

YOUTH'S INSTRUCTOR

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

VOL. II.

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THE CHRISTIAN'S TRUST.

'Tis said that once a dying girl,
Who on the sea-coast dwelt,
Was asked what she of Jesus thought,
As death's approach she felt.
How beautiful, and how sublime,
This answer to receive:
"Jesus—as limpets to the rocks,
So unto him I cleave."

O may we on the living Rock,
With heart as firm abide;
And cling, the rougher beats the storm,
The closer to his side.
Then will our faith and hope grow bright,
Though earthly scenes grow dim;
For he will never those forsake,
Who put their trust in him.

A. R. S.

Rochester, August, 1854.

The Blind Girl and her Bible.

MANY years ago, said the Rev. Monsieur V——when a student in the University of Geneva, I was accustomed to spend the long summer vacations, traveling from village to village in my native France, preaching in the open squares the kingdom of God, distributing His holy word to those who would accept it, and teaching from house to house the blessed gospel of Jesus, my master. On such an excursion in the summer of 183—, I entered a little vine-hung cabin in the environs of Dijon. In its low, wide kitchen, I saw a middle aged woman, busily ironing, a boy yet too young for labor, and a girl of some seventeen or eighteen years, of a sweet serious aspect, plating straw. She did not raise her eyes as I entered, and, on a nearer approach, I perceived that she was blind.

Saying that I was one sent to bring glad tidings of good things, I began to tell them the story of Christ, his love, his sufferings, his death. They listened attentively, and tears rolled slowly from the sightless eyes of the young girl. It was indeed tidings, new and wonderful, unto them, for like others of the simple peasantry of France, they were accustomed to sing sweet hymns and murmur devout orisons to "blessed Mary, mother mild," while Christ and his salvation were hidden from their hearts. The next day, and the next, I visited the widow's poor

cottage, and Jesus, the good shepherd, gave me new cause for thankfulness, in permitting me to guide both mother and daughter to the fold of peace.

Poor sightless Marie! how was she affected when I told her of Him who opened the eyes of the blind, and read to her how blind Bartimeus sat by the way-side begging, when he cried unto Jesus of Nazareth passing by, and received sight. Then an irrepressible longing, such as she had never known before, a longing for God's blessed gift of vision, seized upon the poor blind girl; not that she sighed to behold the blue heaven, or the golden light, or to look upon her mother's smile, or to gaze in her younger brother's laughing eyes. No, not these; but she longed to read the blessed words of Jesus, how he said, "Come unto me, and I will give you rest."

There dwelt then in Dijon a man of God, who had gathered around him a few blind, whom he had taught to read and work. I sought him out, told him of Marie, interested him in her, arranged that she should come an hour every morning to learn to read, and procured for her a Bible with raised letters for the blind.

You should have seen her delight as she started off next morning—a warm, bright August morning—one hand locked in her little brother's, and the other fondly clasping her precious Bible, to take her first lesson. Alas, poor Marie! it requires a delicate touch to distinguish the slightly raised surface and nice outline of the letters, and her fingers were hard and callous with the constant plating of straw. Again and again was the effort made, but to no purpose. But one day, as she sat alone, sorrowfully chipping with her little knife the rough edges of the straw, a happy thought occurred to her. Could not she cut away the thick, hard skin from her fingers, and then it would grow anew, smooth and soft, like the rosy fingers of a child? And so she whittled the skin from the poor fingers, heeding not the pain; was it not that she might read the word of God? But the straw work could not cease; it bought bread, and the wounded fingers were slow to heal. When the reading lesson was tried again, warm drops trickled from the bleeding fingers along the sacred line. It was all in vain. After the first bitterness of her disappointment, Marie strove hard to be cheerful. "God

had opened the eyes of her soul," she said, "and ought she not to praise Him?" And the new Bible! Ah, surely she must carry it back; some happier blind girl might pluck the fruit from this tree of life, and find healing in its blessed leaves. And, holding the dear volume near to the beating of her heart, she knelt by her white cot to pray: "Dear and blessed Jesus, who lovest the poor and openest the eyes of the blind, I thank thee that thou hast not hidden thyself from a poor blind girl. And since I cannot read thy heavenly words, I pray that thou wilt whisper them into my soul, that my spirit may not be dark like my poor eyes. I can see thee with my heart, dear Jesus, and thou knowest that I love thee and love thy holy book." And she touched the open Bible with her lips. O joy! to the soft lips the slight indentations of the raised surface are clearly perceptible; they trace the sharp outline of the letters with unerring accuracy. With a low cry of joy, she passes line after line across her eager lips, she turns the leaf, the lips lose not their power. It is all clear, all easy now. The lips could do what the toil-hardened fingers could not—they could read.

A twelvemonth after, I visited Dijon. The low kitchen wore its old look, but what a beaming, happy face was Marie's, as she sat in her rude chair, her basket of straw at her feet, reading her beloved Bible. Blind, it was full of light. "N'est il pas heureux," she murmured in her rich, musical tones, "n'est il pas heureux de baiser ainsi les douces paroles pendant que je les lis?" Is it not blessed to kiss the sweet words as I read?

Dear eloquent lips, which the cold clay kisses now, told me this little tale, and I listened with starting tears, thinking how the poor blind girl would rise up in the judgment to condemn the many, who "having eyes, see not."

Reader, do you love the blessed words of Jesus, with a love, heart-deep, heart-warm, could the poor blind girl of Burgundy?—*Westleyan.*

A True Story.

A SAILOR was asked what induced him first to attend to religion, and gave for his answer the following:—

"I came home from my last voyage before Christmas, and journeyed home. Being late when I arrived, I had not the opportunity of seeing my oldest girl, about six years of age, until the following day. At dinner time, when she sat down, I began (beast like) to eat what was before me, without ever thinking of my heavenly Father who provided my daily bread; but glancing my eye towards this girl, of whom I was doatingly fond, I observed her to look at me with astonishment. After a moment's pause, she asked me in a solemn and a serious manner, 'Father, do you never ask a

blessing before eating?' Her mother observed me to look hard at her, and hold my knife and fork motionless; (it was not anger—it was a rush of conviction which struck me like lightning;) apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace, Nanny?' My eyes were still riveted upon the child, for I felt conscious that I had never instructed her to pray. The child seeing me wait for her to begin, put her hands together, and lifting up her eyes to heaven, breathed the sweetest prayer I ever heard. This was too much for me; the knife and fork dropped from my hands, and I gave vent to my feelings in tears." Here a pause ensued. On recovering himself, he continued: "I inquired who had thus instructed the child. The mother informed me, the good people at the chapel next door; and the child would never go to bed, nor rise in the morning, without kneeling down to pray for herself and her dear father and mother. Ah! thought I, and I never prayed for myself or for my children. I entered the chapel in the evening, for the first time, and continued to attend the means of grace there. The Lord having awakened me to a sense of my danger, through the instrumentality of a dear child, I am now seeking him with all my heart, and truly can say, I am happy in the thought that Jesus Christ came into the world to save poor sinners of whom I am chief."

I hope all the little children who read this, will imitate the sailor's daughter.—*Westleyan.*

PERSEVERANCE.

THE certainty of success in attaining the object designed in every undertaking, not only in our temporal matters, but also in our spiritual welfare, depends very much upon perseverance, perhaps wholly. The plans and efforts of the farmer, or trades man, or the scholar all prove futile and unavailing without perseverance. So of the mariner who navigates the pathless ocean. He is often called to pass through winds and storms, and to meet a powerful and strongly opposing tide, and to encounter the dangers surrounding shoals and quick-sands, and many other imminent perils from which he could never escape without perseverance. But cheered and encouraged with the hope of success in the enterprise before him, he presses on through all the perils to which he is exposed by day and by night, passing months and years, far away from home and friends dear to him.

But let us consider the importance of perseverance in the service of our heavenly Master. For without decision of character and energy of purpose in rendering obedience to the commandments of God, and the requirements of the gospel, there will be a corresponding loss of happiness, and trust in God. The duties con-

nected with the life of the Christian are represented by various parables and figures in the Bible. Sometimes they are represented by one running a race, and again by one engaged in warfare, &c. "So run that ye may obtain." "Let us run with patience the race that is set before us." "I have fought a good fight." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

From the figures here used it is evident that all hope of successful victory, by those thus engaged, depends upon perseverance. The same is true of the Christian. His life is a cross bearing, self-denying life, and perseverance in the discharge of every duty, must characterize him, if he would win the prize and wear the crown.

"Then on let us press; for Jesus is near,
And strengthen each other with words of good cheer;
With zeal ever buoyant and courage ne'er slack,
Let's be true to our King and never draw back."

The blessed promise "and as thy days, so shall thy strength be," should encourage us to great diligence, and to be not weary in well-doing.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; * * Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Again, in consideration of the reward which awaits all who endure in the christian warfare unto the end, we urge the importance of perseverance. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. xv, 58. "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor."

The reflection that one may secure a home in the mansions of glory, and for ever enjoy the society of the blood-washed throng, and reign with Christ in his soon coming kingdom, encourages me to press on and cheerfully bear all the allotments of a kind and gracious Providence, till I reach my happy home in glory.

Dear reader, I deeply feel for your salvation, and do most earnestly pray that you may avail yourself of the means in mercy granted by the great Giver of every good and perfect gift, for a home in the kingdom of heaven.

To those who have not yet made their peace with God, allow me to say, that the Spirit of God has undoubtedly often impressed you with the importance of making an immediate preparation for the solemn events of the future, and

you have doubtless resolved frequently to obey its teachings: if so, reduce these promises and resolutions to practice without delay, and faithfully persevere until you hear the welcome plaudit, "Enter thou into the joy of thy Lord."

ALFRED S. HUTCHINS.

Bangor, July 1854.

KING UZZIAH.

DEAR CHILDREN:—Do you realize what a privilege it is, to have kind friends, who take such an interest in your welfare and future salvation, as to send you such an interesting paper, filled with words of kindness and instruction. Do you read them carefully, and ponder upon them? How much pains is taken, to make the communications simple, so that you can understand them. How many kind and affectionate letters are written, to encourage and assist you. I trust you are thankful for them, and try to profit by them.

Most Children love stories. There are a great many good stories in the Bible, which are very instructive. I will relate one to you which will teach you a moral. It is the history of king Uzziah, who lived in the days of Zechariah. You will find the history in 2 Chron. xxvi. Uzziah was the son of Amaziah, who was slain for his wickedness. Uzziah was only sixteen years old when he began to reign in his father's place. Now Uzziah acted very wisely, for he hearkened to Zechariah who was a prophet of the Lord, and the Lord instructed him through visions which he gave to Zechariah. Uzziah prospered, and became very rich. God helped him in all his undertakings, and gave him victory over his enemies, as long as he called on the name of the Lord.

But Uzziah became proud, and his heart was lifted up and he acted very wickedly. But God punished him for his sin. You have read the lessons on the Sanctuary, and I suppose you know the office of the Priest is to minister in the sanctuary. Now Uzziah was so proud that he thought he could take the place of the Priest, and burn incense, and it would be acceptable to God. But "God cannot look upon sin with the least degree of allowance." He saw him, and while the censer was in his hand, God smote him with leprosy; and Uzziah was driven out from among the people of God, and was despised and rejected of them. He lived solitary and forsaken, and died a leper. Now Uzziah knew better than to enter the temple of the Lord; for the Priest alone had a right to enter there. The Lord dealt very justly with Uzziah. Here is a lesson to the proud and exalted. Do you not see how foolish and wicked it is to become exalted. If men only considered, how frail and weak is poor mortal man, and how liable he is to err, they would not exalt themselves above their fellow creatures. What a

humble man David was. Although he was the King of Israel, yet he was meek and child-like. David says, Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Ps. cxxxi, 1. Children, you can learn of David, how to serve God and walk uprightly.

L. M. STEPHENSON.

Azalan, Wis., July 10th, 1854.

SABBATH-SCHOOL LESSONS.

DEAR YOUNG FRIENDS:—I wish to say a few words to you about the manner of studying your Sabbath-school lessons. In the first place read the lesson two or three times, slowly and carefully, and try to understand every idea in it. Read a sentence and then look off and think it over in your mind before proceeding to the next, and so on through the lesson. Do this before looking at the questions. Then take the questions, one by one, and look out the answers and commit them to memory. To make this easy for you, the answers will be printed in *italic letters*. Your teachers will probably go through with the questions attached to the lesson once, and then review the lesson, asking the questions a second time, adding such questions, and giving such explanations as may suggest themselves to their minds, in order to make the whole subject plain and clear to the understanding of all.

May God bless you in learning the truths of the Bible, and may you have a heart to obey the truth, that you may be saved from all those things which are soon coming upon the earth, and be prepared to stand before the Son of man. O, get ready for the kingdom; I want to be there, and I want to meet you on Mount Zion.

R. F. COTTRELL.

NUMBER I.

THE LAW OF GOD.

A LAW is a rule of action. It tells us *what we must do, and what we must not do*. If we had no law, bad men would steal, rob and murder without fear of punishment. So we must have a law.

A good law shows *what is right, and what is wrong*. But men do not agree about what is right. One man would have the law one way, and another another way. Each one would desire to have a law to please himself, and no man's judgment is good enough to make a law that

would be just right in everything. But God, our Maker, knows exactly what is right for us to do, and he has made a law that is perfect. David was one of the holy men of old who spake as they were moved by the holy Spirit; [2 Pet. i, 21;] and he said, *The law of the Lord is perfect, converting the soul*. Ps. xix, 7.

Then God has given us a perfect rule of action—a perfect law; and if we obey it, we shall do just right. A perfect law cannot be made better by altering it; in fact, to alter such a law would make it imperfect. If you alter that which is just right, you make it wrong. A boy writes a word of ten letters on a slate, and spells it perfectly right. Let him rub out and change one letter, and it will be spelled wrong. So if we change one commandment of the perfect law of God, it makes it imperfect. It is no longer the law of God. He has said, *My covenant will I not break, nor alter the thing that is gone out of my lips*. Ps. lxxxix, 34. He never made a law and afterwards altered it. To say that he done so, is speaking against his wisdom and his truth. He is too wise to make a law that needs altering, and his truth is pledged that he will not do so.

But he made some laws for man after he had sinned which were intended to last only till Christ should come and die upon the cross. These never were altered, but their time was out when Jesus died, and they died also. They were given to point sinners forward to the death of Christ for forgiveness, and when he died they could be used no longer. These laws required the killing of animals in sacrifice, which sacrifices were types, emblems or shadows of the death of Christ for sins. If men had not sinned, these laws would never have been made. But the law of God, which is the subject of these lessons, was made for man, before he sinned, and if he had not transgressed it, he would have needed no Saviour to die for him, and, consequently, no sacrifices to point to Christ's death.

QUESTIONS.—What is a law? What does it tell us? What must we have? What does a good law show? If men were to make laws, what would each one desire to have? What has God made? What did David say? What, then, has God given us? If we obey it, how shall we do? To alter a perfect law, how would it make it? What has God said? What has he never done? To say he has altered his law, is speaking against what? How long were those laws to last which were made for man after he had sinned? Sacrifices were shadows of what? What if man had not sinned? What is the subject of these lessons? When was it made for man? What if he had not transgressed it?

NUMBER II.

In our last lesson we mentioned *two kinds of law*. The first is *the rule of duty towards God and each other*. It is a rule by which we can tell what actions are right and what are wrong. For this reason we call it *the moral law*. By this law we learn *what actions are sinful*; for an Apostle says, *sin is the transgression of the law*. 1 John iii, 4. All of us can see, then, that if man had not sinned, he would have kept this law.

But the other kind of laws was given to man *because he was a sinner*, that is, because he had transgressed the first law, or the law of right and wrong. This second law we call *the ritual, or ceremonial law*, because it consisted of rites, or ceremonies by which the believing, penitent sinner might obtain forgiveness of sins. If men had not broken the moral law of God, they never would have been obliged to perform *rites for remission of sins*. They never would have been commanded to take an innocent animal from the flock, and offer him, a sacrifice for sin, by shedding his guiltless blood. Those offerings were typical of *Christ*. The person offering them virtually acknowledged himself worthy of death for his sins, and expressed his faith in *Christ*, the Lamb of God, who was to come and die for the sins of the world. Now when we read of *Christ's blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross*, we know that *the law that required those sacrifices for sin, is meant*. God never gave man anything that was contrary to him, till he had done contrary to the moral law of God.

The word, law, in the New Testament means, *sometimes the first and sometimes the second law*. We can always tell which is meant by *what is said of it*. When Jesus says, *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law*, [Matt. v, 18,] we know that he means *the first, or moral law*. But when Paul speaks of a law having a shadow of good things to come—which stood only in meats and drinks, (offerings,) and carnal ordinances, (rites and ceremonies,) imposed on them until the time of reformation, (till *Christ the better sacrifice* was offered,) [Heb. x, 1; ix, 10,] we know that he means *the second, or ceremonial law*. When James pronounces every person guilty who does not keep the whole law, [chap. ii, 10,] he speaks of the moral rule of God's government, which Jesus

came not to destroy. Matt. v, 17. But when we read of the law of commandments contained in ordinances, those ceremonies are referred to, which Jesus came to abolish. Eph. ii, 15.

QUESTIONS.—What were mentioned in our last lesson? What is the first? What do we call it? What do we learn by this law? What does an Apostle say? Why was the other kind of laws given to man? What do we call this second law? Had men kept the moral law, what would they never have been obliged to perform? Of whom were offerings typical? Of what did the person offering them acknowledge himself worthy? In whom did he express his faith? What law did Christ nail to his cross? In the New Testament, what does the word law mean? By what can we tell which is meant? What did Jesus say in Matt. v, 18? What law did he mean? What is referred to in Heb. ix, 10?

NUMBER III.

The law of God, as a whole, is not found in *the New Testament*. This part of the Bible contains *four histories* of the life of Christ from his birth to his burial and resurrection, sometimes called *the four gospels*. Then an account of the doings of the apostles, how they preached the gospel, traveling from place to place. This is called *the Acts of the Apostles*. Then we have the epistles, which are *letters written by the apostles* to various churches and individuals. And last of all is *the Revelation of Jesus Christ*, given in vision to John, on the isle of Patmos, showing *the things which were to take place afterwards*, from that time to the end of the world, and the making of a new heavens and earth, in which the saints will live forever.

In all these writings, or scriptures, there is *no whole code, or body of laws*; no part of them is called the law of God. But *the law, and the commandments of God* are often spoken of, and frequently some of them are repeated. This shows us that *there had been a law given*, which Christ and his apostles did not think it necessary to give again. But they affirmed *the whole law* to be binding. Our Saviour had given no body of laws to his disciples when he said, *One jot or one tittle shall in no wise pass from the law*. Matt. v, 18. Then he spoke of a law which had been given *before the first book of the New Testament was written*; and he teaches us to keep *the whole of it*. He says, *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven*. Verse 19. We see by reading a little further,

that *Thou shalt not kill* is a part of the law he is talking about. The apostle James says, *Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill.* James ii, 10, 11. Now James teaches us to keep the whole law, but does not give us the whole law. He gives us, however, *two* commandments of the law of which he speaks. These two are, *Do not commit adultery, and, Do not kill.* Now if we can find a whole law, and these two precepts are a part of it, *we must keep the whole of it*, even if we find it in the Old Testament; for James teaches us that whosoever does not keep the whole is guilty.

QUESTIONS.—Where is the whole law of God not found? How many histories of the life of Christ does the New Testament contain? What are they sometimes called? What book comes next? What are the epistles? What is the last book in the Bible called? What things were shown to John in vision? What is there in all the scriptures? What is often spoken of? What does this show us? What did Christ and the apostles affirm to be binding? When was the law of which Christ spoke in Matt. v, 18, given? How much of it does he teach us to keep? What is a part of that law? What does the apostle James say? How many commandments of the law does he repeat? What are they? What must we do if we find a whole law of which these two are a part?

NUMBER IV.

Let us now look for the law of God in that part of the Bible called the Old Testament. The book of Genesis is a *brief history of events*, beginning with *the creation* of the world, and extending over a period of *more than two thousand years*. During this time there lived some men who were approved of God, such as *Abel, Enoch, Noah, Abraham, Lot, Isaac, and Jacob*. These the Lord called *righteous men*, because *they did right*. But there were *many wicked men* in those times, like Cain who killed his brother, and God sent *dreadful judgments* upon them *for their sins*. At *one* time he sent a flood of water upon the earth, and destroyed all men living but *eight* persons; [Gen. vii.] at another time he rained fire and brimstone on four cities, and burned them up with all their inhabitants, with the exception of one man and a part of his family. Gen. xix.

But the law of God is not written *in the book of Genesis*. No set of rules are here given for men to live by. But it is reasonable to suppose that God had then revealed to men what was right and what was wrong. Those righteous

men must have been taught of God what actions were right. And, in fact, we know that they had the law of God, although it is not written in the history of these times, that is, the book of Genesis. For God says, *Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.* Gen. xxvi, 5. He could not have kept a law before that law was made known to him. So we know that God had a law and righteous men kept it, though the law itself is not recorded here.

On the other hand, those wicked men who were destroyed by flood and flame, broke the law, and were *sinners* in the sight of God. And they could not be sinners without a law, for sin is the *transgression of the law*, [1 John iii, 4.] and *where no law is there is no transgression.* Rom. iv, 15.

Thus we see that the law of God existed during those early ages, that good men kept it, and bad men broke it; and wherever we can find a whole law which God has given at any time, we may be confident *that it is the same law which those righteous men kept*; for he does not change, and his perfect rule of right cannot change.

QUESTIONS.—What is the book of Genesis? Beginning with what? Over how long a period does it extend? What faithful men lived during this time? What did the Lord call such men? Why? Who else lived in those times? What did God send upon them? What for? How many persons were saved from the flood? Where is the law of God not written? What did God say to Abraham, by which we know that there had been a law given in his time? What were those wicked men who were destroyed? What is sin? What is said in Rom. iv, 15? If we find a whole law somewhere else, in the Bible, of what may we be confident?

WHERE ARE YOU GOING!

DEAR CHILDREN:—As I was riding on the cars the other day I saw many people traveling; and they were laughing and talking very merrily. Some of them had on gold finger-rings and gold ear-rings, and gold breast-pins, and gold chains about their necks, and a great number of laces and ribbons; and as I sat and looked at them, I thought, Do they know where they are going?

Well, children, there are but two places where they can go at last. These (the wicked) shall go away into everlasting punishment, but the righteous into life eternal. Matt. xxv, 46. So you see, children, that all must go to one of these two places; and yet a great many people act as though they thought themselves bound for no place in particular.

Now, children, if you should go to Boston har-

bor and there see a fine vessel all ready for sailing on the Ocean, and should ask the captain for what port he was bound, and he should say, Oh to no place in particular; and then if you should ask him if he had a compass and and chart and quadrant by which he might tell the direction, the latitude and longitude in which he was sailing, and he should say, No, I do not need any; I ask if you would like to go on board that boat, or wish your friends to do so? I think not. If you did go you might expect to be dashed in pieces on the rocks in some heavy gale of wind. Now, my little friends, you have all started out on the ocean of time and the boat you are sailing in is your little frail body, only kept above the waters by the power and kindness of your heavenly Captain, who wishes you to take the Word and Spirit for your chart and compass. Now, will you do it? Will you watch and pray that your vessel may safely land in the port of Heaven, or will you through carelessness let your bark go down in the dark waters of perdition? I think I hear you saying, I'll go no farther until I know that I have the smiles of Jesus, and am bound for his heavenly kingdom.

Your friend and well-wisher,

H. G. BUCK.

Stowe, Vt., July 27th, 1854.

COMMUNICATIONS.

From I. Deyoe.

DEAR CHILDREN:—We are indeed greatly favored in having God's precious Word, which points us to the blessed Saviour. And as I feel a flame of sacred love kindle in my heart, and think of those dear young friends who number among God's little flock, the remnant, I consider myself happy in being privileged to address you in a few lines through the *Instructor*. I wish in simplicity to speak of the kind care God has for you, and the love, with which he tenderly looks down upon you and guards you from the wicked influences which daily surround you. He has kindly commissioned an angel to attend you in all your steps lest at any time you stray from virtue's path. He that clothes the lilies of the field, hath said, "The very hairs of your head are all numbered." Our blessed Lord when here upon earth, declared, "But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."

Dear children, the Saviour now stands with arms outstretched, kindly inviting you, to turn from everything that is sinful and place yourselves under his kind care and protection. Yes, O yes, let us strive daily to enter into the service of God with all our heart, and soon it will be said, "Come ye blessed of my Father, inher-

it the kingdom prepared for you from the foundation of the world."

Yours in the hope of soon seeing Jesus.

I. DEYOE.

Rochester, July 5th, 1854.

From M. G. Kellogg.

DEAR YOUNG FRIENDS:—God has made a promise, that when Jesus comes, he will redeem all the good from this wicked world, and give them a home in the bright world of glory. We all wish to go there; but in order for us to get there, we have all got a work to do, which no one can do for us. We have all sinned and would have been lost if Christ had not died for us; but since he died for us, we can be saved if we will keep the commandments of God, and the faith of Jesus. We must keep the Sabbath, and all the rest of the commandments, The fifth one was given expressly for children. It reads, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." The land that he has promised to give us is this earth made new and glorious. Now, if you wish to live forever on the new earth where there will be no more pain nor sorrow, you must obey your parents in the Lord; and the apostle Paul tells us that this is the first commandment with promise. Eph. vi, 1, 2. Now the way to honor your parents, is to obey them: if they tell you to do any thing you should do it cheerfully, you should be glad of the privilege of obeying them. I have seen children when their parents told them to do anything, they would say they did not wish to, they wait to be told two or three times, and then they would be fretful, would murmur and complain, and if they did what their parents told them, they would go about it putting and do it in a very careless manner and act as though they did not care for any one. Such children do not honor their parents; but they do dishonor them; and God is not well pleased with their actions. God loves children when they love and obey their parents; and unless they do this they cannot be saved when Jesus comes; but they will be destroyed by the seven last plagues, though their parents do keep the commandments.

You must hearken diligently to the instructions of your parents; they are older than you are and they know a great deal more than you do; and you must listen to their teaching. Hear what Solomon, the wise man, says in Prov. i, 8, 9, "My son, hear the instructions 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." Also in Prov. iv, 1, "Hear, ye children, the instruction of a father, and attend to know understanding; for I give you good doctrine: forsake not my law." Read the first four verses of Prov. vii.

God has commanded your parents to teach you his law; and unless you hearken to them and remember what they teach you, it will do you no good. First he tells your parents to teach you, and second, he tells you to hearken to what they say. Hear him? "And these words which I command thee this day shall be in thine heart and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thy house and when thou walkest by the way and when thou liest down and when thou risest up." Deut. vi, 6, 7. This he says to your Parents. Now hear what he says to you in Prov. i, 8. "My son, hear the instruction of thy father and forsake not the law of thy mother."

You must study the holy Bible, and get wisdom. If you should study all the books in the world and not study the Bible you would not be wise; because you would not know who the true God is, you would not know what you must do, to live forever in the bright world of glory with Jesus and the holy angels. But on the other hand if you study the holy Scriptures and obey them, you will be what the Bible calls a wise child. Hear what Paul tells Timothy, [2 Tim. iii, 15.] And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. You see the holy Scriptures were able to make Timothy wise, and he studied them when he was a child; now if you wish to become wise, you must study your Bible (read Ps. xix, 7,) and see what king David said would make the simple wise. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple." Prov. x, 1. A wise son maketh a glad father, but a foolish son is the heaviness of his mother. See Prov. xv, 20; also xxix, 3. "A wise son rejoiceth his father." Then for you to rejoice your parents and make them glad you must be wise, and to be wise you must study the Scriptures and obey them. Though you may be poor, and have poor parents, if you do this it will be said of you, "Better is a poor and a wise child than an old and foolish king who will no more be admonished." Eccl. iv, 13. Your conversation must be right. "Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God." Ps. l, 23; 1 Pet. i, 15, 16. "But as he which has called you is holy so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Your actions must be right; for "even a child is known by his doings, whether his work be pure or whether it be right." Prov. xx, 11.

If you wish to stand on the mount Zion with your parents you must forsake all wicked company. If your young play-mates are wicked, you must leave them; for the Lord has said it,

Hear him. Prov. i, 10, 15. "My son, if sinners entice thee consent thou not. My son, walk thou not in the way with them: refrain thy foot from their path; for their feet run to evil and make haste to shed blood." You must forsake them because "evil communications corrupt good manners." 1 Cor. xv, 33. Most children are very wicked now in these last days: they are stubborn and self-willed, disobedient to their parents and without natural affection; they are corrupt in their conversation, and corrupt in their manners and actions. The spirit that they manifest is entirely unlike the Spirit of Christ. Now children, if you associate with such ones, you will partake of their spirit, and become like them. One of the signs of the last days is, that children will be disobedient to their parents. 2 Tim. iii, 2. We see this plainly fulfilling in these last days.

The Lord is soon coming, and those that are found pure, he will receive to himself and give them a home in the bright world of glory; while those who are disobedient to their parents and have not confessed and forsaken their sins, will be destroyed.

My dear young friends, time is very short, and what you do to get ready to meet Jesus must be done soon. You must try every day to overcome some sin. If you are in the habit of getting angry you must begin to-day to overcome. If your young play-mates do anything to displease you, you must not get angry but have patience: part of the third angel's message is, "Here is the patience of the saints." If you try to overcome, the Lord will help you; but though you pray, Lord, help me to overcome, and do not try to overcome you will not get the victory over one sin.

Yours trying to overcome,

M. G. KELLOGG.

Jackson, Mich., June 9th, 1854.

COVETOUSNESS.

"Lust not in thought for aught thy neighbor hath,
Envy him not, because his honors shine;
Rejoice in every joy that crowns his days,
And be content in heart with what is thine.
The lot of each, the same wise God has given,
As for each best—for each, the way to heaven."

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