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.* And blessed is he, who-soever shall not be offended in me. Matt. xi, 2-6.

Though he could present the greatest miracles in proof of his mission, yet he presents them in connection *with the fulfillment of prophecy*. The greatest miracle (raising the dead) is mentioned last; and to crown the whole, as if it were the strongest proof of all, is the fulfillment of the prophecy of *good tidings* to the poor. He evidently referred to a prophecy of the Lord's Anointed, (Christ.) recorded in Isa. lxi, and quoted by Jesus in Luke iv, 18, as follows: *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the*

*poor*: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

Thus he represented himself as fulfilling the word of the Lord, which word is a better test of truth than miracles.

QUESTIONS.—What are another confirmation of the testimony of Jesus? When are miracles good proof? Who can do them? What can false prophets show? To what may we go as an infallible guide? What do false prophets promise the wicked? With what does the word of God threaten them? What did John inquire of Jesus? What did he say in reply? With what did he connect his miracles? What was promised to the poor in the prophecy? For what purpose was Jesus anointed?

## LESSON XXXVIII.

**Faith a Duty.**

We pass by much that would be deeply interesting in the life, the teachings, the death, the resurrection and the ascension of our Lord Jesus Christ, that we may consider *the duties required of us* by the gospel. The question of most thrilling interest to the sinner, is, *What must I do to be saved?* When Paul and Silas were asked this question, they replied, *Believe on the Lord Jesus Christ, and thou shalt be saved.* Acts xvi, 31. This was in accordance with their Lord's instructions, when he commissioned his disciples to go into all the world and preach the gospel to every creature. Said he, *He that believeth, and is baptized, shall be saved*; but he that believeth not shall be damned. Mark xvi, 16.

What! is that all that is necessary to gain admittance into the everlasting kingdom? *By no means*; this is but the very commencement of the Christian race. The apostles could exhort those who had done all this, and more too, *to run with patience the race set before them.* Heb. xii, 1. No one obtains the prize till he gets to the end of the race.

It was said of Jesus, He shall save his people from their sins. Matt. i, 21. The first promise to the obedient believer is forgiveness; that is, salvation *from his sins*. But if he adds nothing to his faith, he is blind, and hath forgotten that he was purged from his old sins. 2 Pet. i, 5-9.

Faith is the spring of action; it lies at the foundation of all obedience. Without it no religious duty would be done. Therefore *faith* is the first requirement of the gospel. Requirement do you say? *Yes*, we are commanded to believe.

But, does not faith rest upon the amount of evidence presented to the mind, and not upon our will?

Without *evidence* there can be no faith; but there may be an abundance of testimony given,

and yet fail to produce faith, *because it is not examined*; and even if the evidence is pressed upon us, so that we cannot fail to see it, without shutting our eyes, the stubborn will of man can still say, We would see a *sign*. Matt. xii, 22, 28. [Read.]

Faith cometh by hearing, and hearing by the word of God. Rom. x, 17. That word contains sufficient evidence of the great truth, in the plan of salvation; viz., that Jesus is the Son of God and the Saviour of men. If thoroughly examined with a willing mind, it cannot fail to produce faith. Men may willfully reject the testimony, or carelessly neglect to examine it; yet the word of God will ever stand justified. He that believeth not shall be condemned.

QUESTIONS.—What do we begin to consider in this lesson? What is the great question for the sinner? How did Paul answer it? What said Jesus, when he sent his disciples to preach? Is the kingdom promised on condition of faith and baptism merely? What else must Christians do? From what is the obedient believer saved? What is the first requirement of the gospel? Is faith a duty? What is the foundation of faith? What is one reason why good testimony does not produce faith in all? What does stubbornness always require? What contains sufficient evidence for our faith?

#### LESSON XXXIX.

##### Repentance.

The next duties after faith are *repentance and baptism*. The person who believes the truth, and desires to know how to begin the Christian life, can learn his duty in this respect by reading the *Acts of the Apostles*, and observing how the first Christians preached and practiced in converting men to christianity. They acted under the direction of the Holy Spirit, therefore it is perfectly safe to follow their example. There was a perfect uniformity in their course; one did not become a Christian in one way, and another in another; but *when they obeyed from the heart* that form of doctrine which was delivered them, they were then made free from sin, and became the servants of righteousness. Rom. xi, 17, 18.

The first discourse that was preached, after the apostles were qualified for their work by the out-pouring of the Holy Spirit, convinced a great multitude of the truth, and they said to Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said to them, *Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins*, and ye shall receive the gift of the Holy Ghost. Acts ii, 38.

The first duty here enjoined upon the believer is *repentance*. This is defined, by some, to be *sorrow for sins*. Others say that it means *reformation*, which is something more than mere sorrow for sins. That it is reforming the

life—turning away from sin to righteousness. Perhaps there is not so much difference between these two definitions as some imagine. One states the moving cause, the other the effect. Genuine sorrow for sins, leads to a reformation of life. Godly sorrow worketh reformation to salvation not to be regretted. Such doubtless is the meaning of 2 Cor. vii, 10.

Reformation consists in ceasing to do evil, and learning to do well; *it is turning from sin to righteousness—from breaking God's law to keeping it*. This is not done in a moment, nor in a day. The purpose of mind—the heart-felt resolve—can be formed at once; but *time* is necessary in order to carry out that purpose in practice. We resolve to-day to mend our life; we carry out that resolution to-morrow, and next day, and so on.

*A change of purpose* is the repentance required before baptism. This is evident from what is said in verse 41. Then they that gladly received his word were baptized: and *the same day* there were added unto them about three thousand souls. See Acts xvi, 33.

So, my friends, if you believe the truth, and are fully resolved to give yourselves unreservedly to God, to do all his holy will, you need not wait to see if you will hold out, but submit, at once, to that act of obedience which the Lord has placed before you, believing without a doubt that he will verify to you his promise: *Ye shall receive the gift of the Holy Spirit*.

QUESTIONS.—What duties are next after faith? What book teaches first duties? When were the first Christians made free from sin? What was Peter's reply to the question, What shall we do? What duty did he first enjoin on the believer? What is the first definition of repentance given? The second? What is reformation? What is necessary in order practically to reform our lives? What is the repentance required before baptism? When were they that received the word baptized? What is the Lord's promise to the obedient?

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