

YOUTH'S INSTRUCTOR.

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

VOL. II.

ROCHESTER, NOVEMBER, 1854.

No. 11.

THE CHILD'S INVOCATION.

My God, while I in youth rejoice,
Incline my ear to Wisdom's voice;
Teach me this day to bend the knee,
To love, adore and worship thee.
My thoughts would ever, ever rise
To Him who rules the earth and skies,
And e'er as now my heart would be
From love of sinful pleasures free.

Thy sacred truth, O may it be
My guiding star to heaven and thee,
And love supreme, a golden chain
To bind me fast to thy domain:
Permit me not to tread the path,
That leads to shame and endless wrath,
But give me grace to do thy will,
And all life's duties to fulfill.

An Address to the Youth.

BY MRS. L. M. STEPHENSON.

It is with feelings of pleasure that I address you through this friendly little messenger. Although a stranger to you all, yet be assured, I take great interest in your welfare. Perhaps we may never have the privilege of conversing with each other in this present world, but if we prove faithful to our trust, we soon shall meet and form a happy acquaintance, which will never be broken, or erased from our memory. What a meeting, when we all get home! Joyful anticipation!

"Fly swift around, ye wheels of time,
And bring that welcome hour."

But, dear young friends, there is a great preparation to be made, a great work to be done, and who shall do it? Shall we waste the precious hours allotted to us, and not be ready for that occasion, or shall we leave it all for Christ to do? Must he bear our burdens, confess our sins, and purify these sinful hearts of ours; fit and prepare us for subjects of his kingdom, and leave nothing for us to do? No, no. There is a great and important work for us to perform. We must not be idle if we would gain the prize. Then let us be up and doing. Let us "work while the day lasts, for the night cometh, in the which no man can work."

Let us consider the duties which devolve upon us, as the followers of the meek and lowly Jesus. First, we should follow him. To follow him, we must walk in his footsteps. The virtues which were exhibited in his life, should adorn our daily walk. He is our lovely pattern. His life was a sample of purity and holiness; he filled up the measure of a perfect man—a true Christian. Not one sinful act did he commit to tarnish his pure

and lovely character. Though his pathway was thickly strown with thorns; though poverty and affliction were his daily companions; yet was he never heard to murmur or complain. From the cradle to the grave, his was a life of toil and sorrow. He is despised and rejected of men, a man of sorrows, and acquainted with grief, &c.—"He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, as a sheep before her shearer is dumb, so he opened not his mouth." Isa. liii, 3-8. In these few words the Prophet describes his character, more correctly and beautifully than human tongue or pen can portray. We need go no farther than to the simple history of Christ, as given by his apostles, for a perfect rule of Christianity. There is but one way to heaven. The thorny path our Saviour trod.

The path is straight, the narrow way is sure,
That leads to joys which ever will endure.

Then, dear reader, if you would have eternal life, and share the joys of that celestial city, seek that path. Come, let us try to find it. But before we can get into it, we must pass through the right door. Christ opened that door when he went down into Jordan. Yes, "Jordan rolls between." Christ was baptized before entering upon his ministerial duties. Not for the remission of sin, but to show us the way. First, we must repent, then believe, and be baptized; in order that our sins may be remitted. Now we have passed through the door, let us keep the straight and narrow path that leads to life. Many winding flowery paths cross our track, to lead our feet astray. Take no heed to them; they present a beautiful aspect to the unwary youth, but ah, they lead to death! The thorny path is right, it leads to heaven: and yet 'tis easy found. Diverse from all the rest. 'Tis beaten hard with faithful tread. The martyrs left their bloody foot-prints there; a thousand weary pilgrims left their tears behind, to mark the way. Precious tears shed for you, to win you on to heaven. Rejoice, for these; be not ashamed to weep, for Jesus wept. Yes, he was often known to weep, but never to laugh. Does the way look dark? Think of the reward. Eternal life. A crown of immortality awaits the faithful. If you would obtain, you *must* seek. Let the wicked have this world, with all its honors and vain allurements: but give me the Christian's hope, the Christian's reward. Though we meet with sorrow, pain, and even death; we shall be amply rewarded. What is all this, compared

to heaven? Dear young friends, do not tarry—'tis danger to delay. To the young man or woman, let me say: the world is before you; the halls of gaiety and mirth are thrown open to your approach; worldly honor and fame invite you on; all these you may enjoy; but—you must reap their reward. Death, eternal death, awaits you at the end. On the other hand, persecution, poverty, trials and afflictions are yours; but oh, the reward! Think of this. Time is short; flee to Christ; make no delay.

Metomen, Wis., Sept. 25th, 1854.

The Lad's five Loaves.

JESUS CHRIST was once preaching in a desert place, and a great many came to hear him, and he cured the sick and comforted the sorrowful, and was very kind and compassionate to all. As they came a long way and it was nearly night, he did not like to have them go home hungry, and he asked his disciples if there was no bread to give them. They said there was not, and that it would cost a great deal to feed such a multitude, for there were four or five thousand. Andrew then spoke of a little lad there was in the crowd who had in his basket five barley loaves and two small fishes; but what were they among so many? Jesus told them to ask the people to sit down on the grass, and they did. He then took the five barley loaves and blessed and broke them, and gave them to his disciples to hand round: every body ate, and twelve baskets full were left; so that the boy was no loser by giving his little all to Jesus Christ; he still had enough and to spare. How naturally might he have said, "My little barley loaves will do no good—such a great company as this is to be fed." But Jesus taught the beautiful lesson that none need shrink from giving to him on account of the smallness of the gift, provided it be all they have to give; for his blessing can make the smallest means and the humblest instruments do a great work. A penny, or a tract, or a little barley loaf, directed by his hand, may lead some soul to heaven.

Put it in the Light

A TRUE Christian (man or youth) cannot be happy without often coming to God in prayer, and lifting up his heart to Him in love and thankfulness. His religion will not live without this! The other day, I put a Hyacinth root in a glass, and placed it on a shelf some six or eight feet from a window. Soon the roots struck downwards and the leaves grew upwards. One morning I went into the room, after staying away from it a few days; and I found the leaves were quite tall. But instead of growing upright, as they would have done in the open air, they bent very much towards the window, and so grew quite awry. The reason was, that

the Hyacinth wanted *light*, for plants grow very little in the dark, and so it turned to the window and grew as much as it could in that direction. I moved it nearer to the light, and then the stem straightened itself again.

This reminds me of David's longing for the Tabernacle when he was driven away by Saul, and compelled to live among the Philistines. How much he mourned at being shut out of the services of God's house, and then how he rejoiced when he was permitted again to join in them, and said, "How amiable are thy Tabernacles, O Lord God of Hosts!"

If we would walk uprightly, and neither stumble nor fall, we must walk in the light, and Christ is the light of the world. To be in Christ is to be in the light.

And so the Bible teaches us. "Walk in the light while ye have the light." Happy the youth who daily seeks light from above, that he may not fall into any sin, neither run into any danger!

A FATHER TO HIS CHILD.

My precious boy, go fold thy hands
And lift them to thy God in prayer;
Know that his eye doth o'er thee watch,
For God is everywhere.

Thy heart is full of life and glee,
As warbling birds in Summer's bower;
No thought of ill, my darling boy,
Has curbed thy spirit's power.

Thou'rt happy now, thy mother's love
Has shielded thee from every ill—
Go pray, my child, that God may spare
Thy mother to thee still.

Bright hope is beaming in thine eye—
Thy cup of gladness runneth o'er;
Thy merry shout and sunny smile
Are rife with very joy.

No evil thought, nor unkind word,
Has marred the beauty of thy soul;
But time a wondrous change shall bring,
Upon thy being's whole!

Then bow thy suppliant knee in prayer,
Seek grace and wisdom from above;
To guard thee safe in trial's hour—
Go pray, for "God is love."

Go hush the Saviour's precious name,
And ask of him in accents mild,
To be the object of his care,
That he may bless my child.

A WELL-SPENT DAY.—Every day is a little life: and our whole life is but a day repeated. And hence it is that old Jacob numbers his life by days, and Moses desires to be taught this point of holy arithmetic,—to number not his *years*, but his *days* and to number these, so as to apply his heart unto wisdom!—Those, therefore, that dare

lose a day, are dangerously prodigal, and those that dare misspend it are *desperate*.

Leading Children to God.

PARENTS can never be too deeply impressed with the importance of early leading their children to God, and fixing in their infant minds a sense of his presence, and of their dependence. If the following shall induce one parent who reads this paper, to make more prayerful efforts to train up his children for God and heaven, our labor will not be in vain:

A mother, sitting at her work in her parlor, overheard her child, whom an elder sister was dressing in an adjoining bed room, say repeatedly, as if in answer to her sister, "No, I don't want to say my prayers."

"How many church members in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal even from themselves the feeling."

"Mother," said the child, appearing in a minute or two at the parlor door; the tone and look implied that it was only the morning salutation.

"Good morning, my child."

"I am going out to get my breakfast."

"Stop a minute; I want you to come here and see me first."

The mother laid down her work in the next chair, as the boy ran towards her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair backwards and forwards.

"Are you pretty well this morning?" said she in a kind and gentle tone.

"Yes, mother; I am very well."

"I am glad you are well. I am very well too; and when I waked up this morning, and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy in a low tone—half a whisper. He paused after it—conscience was at work.

"Did you ever feel of my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down, and setting him in her lap, and placing his fingers on her wrist.

"No, but I have felt mine."

"Well, don't you feel mine now?—how it goes, beating?"

"Y-e-s!" said the child.

"If it should stop beating I should die."

"Should you?"

"Yes, and I can't keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse, too, which beats in your bosom here, and in your arms, and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could?"

"I don't know," said the child, with a look of anxiety; and another pause ensued.

"So when I waked up this morning, I thought I would ask God to take care of me. I hope he will take care of me, and all of us."

"Did you ask him to take care of me?"

"No."

"Why not?"

"Because I thought you would ask him yourself. God likes to have us all ask for ourselves."

A long pause ensued. The deeply thoughtful and almost anxious expression of countenance, showed that the heart was reached.

"Don't you think you had better ask him for yourself?"

"Yes," said the boy readily.

He kneeled again in his mother's lap, and uttered in his own simple and broken language, a prayer for the protection and blessing of Heaven.

Suppose another case. Another mother over-hearing the same words, calls her child into the room. The boy comes.

"Did not I hear you say you did not want to say your prayers?"

The boy is silent.

"Yes, he did," says his sister behind him.

"Well, that is very naughty. You ought always to say your prayers. Go right back now, and say them like a good boy, and never let me hear of your refusing again."

The boy goes back, pouting, and utters the words of prayer, while his heart is full of mortified pride, vexation and ill will.—*Evangelist*.

Grieve not the Spirit.

I HAD in my room a beautiful and delicate flower. Day after day I cherished it, watching its growth, till I rejoiced to see it put forth a blossom. One morning in my hurry I neglected to water it. The day was sultry, and breathed its hot air upon the neglected flower. When I returned from a journey, I looked upon my little favorite and found it withering and drooping. I hastened in the evening to remedy the error of the morning, but in vain. It had been fatal, and no care could arrest the work of destruction. It was scorched and dead. Like this flower is the work of the Spirit on the soul. It must be tenderly and constantly cherished, or it will droop and die. Remember the plant should you ever be tempted to neglect the duties of the closet.

REMEMBER that when Christ took our nature upon him, and went through every stage of human life, to show us our peculiar duties in each, one of the only two things recorded of him before he arrived at manhood, is his *dutiful regard to his parents*: "He went down to Nazareth and was subject to them."

I AM THE WAY.

Scarcely two persons run the same road to destruction; but there is but one way to happiness—*I am the way*, saith Christ.

YOUTH'S INSTRUCTOR.

ROCHESTER, NOV., 1854.

MY DEAR YOUNG READERS:—It has been some time since you heard from me. I have not been able to take charge of the INSTRUCTOR for some time because of disease which is preying upon me. Sickness has wasted my strength so much that it is with difficulty that I now write. But my interest for your eternal welfare has not abated. While I have been seeking to give myself more fully to the Lord, I have thought much of you, and have asked God to fit you with me, for the judgment of the great day.

I feel an increasing love for the truth, and praise the Lord that his kind hand brought me where I could hear it presented in clearness, and feel its force. A spot of earth, beside a dear brother who now sleeps in Jesus, will soon be my resting place; but the hope of the resurrection cheers my soul. I trust in the mercy of God, that I shall be remembered in that bright morning of the resurrection of the just. And shall I meet you all there? Try, dear young friends, to meet me in the eternal home of the redeemed. Keep the commandments of God, and seek to be washed from sin by the blood of Jesus, and heaven will be your everlasting home.

Your little paper, which it has been my pleasant task to care for, is resigned to other hands, with the hope that its circulation will be greatly increased, and that with the blessing of God it will be a source of rich instruction to the youth, and a guide to the path of holiness, and to heaven.

ANNA WHITE.

The Instructor.

ONLY TWO LESSONS have been received for this number. The next will close the volume, and will probably contain six Lessons. It will be issued by the middle of November. Then a quantity of Vols. I and II will be neatly bound in readiness for those who would like to purchase so rich a New Year's present for their young friends. Both Vols. in one will be sent, and postage paid, for 50 cts.

SABBATH-SCHOOL LESSONS.

NUMBER XIV.

THE LAW OF GOD.

[Read the last number before studying this.]

BUT an objection is raised, founded on the expression, *Till all be fulfilled*. The objector says, "Christ fulfilled it all and took it out of the way, nailing it to his cross; and we have nothing to do with it, unless it is re-enacted."

We will weigh that objection in the scales of truth. Do not forget that all, *all*, must be fulfilled before one letter of the law can pass away. What had Christ fulfilled when he hung upon the cross? Had he fulfilled the prophets? *He had in part*; but if all the prophets were fulfilled

at that time, *the judgment* was past, and the time come that the saints possessed the kingdom.

Was it the types of the law of Moses that he had fulfilled? *Only a part of them*. The type of the slain victim was then fulfilled, but the type of the priest, who served unto the example, and shadow of heavenly things, could not be fulfilled till, at least, forty days after, when Jesus ascended; "for if he were *on earth*, he should not be a priest." Heb. viii, 4, 5. The blood was then shed, but no priest had offered it in the Sanctuary. Christ had fulfilled the passover, but *the pentecost, the atonement and the feast of tabernacles* were all to be fulfilled afterwards. The typical law will not all be fulfilled till the saints have done tabernacling in this wilderness, and are settled in the antitypical land of promise. If the typical law was the *all* to be fulfilled, you are not yet at liberty to break God's commandments and teach men so.

What was the *all* then that Jesus fulfilled? Do you say the law of ten commandments? *He did fulfill all of them, certainly, and not only so, but he required his disciples and every body else to fulfill them*. "Whosoever therefore shall break one of these least commandments," &c. "Whosoever" includes everybody. "Shall break" refers to future time, and has no limitation this side of the "kingdom of heaven." Thus a *written code of commandments*, with all its jots and tittles, is confirmed by Jesus and given to his disciples, as a rule of righteousness, (verse 20,) for all future time.

But, you say, his fulfilling the law abolished it. Then we are required to abolish it in the same way. For James said to his brethren, some thirty years after the crucifixion, "*If ye fulfill the royal law, ye do well*;" and, before he got through with the subject, he quoted *two of the ten commandments* as a part of that law. James ii, 8-12. In your language it would read, *If ye abolish the royal law, ye do well*. And this you seem desirous of doing. To do it as Jesus and James would have you, you must *keep every one of its precepts*.

QUESTIONS.—On what expression is an objection founded? What says the objector of the law? How much must be fulfilled before the law can pass away? Had Christ fulfilled the prophets when he was slain? What must take place before they are all fulfilled? Had he fulfilled the types? Where could he not be a priest? What types were to be fulfilled after the crucifixion? Did Jesus fulfill all the ten commandments? How do you know that he did not abolish them?

What did he confirm to his disciples as a rule of righteousness? What does James say to Christians? What does he quote as a part of the royal law? According to Christ and James what must we do?

NUMBER XV.

WHAT is the meaning of the expression, Till all be fulfilled? Wesley says it has no reference to the law, but to "all things in heaven and earth." This agrees with the preceding phrase—till heaven and earth pass. Till the prophecies and *all the purposes of God, in relation to Old Earth*, are fulfilled or done.

We have seen that neither the prophets nor the types were all fulfilled, at the time some people would have the ten commandments abolished, and others would have a few jots and tittles of the fourth commandment exchanged for better. We can find nothing but *the ten commandments* that was all fulfilled at that time. A rule of righteousness can only be fulfilled *by obeying it*; and obeying such rule does not abolish it. The fact that Christ did right, does not make it wrong for us to do right. And that the law and the commandments of which he spoke, were *a rule of righteousness*, is evident from the next verse.

Verse 20. *For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

The righteousness of a person consists in his right doing; that is, in his obeying what is commonly called moral law. *He that doeth righteousness is righteous.* 1 John iii, 7. But it is objected that the fourth commandment is a positive, and not a moral law. *We will not dispute about that*; we will call it an untaught question. But we have not forgotten what David said, and we are satisfied with his decision. *"All thy commandments are righteousness."* Ps. cxix, 172. All does not mean a part. There were *no less than ten* rules of righteousness then; and it is most clearly evident that Jesus ratified them all. Whether they are moral or positive, righteousness consists *in doing them*.

Again it is here clearly taught by Jesus, that the law of which he was speaking, is the law by which all will be judged; that without its righteousness we can in no case enter *into the kingdom of heaven*. This agrees with what he said in Matt. xix, 17. *If thou wilt enter into life, keep the commandments.*

QUESTIONS.—What will be fulfilled before the small-

est part of the law can pass away? What is the only law that Christ wholly fulfilled while on earth? How, only, can a rule of righteousness be fulfilled? What was the law of which Jesus spoke? As proof of this repeat verse 20. Who is righteous? Is the fourth commandment a moral, or a positive law? What is David's decision? How many are meant by all? In what does righteousness consist? Into what can we not enter without righteousness? What said Christ in Matt. xix, 17?

Scriptural Instructions Alphabetically
Arranged.

BY A. S. HUTCHINS.

"A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. And I will delight myself in thy commandments, which I have loved."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise."

"Depart from me, ye evil doers: for I will keep the commandments of my God."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But he hath revealed them into us by his Spirit."

"Exhorting one another: and so much the more, as ye see the day approaching."

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

"Great peace have they which love thy law; and nothing shall offend them. Good understanding giveth favor: but the way of transgressors is hard."

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

"I am a stranger in the earth: hide not thy commandments from me. It is time for thee, Lord, to work: for they have made void thy law. I hate vain thoughts: but thy law do I love."

"Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face."

"Keep thy heart with all diligence; for out of it are the issues of life. Know ye not that the unrighteous shall not inherit the kingdom of God?"

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. Light is sown for

the righteous, and gladness for the upright in heart."

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. My little children, let us not love in word, neither in tongue; but in deed and in truth."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"O how love I thy law! it is my meditation all the day."

"Pride goeth before destruction, and a haughty spirit before a fall. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

"Quench not the Spirit."

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God."

"Seek ye first the kingdom of God, and his righteousness. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

"Thy word is a lamp unto my feet, and a light unto my path. The law of the Lord is perfect, converting the soul."

"Unless thy law had been my delight, I should then have perished in mine affliction."

"Vengeance is mine; I will repay, saith the Lord."

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments."

"Yea a man may say, Thou hast faith, and I have works: shew me thy faith without thy works: and I will shew thee my faith by my works. Ye see then how that by works a man is justified, and not by faith only."

"Zacheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give unto the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

Panton, Vt., Oct. 1854.

COMMUNICATIONS.

From H. Hills.

DEAR YOUNG FRIENDS:—I wish to tell you something of the goodness of the Lord to me. About two years ago I felt the importance of serving him. I knew that if I kept all the commandments, I must keep the Sabbath. My sins lay heavily upon me. But when I received strength to keep the Sabbath, I felt that my sins

were pardoned. I am determined by the grace of God, to endure unto the end. I never felt the importance of being ready for the coming of Christ, as I do now. I rejoice in the bright prospect that lies before me. If faithful a little longer, we shall see the king in his beauty. Let us hold fast that which we have, that no man take our crown. I would say to all that have started for the better land, Hold out a little longer. Let us make our calling and election sure. I feel very much interested in the *Instructor*. I want to keep all the commandments of God. I want to be one of that number that shall stand on Mt. Zion.

HENRIETTA HILLS.

Melbourne, C. E.

From L. L. Cramer.

DEAR YOUNG FRIENDS:—I am thankful that there is a paper published for our instruction, and by which we can hear from each other, and learn the way to heaven.

I have been trying to keep the commandments for about four years, and by the grace of God am still striving to overcome. Although we do not have the privilege of meeting together very often, yet I believe the Lord will never leave or forsake us, as long as we put our trust in him. I feel like giving up all earthly pleasure, that I may be saved from the wrath which is to come. I want to have the assurance day by day, that my ways please God. I mean to press forward toward the mark for the prize.

O, dear young friends, there is a crown of righteousness laid up for those who endure steadfast unto the end. Do not look back to the pleasures of this world; for they will soon vanish away. Is it not far better to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season? O let us strive to be of that happy number that shall stand on Mount Zion, and sing praises to God and the Lamb forever and ever.

Yours in hope of soon seeing the King in his beauty.

LUCIA L. CRAMER.

Melbourne, C. E.

From E. Hills.

DEAR YOUNG FRIENDS:—I thank the Lord for what he has done for me and is still doing. Although quite young, I feel the need of a Saviour. I want to keep all of God's holy commandments, that I may have right to the tree of life. I want to walk in the straight and narrow way that leads to heaven. I want to so live that when Jesus comes I may be ready to meet him.

ELIZABETH HILLS.

Melbourne, C. E.

From L. J. Richmond.

DEAR YOUNG FRIENDS:—I wish to say a few words to you upon the uncertainty of life, and the importance of seeking the Lord to-day, that you may be ready at any time to leave this world, however unexpected it may be. Life is

even a vapor, that appeareth for a little time and then vanisheth away. James iv, 14. Truly can we say, that we know not what a day may bring forth. Now is the accepted time and now is the day of salvation. To-day if you will hear his voice harden not your hearts.

As we received the last Nos. of the *Instructor*, I was forcibly reminded of the uncertainty of life, as I saw upon one of the papers the name of one of our Sabbath-school scholars, who a short time ago was as well as any of you, his name was Sylvester Totman. He was seven years of age. He kept the Sabbath with his mother about three years. He arose on the morning of the second day of the week, took his *Instructor* to get his lesson for the next Sabbath, which he nearly committed to memory. At noon he went to carry his grand-father's dinner, (as he was at work in the field,) with the permission of his mother to stay one hour; but he soon returned, saying he did not feel well. His sufferings during the night, were great which he bore with much patience. He died the next morning, Sept. 12. His disease was the cholera. Little did he think that his time was so short, or that he never again should attend the Sabbath-school.

Dear reader, the voice speaks to you, be ye also ready. You may be the next that will be called away. Are you ready? If not let no time be lost in seeking your soul's salvation. Jesus stands ready to receive you. Angels are waiting to bear the tidings upward. Heaven is interested for you. Jesus died to save you. He is able to cleanse you from the vilest sin. He has said, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. Isa i, 18. O come now to Jesus. Make no delay. Time is short. What we do must be done quickly. Let us then cast off the works of darkness and put on the armor of light, and work while the day lasts, before the dark night of trouble and anguish comes, wherein no man can work.

"Death has been here, and borne away
A brother from our side,
Just in the morning of his day,
As young as we, he died.

Not long ago he filled his place,
And sat with us to learn;
But he has run his mortal race,
And never can return.

Perhaps our time may be as short;
Our days may fly as fast;
O Lord, impress the solemn thought
That this may be our last!"

LOIS J. RICHMOND.

Ashfield, Mass., Sept. 29th, 1854.

From R. Thayer.

DEAR YOUNG FRIENDS:—It is with feelings of pleasure that I write a few lines to you

through the *Instructor*. I feel that I have abundant cause for thanksgiving and praise to the Lord for all his goodness to me, an unworthy worm of the dust. Truly, God is good to Israel, even to such as are of a clean heart. He gave his only Son to die for us, while we were yet enemies to him, that we through his death might have eternal life; and now he is soon coming to gather the purchase of his own blood, the faithful few who are scattered up and down in this dark world.

I feel that I am a pilgrim and stranger here, having no continuing city or abiding place, but seeking one to come which hath foundations, whose builder and maker is God; and I wish so to live that I may at last stand upon the sea of glass, having gotten the victory over the beast, and his image, his mark, and the number of his name.

It is nearly two years since I gave myself to God, to be his for time and for eternity. Since then I have been trying to keep all the commandments of God and the faith of Jesus, that I may have right to the tree of life, and enter in through the gates into the city.

RHODA THAYER.

Buckland, Mass., Sept. 1854.

A Blind Girl and her Bible.

WOULD you know the value of the Bible? Let me introduce you to a scene of deep and thrilling interest, as related by a minister, an eye-witness. A young woman, completely blind and deaf, was brought before a number of eminent surgeons, to see if anything could be done for her.

Her sad condition had been produced by a violent pain in the head. The only method of communicating with her was by tapping her hand, which signified *no*; and by squeezing it, which signified *yes*. The surgeons concluded that her case was incurable, and in reply to her earnest inquiries, she received the unwelcome *tap*. She immediately burst into tears, and wept aloud in all the bitterness of anguish. "What," said she, "shall I never see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?"

And had she again been able to *see*, she might have been pointed to the promises of the Bible; if to *hear*, they might have been cited for her comfort. At length a friend that was present, took up the Bible, and placed it to her breast. It was a touching and beautiful act. She placed her hands on it, and asked, Is this the Bible? Her hand was squeezed in reply. She immediately clasped the Bible in her hands, and held it up to her bosom, and exclaimed, "This is the only comfort I have left; I shall never more be able to look upon its blessed pages, but I

can think of the blessed promises I have learned from it," and then began to repeat some of its promises: "Cast thy burden upon the Lord, and he will sustain thee." "Call upon me in the day of trouble, and I will deliver thee." "My grace is sufficient for thee," &c. She dried her tears, became submissive to the will of God, and was happy.

THE SAVIOUR.

Jesus from heaven came down to die
For little children young as I;
So great his love, his life he gave,
Our guilty souls from death to save.

Oh may I love and praise his name,
Who once for me a child became:
Help me, O Lord, thy will to do;
My sins forgive, my heart renew.

Forgiveness.

IN a school in a town in Ireland, an instance occurred some time since, in the master's accidental absence, of one boy being provoked to strike another, which was, of course considered a serious ground of complaint. On hearing the accusation stated, the master came to the determination of punishing the culprit; when to his great surprise, the injured boy came forward and earnestly begged for the pardon of the offender. The inquiry was made, why he should interfere, or wish to prevent so just an example. To which he replied, "I was reading in the New Testament lately, that Jesus Christ said we must forgive our enemies; and I forgive him, and beg he may not be punished for my sake." Such a plea under such circumstances, and urged too by a child who manifested a conscientious regard to the commands of Christ, was too powerful to be resisted. The offender was, therefore, pardoned, and it is almost needless to add, the parents of the boy, and indeed many others, were highly delighted at hearing the interesting circumstance.

"Too Busy to Freeze."

I HAVE often thought of a beautifully simple illustration we met with in one of our recent walks, of the benefit and happiness of useful and urgent occupation. It was a bright winter's morning; the crisp untrodden snow covered the scene around with its pure brilliant whiteness. For some distance the little stream by the side of the road was completely frozen over, but as we approached nearer to the mill, there was a little fall across its narrow channel, down which the water, as though glad to break from beneath its icy covering, rushed dancing and sparkling and reflecting the bright rays of the sun.

"Happily, joyously singing its way
Through moss and pebbles the livelong day."

As we stood looking at it, dear Frederick said, "This water is too busy to freeze!" And thus it is with the useful Christian, actively devoted to the work of his gracious Lord and Master, whose

service is perfect freedom; he is too busy to freeze—too busy to become cold and lifeless. Whilst diligently pursuing the path of duty, he catches fresh rays of light and strength from the bright shining of the Sun of Righteousness, and reflects new beams of grace, leading those who observe his cheerful happy course to glorify God in him.

CHILDREN'S MISSIONS.

CHILDREN by our Lord were honored,
When on this poor earth he staid;
Fondly he embraced and blessed them,
Though a frowning throng forbade.

To his side a child he summoned,
Placed him in the midst, and told
Those that simple guide to follow,
Who God's kingdom would behold.

Still his Gospel honors children,
Bids them to Christ's service move,
And their little rills of beauty
Swell the ocean of his love;

Bids them strive with zealous pity
For the desolate and sad,
Till the dark and desert places
Are for them exceeding glad.

Children, to our dear Redeemer
Yield the grateful homage due,
And by love to every creature,
Pay the love he bears for you.

The Prophets.

Many persons find great difficulty in remembering the order of the prophetic books in Scripture, and others make sad work in laying the right accent on their names. Both evils would be avoided, by committing to memory the following rude verses.

ISAIAH is the gospel-seer;
LO! weeping JEREMIAH near.
His LAMENTATIONS speak his woe,
EZEKIEL's threatenings murmur low.
DANIEL with visions fills the page,
HOSEA's strains our time engage.
JOEL and AMOS next combine
With OBADIAH in the line;
While JONAH MICAH NAHUM swell
The stream HABAKKUK follows well.
Add ZEPHANIAH, HAGGAI,
And ZECHARIAH, MALACHI.

Receipts.

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C. A. Lyon \$1. Wm. Hills, E. Rockwell, H. Crosbie, each \$0.50. D. Twitchell, E. Barton, each \$0.27.

YOUTH'S INSTRUCTOR.

PUBLISHED MONTHLY

At the Advent Review and Sabbath Herald Office.

TERMS—In advance, or within three months—for a Vol. of 12 Nos., 25 cents.

All communications for the INSTRUCTOR should be addressed to James White, Rochester, N. Y., 109 Monroe Street.