

YOUTH'S INSTRUCTOR.

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

VOL. III.

ROCHESTER, FEBRUARY, 1855.

No. 2.

THE TRUE RULE.

"My son, be this thy simple plan:
Fear God, and love thy fellow man;
Forget not, in temptation's hour,
That sin lends sorrow double power.
With hand and brow and bosom clear,
Fear God, and know no other fear."

SABBATH-SCHOOL LESSONS.

THE FAITH OF JESUS.

NUMBER XXVI.

Definition.

THE faith of Jesus is *the only way of salvation from sin*. The commandments of God show us what actions are sinful; for *by the law is the knowledge of sin*. Rom. iii, 20. All have sinned; but all they that believe may obtain righteousness by faith of Jesus Christ. Verses 22, 23. *Sin* is the cause of all our woe; *the law of God* makes known that cause, but *the faith of Jesus* alone can remove it.

The law of God can no more save a sinner, than a *sick man* can be cured by telling him the cause of his sickness. Perhaps he has been out in the rain, and has taken cold. To tell him he is sick, and how he got his sickness will not cure him. His cold must be removed, and then he may recover. But supposing his cold is removed, and before he has wholly recovered from its effects he goes right out into the rain again. Should he not expect to be sick again? No doubt he would be worse than before. He violated the laws of health and was sick; being restored to health, he must keep those laws.

Mankind are sick—they are suffering under the curse of God. *Sin* is the cause of their sickness. *The law of God* points out the cause, but does no more. The wages of sin is death. *The faith of Jesus* is the only remedy—the only thing that can cure the disease. The gift of God is eternal life through Jesus Christ our Lord. Rom. vi, 23. By faith in the blood of Christ, we can be cleansed from sin—the cause of our sickness can be removed, and by obeying the laws of health, we may have *right to the tree of life*. But let all who have applied to the Physician of souls for a cure, be careful not to expose their health again, *by breaking the commandments of God*.

The name, Jesus means, *Saviour*; and our Lord was so called, for the reason that he would

save his people *from their sins*. Matt. i, 21. The faith of Jesus, then, is the faith of a Saviour from sin. Salvation from sin is the great thing that we need; for if we are saved from sin, we shall be saved *from death* and all the woes that sin has brought upon us.

Faith is nothing more than firm *belief*; but it is of so much importance in the plan of salvation, that the whole plan is called "*the faith*." In this sense, the faith is not merely an act of the mind, the same as belief, but it includes *various requirements which are to be obeyed*. So we find in Scripture such expressions as these: A great company of the priests were obedient to the faith. Acts vi, 7. For obedience to the faith. Rom. i, 5; xvi, 26. I have kept the faith. 2 Tim. iv, 7. Here are they that keep the commandments of God, and [keep] the faith of Jesus. Rev. xiv, 12. These passages show that the faith is something that can be obeyed or kept. Therefore we conclude that *all that we are required to do in order to be saved from sin*, belongs to the faith of Jesus. The person thus freed from sin by the faith of Jesus, will enter the City of God as a *commandment keeper*, the same as if he had never sinned. Rev. xxii, 14.

QUESTIONS.—What is the faith of Jesus? What is said in Rom. iii, 20? What is the cause of all our woe? What makes known that cause? What alone can remove it? What is the sinner compared to? Who are sick? What is the cause of their sickness? What points out the cause? What is the only medicine that can cure them? Sin, the cause of our sickness, being removed by obeying the laws of health, what may we have? How can we expose our health again? What is the meaning of the word Jesus? What will he save his people from? What will they be saved from as a consequence of this? What is faith? What is the plan of salvation called? What does the faith include? What belongs to the faith of Jesus? In what character will the person, saved from sin by the faith of Jesus, enter the City?

NUMBER XXVII.

Earliest Traces of Faith.

Jesus is the only Saviour of men. All men, of all ages, that obtain salvation, must obtain it through him. But it must be obtained *through faith*—faith in the word and promises of God; for without faith *it is impossible* to please him. Heb. xi, 6. But faith without works is *dead*. Jas. ii, 26. Therefore God has always given

men institutions for them to obey, in order to test, and exercise, and thus to *keep alive their faith*.

Very soon after Adam and Eve had sinned, and thus brought death into the world, our merciful heavenly Father set a hope before men—a *hope of pardon* and of life, through a promised deliverer. But God communicated much instruction to men in those early days, that is not recorded in the Bible.

It has been thought that the language of the Lord to the serpent, recorded in Gen. iii, 14, 15, contains a prophecy of a deliverer from sin. He said, *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*. It is thought that the seed of the woman means *Christ*; and that the assurance, that the enmity existing between the two seeds, should result in bruising the serpent's head, that is, putting him to death, was expressive of the triumph of Christ and his children, over the power of the tempter, that old serpent, called *the Devil*, and Satan, whom Christ was to destroy. Heb. ii, 14.

This view seems to have some support from the language of Paul who says, And the God of peace shall bruise Satan under your feet shortly. Rom. xvi, 20. But, whether this view is correct or not, we have ample evidence, that *the hope of salvation from sin* was set before Cain and Abel, the first two children of Adam's family. *They brought offerings, or sacrifices to the Lord*. Gen. iv. From what the Bible teaches concerning offerings, we know that they were made as a confession of *sins*, and with a hope of pardon. Who told them to do so? The Bible does not inform us; but we know that God does not accept *offerings that he has not required*. Will-worship, that is, worship which he has not required is condemned. Col. ii, 23. But the Lord had respect to *Abel, and to his offering*—Abel was right, and his offering was right; therefore, God had commanded him to offer, and taught him what to offer.

But unto Cain, and to his offering, he had not respect. Why? *Because he did not do well*; that is, he did not obey God. Verse 7. He was wrong, and his offering, which was the fruit of the ground, was wrong. The fruit of the ground was acceptable in connection with slain beasts; but without *shedding of blood* is no remission. Heb. ix, 22. Therefore his sin remained unforgiven at his door.

But Abel did well. His offering was from the flock. A bloody sacrifice was a proper type of Christ, who was to shed his blood for sin. And besides this, he offered it by *faith* in the promise of God. By faith Abel offered unto God *a more excellent sacrifice than Cain*, by which he obtained witness that he was righteous,

[that his sins were forgiven,] God testifying of his gifts; [offerings;] and by it he being dead yet speaketh. Heb. xi, 4.

QUESTIONS.—How is salvation to be obtained? Can we please God without faith? In what condition is faith without works? For what purpose has God given institutions for men to obey? What was set before man soon after he had sinned? What said the Lord to the serpent? What is the seed of the woman thought to mean? Whom will Christ destroy? What was set before Cain and Abel? What did they do? Of what are offerings a confession? What offerings will God not accept? To what had he respect? Why were Cain and his offering rejected? What was necessary for remission? What else? What did Abel offer by faith? Was he forgiven?

NUMBER XXVIII.

Sacrifices, Evidence of offered Salvation.

The Bible gives us but very little of the history of the world for *the first two thousand years*, which is *about one third* of the whole time since man was created. A few pages contain all that we have, from the creation to the flood, and *eleven* chapters bring us down to the days of Abraham, which is more than 2000 years from the creation.

In the short account which is given of that long period of twenty hundred years, *neither the commandments of God, nor the faith of a coming Saviour*, are clearly revealed. No code of laws is recorded, and no forgiveness of sin promised. No set of rules is given by which men are required to live; and no requirement *to believe, to offer sacrifices, or to do anything in order to be forgiven* and restored to the favor of God.

But who believes, because the law of God is not recorded here, that God had given them no law by which to live? or, because the promise of a Saviour is not recorded, that He had given them no promise? Who believes that, for 2000 years, men were sinners without a law, and without hope of pardon and salvation? *No one* in his sober senses. But there is such a thing as being drunken with the wine of Babylon; (Rev. xiv, 8;) and a person thus intoxicated can believe what he desires to believe, or at least, say that he does.

That men had a knowledge of sin, is evidence *that they had a knowledge of the law*. The fact that good men, like Abraham, kept God's commandments, is evidence *that he had given them commandments to keep*.

On the other hand, the fact that men offered sacrifices, proves that they had *a knowledge of sin*, and also *a hope of pardon*. That those offerings were typical of Christ, the great sacrifice for sin, is evidence *that God had promised them a Saviour*; and the fact that he accepted

their offerings proves that he had commanded them to offer them, and also, that they offered them by faith in his promise: for without faith it is impossible to please him.

Abel's offering was accepted; and when, after the flood, Noah built an altar to the Lord, and offered burnt-offerings on it, the Lord smelled a sweet savor, and said in his heart, I will not again curse the ground any more for man's sake. Gen. viii, 20.

QUESTIONS.—Of what period of time have we but very little history? What part of the world's age is that? How many chapters reach to the days of Abraham? In this brief account, what are not clearly revealed? What requirements are not recorded here? Who believes that, for 2000 years, men were condemned without a law, and had no hope of pardon? Men's having a knowledge of sin, is evidence of what? That good men kept God's commandments, is proof of what? What does the offering of sacrifices show? What else? The typical character of their offerings is evidence of what? What is proved by his accepting them? What else?

NUMBER XXIX.

Christ promised to Abraham.

The Lord made certain promises to Abraham, [Gen. xii.] among which was the promise that in him all the families, or nations of the earth should be blessed. The great blessing, thus promised to the world through Abraham, was the blessing of the gospel of Christ—the offer of pardon and salvation to all nations. This blessing was to be given through Abraham, because Christ was to come through him, that is, Christ should be one of his descendants.

So Paul says to the Galatians, *And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.* Gal. iii, 8.

Gospel means *good news*. The good news of a Saviour to come was preached to Abraham. The Apostle makes this still more clear in verse 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is *Christ*.

Thus the ancients had a promise of Christ, the Saviour of sinners. But how were they to become righteous, and so be saved by him? They must have *faith*; and so it is said, *Even as Abraham believed God, and it was accounted to him for righteousness.* Gal. iii, 6; Gen. xv, 6.

But faith without works is dead. True faith always produces *obedience*. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in

tabernacles [tents] with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is *God*. Heb. xi, 8–10.

Abraham's hope reached beyond this present world, to the City of God, with its *twelve* foundations—the City that Jesus promised to *commandment-keepers*. Rev. xxii, 14.

QUESTIONS.—What promise did God make to Abraham? What was the blessing? Why was it to come through Abraham? Repeat Gal. iii, 8. What is the meaning of gospel? Who is the promised seed of Abraham? What is necessary to salvation? Repeat Gal. iii, 6. What does true faith always produce? What did Abraham look for? Who is its builder? How many foundations has it? To whom did Jesus promise it?

"I am going Home."

WE once knew a little boy who loved the Saviour, and who, young as he was, loved to talk of heaven, and his treasures there. But we shall never see his sparkling eye and his smiling face in the Sabbath-School again, for we have laid him in the grav.

All who were acquainted with him loved him; and we have thought that perhaps many who never knew him, might love to read of him. It is but a short time since he died, being only six years of age. About six months before his death, he was taken ill of that fearful disease, consumption, and in spite of every effort, he gradually wasted away until he died.

He seems soon to have become sensible that his time to die was at hand, and with a calmness that spoke of bright hopes, he often said, "If it is my Father's will that I live, I would live to do good; but if it is his will that I die, I know that he will give me the kingdom." Although he suffered much, being seldom free from severe pain, yet from the beginning of his illness to his death, he never uttered a single complaint. "It is all for the best," he said, and patiently bore it. "Don't worry," he would say to his mother, "I don't; I shall have no more pain when I get to heaven."

We have seldom seen an individual whose thoughts appeared to be so fixed upon things above, his treasure and his heart seemed to be there. While suffering the severest pain, he appeared to be happy, believing that through all his difficulties here, his heavenly Father would bear him safely home to glory.

It was his delight often to have some one in whom he had confidence kneel by his side and pray; in which exercise he would often join with an intelligence and earnestness apparently far beyond his years. His greatest anxiety seemed to be that his sister and brother might meet him in heaven, and he would not be contented until they had promised to do this. May they never forget that promise!

When his last day had come, and his last hour, strange as it may appear, he seemed to feel that they were his last; and he called his dear parents, with his brother and sister to his side, and bade them his last good bye; then closing his eyes, like one falling into a quiet sleep, he softly spoke his last words, "I am going home, mother; yes, mother, I am going home."—[*S. S. Advocate.*]

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TEMPTATION.

This is an evil time—an unfortunate age for the young. Many are the temptations thrown in their path. Look at the sad and dark picture drawn by the holy Apostle in 2 Tim. iii, 1-8, and mark with special care one particular feature of verse 2.—"Disobedient to parents." This is a hideous, but true picture of the last days. We must, then, regard the condition and course of the youth of our land, in this respect, as a sign of the last days.

When God gave his holy law of Ten Commandments, he gave one as a special safe-guard for the young. "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee," is the fifth commandment. This precept was designed for a hedge about the youth; but this being broken down, the commandment of God being violated, the young are exposed to almost every evil and vice in our land. That most parents are to be blamed in this matter, is true. Many have not trained their children to revere, and obey them. But this does not affect the duty of the accountable youth. God has spoken to you, young friends, and it is for you to tremble at the word of the Lord, and obey.

But having thrown off proper restraint, and lightly esteeming parental advice, many young people and even children, pursue their own course, and for the want of experience, and a knowledge of the sinfulness of sin, their feet are led on step by step in the paths of error, evil and vice. And who can number the many temptations set before them at this day.

Dear friends, God's holy word is a safe guide for your youthful feet. Walk in the path of true knowledge, virtue and holiness to which that points you, and you will shun the snares and miseries which are the sad fate of millions here, and eternal life will be your final portion. Are you tempted to disobey your parents, wander from God, and sin against high heaven? read that Sacred Book and there learn your awful danger. Read the fate of such as despise reproof and hate instruction. There you will find true knowledge, and if you have given your heart to God, and feel the love of Christ, you will find great delight in reading the pure Word of the Lord. Are you tempted to love fine dress? think of Jesus' seamless garment, and learn to think a thousand times more of the humble life, and religion of Jesus, than the pride, fashion and folly of a lost world. View these things from the position of one on a death-bed, or

the coming time of trouble. Said Sister Anna, a short time before she died, "Tell my young friends to lay aside their pride, and prepare to meet me in the kingdom." She was prepared to view these things in their true light.

Are you tempted to read the vain, exciting books and novels of this time? for your soul's sake beware how you yield to this temptation of Satan. Turn from them, and read the sublime writings of holy men who were inspired to warn you of danger and lead you to heaven. Read good books of holy men, who have lived to love and serve God. Shun vain and bad books. Suffer them not to lie as a tempter before you. Take the Bible as your guide and follow its precepts; pray for the Spirit of God to enlighten you, and you will shun the paths of vice and misery, and you will find that true Wisdom's "ways are ways of pleasantness, and all her paths are peace."

WE have received on Vol. II of the INSTRUCTOR, \$29.28, less than to pay for printing it, to say nothing of the time and expense of editing, folding and mailing it, and preparing the Sabbath-School Lessons. If there is not sufficient interest in this little sheet, among the friends of truth, to sustain it by paying subscriptions, and by donations, it should not be longer published. We have already too many cares without this, and will give it to any suitable person who will take it off our hands. Unless some one will take the INSTRUCTOR, or our friends manifest interest and promptness to aid us in the work, our duty will be clear to discontinue it.

Look toward the Light.

THE sailor on the midnight sea, if he would guide him across the trackless deep, must look not upon the dark troubled waves, but at the clear blue heavens. If the sky is overcast, and the star is veiled by the clouds, he must turn to his compass—and its needle, ever true to the pole, will point to the star, though it be hidden from his vision. So we, tossed on many a billow, if we would see heaven's guiding light, must look not on the waves of temptation, that dash and break around, but above, to God. Should darkness and clouds gather in the sky, let us turn to the Bible, and it will point to him who shines beyond the clouds in unchanging glory.

The Widow's prayer answered.

A correspondent of the Tract Magazine gives the following account as she had it from the lips of a pious widow of her acquaintance:—

"One evening we were eating our supper, we had nothing but bread, and of that not sufficient to satisfy our hunger. 'Mother,' said little John, when he was finishing his last morsel, 'What shall we do to-morrow morning? there is no bread in the house; we shall have no breakfast.' I answered him, 'Do not fear John,

God has not forsaken us; let us pray to him, and be assured he will remember us.' I made him kneel down by my side, and prayed to God that he would in his goodness have pity upon us, and give us bread for the morrow. I then put my child to bed, telling him to go to sleep quietly, and to depend upon his God, who never forgot those who put their trust in him. I myself went to bed, firmly believing that my God had heard my prayer, and commending myself to the protection of our Lord Jesus Christ, I slept comfortably until four in the morning, when John woke me; 'Mother,' said he, 'is the bread come?' Poor little fellow! he had but a scanty supper, and was very hungry. 'No,' I answered, 'it is not yet come, but be quiet, and go to sleep again; it will come.' We both went to sleep; I was awakened a little before six in the morning, by some one rapping at my window. 'Dame Bartlet,' said a woman, 'you must get up immediately, Mrs. Martin's dairy-maid is taken very ill, and you must come and milk her cows;' here then was bread for us. I went to Mrs. Martin's, and milked her cows, and afterwards sat down in the kitchen to breakfast; but I thought of my child, and could not eat. Mrs. Martin observing me, said, 'You do not eat your breakfast, Dame Bartlet.' I thanked her, and told her I had left a little boy at home in bed, very hungry; if she would permit me, I should prefer carrying my breakfast home to him. 'Eat your breakfast now,' was the kind answer of Mrs. Martin; 'you shall carry some breakfast home to your little boy besides.' Mrs. Martin then gave me a basket of provisions, sufficient for myself and child for two or three days. As I returned home, I could not but thank my God, and feel grateful to him, and my kind benefactress; I rejoiced my little boy's heart by a sight of my breakfast. He got up directly, eager to partake of Mrs. Martin's kindness: after a good breakfast I made him kneel down again by my side, whilst I returned thanks to our gracious God, who had heard our prayers the evening before, and who had given us a kind benefactress. When we rose, I took him in my lap, and said to him, 'Now, John, I hope what has happened to us will be remembered by you through your whole life. Last evening we had eaten all our bread—we had none left for this morning; but we prayed to God that through his mercy, and for the sake of his Son Jesus Christ, he would give us our daily bread. God has heard us, and has given us bread; may this teach you through life to put your trust and faith in your heavenly Father. I most earnestly pray to God that you may never forget this.'

Dame Bartlet concluded her narrative by adding, "And, madam, I have never wanted bread since. I am blessed in my son, who is now a man; he is dutiful and good to me, and has

never forgotten the pains his mother took with him in his childhood, nor the exhortation I then gave him to trust in God."—*Selected.*

An Address to the Readers of the Instructor.

DEAR YOUNG FRIENDS:—It is with feelings of deep interest that I address you through the *Instructor*. Most of you are engaged in the acquirement of knowledge, and are prone to forget where we are in the world's history. I know that you are surrounded by influences which have a tendency to divert your minds from the contemplation of high and holy subjects; but let me say to you, Let nothing deter you from studying the Bible; for it is there alone that you will find a perfect rule of action. There we learn the unbounded love which God manifested towards us in sending his Son to die for us that we might be delivered from the penalty of his broken law. We are living in the time when the signs of the advent of the Saviour are being fulfilled; when everything is trying to draw us away from God and his truth.

But while these things exist we have a more sure word of prophecy whereunto we do well to take heed. We are told the condition in which the world would be found, when Christ should come. There are two distinct classes of persons brought to view that will be in existence at that time: the one, meek, patient, but persecuted; those who will be found without fault before God; there will be found no guile in their mouths, but they will be a peculiar people which shall be zealous of good works. Will you be of that number? I trust many of you will; but if you do, you will have to fight the good fight of faith; you will have to follow in the foot-steps of the meek and lowly Jesus, follow the example that he has set before you, and at all times do unto others as you would wish them to do to you, ever looking unto Jesus who is the author and finisher of our faith, rely implicitly upon the promises of God which are many and precious. But if you would inherit the promises you must comply with the conditions that are laid before you in the gospel. You must believe and be baptized which is being planted in the likeness of Christ's death, and then bring forth fruit meet for repentance in order that you may be raised at last in the likeness of his resurrection.

You must not be conformed to the world, but be transformed by the renewing of your minds, realizing that if you deny yourselves now, God will acknowledge you. If you subdue pride and humble yourselves, you will be exalted in due season. Remember at all times that the Lord sees the inmost recesses of the soul, and live as in his sight, bearing in mind the shortness of time. Soon time will cease. Soon the Son of man will take his seat on

the white cloud; and O may you be among those who will be caught up to meet him in the air, and so ever be with the Lord.

And now, dear young friends, let me entreat of you not to forget the duty of prayer—prayer exercising faith in God's promises which are yea and amen in Christ Jesus. We are told that if we lack wisdom, to ask of God, who giveth to all (for he is no respecter of persons) men liberally; but ask in faith; for if you don't, you need not expect to receive anything at his hand. Pray for the spread of truth. Pray for those lonely ones who are trying to keep all the commandments, and when you meet with God's children, do not fail to let your prayer ascend with theirs to the throne of grace and also bear testimony to the goodness of God, who surrounds you with blessings on every hand. And prepare with me to be ready to meet the Saviour when he comes. *

How Children may Come to Jesus.

THE Lord Jesus Christ long since ascended up into heaven, how then can children now come to him? You must come by faith, that is, you must believe all that the Bible tells you of Christ. When he says he is waiting to bless you, you must believe it as much as if you could see him smiling tenderly and reaching out his hand to place it on your head. When he tells you that he is willing to hear and answer your prayers, that he will receive you as his children and sanctify you by his Spirit, you must believe it, knowing that he will hear and answer. When he assures you that he will be the guide of your youth, and that he will never leave nor forsake you, you must believe it as much as if you saw a thousand angels defending you from danger, and watching over you by day and night. Without trusting in Christ, you can receive no answer to prayer, no forgiveness of sins, no support in a dying hour, no admission into heaven.

But I will try to make this plainer by relating a beautiful incident, which some of you may have already read. A minister of the gospel had gone by a trap-door into his cellar, which in winter was quite dark. A little daughter only three years old was trying to find him, and came to the trap-door; but on looking down all was dark, and she called, "Are you down cellar, papa?" "Yes; would you like to come, Mary?" "It is dark, I can't come down, papa." "Well, my daughter, I am right below you, and I can see you though you cannot see me, and if you will drop yourself I will catch you." "Oh I shall fall; I can't see you, papa." "I know it," he answered, "but I am really here, and you shall not fall or hurt yourself. If you will jump, I will catch you safely." Little Mary hesitated, and then advanced a little further, then summoning all her resolution, she threw herself forward and was received safely in her

father's arms. So Jesus is now saying unto you, "Come unto me." Will you not come, will you not give him your hearts and trust him for life and for death?—*Child's Paper.*

COMMUNICATIONS.

From L. M. Stephenson.

DEAR READERS OF THE INSTRUCTOR:—I would address a few lines to you, not to stir up your feelings, but to console you. You have lost a friend, one whom you loved, and in whom you had confidence. You looked to her for instruction and sympathy. This she kindly gave to you while life was measured out to her. The last days of her precious life were spent in toil and anxiety for your benefit and future good. For the past year she has been engaged in editing this little sheet, and selecting hymns and heavenly songs, for your instruction and enjoyment. While disease was preying upon her vitals, sapping with its deadly fangs the very foundation of her life, and dragging her down to an untimely grave, her mind was drawn out continually to the work she was trying to perform, and the pleasing, though laborious, task assigned her. To her efforts, young friends, you owe much of the pleasure and instruction you have received for the past year, through the *Instructor*. But her toils are ended, her labors have ceased, and all earthly trials and afflictions are closed with her, forever. ALMA is no more—she sleeps—beautiful thought.

"Asleep in Jesus, oh how sweet,
To be for such a slumber meet."

Oh, who would call her back? Who would disquiet her peaceful slumbers, and bring her back to this vain, delusive world? Let her rest, from all her pain, and care, and earthly sorrows, free. No more the sound of tumult and strife shall break upon her ear. No discordant note, no bursts of swelling grief, or bitter woe, shall she hear again. All is quiet, all is rest. Oh, how sweet the thought that God will watch the slumbers of the blessed—that he will bring them back and restore them to his fold again.

Death is the great enemy of mankind, and while we live in this mortal state, we are subject to his dominion. His darts are falling thick around us. He selects among the jewels of the earth his trembling victims. "He loves a shining mark" and takes a surer aim. Oh, how long, dread monster, must we own thy sway? How long wilt thou be permitted to scourge and afflict the children of men? Until the last loud trump shall sound, to wake the sleeping dead. Then shall we shout, Oh, grave where is thy victory! Oh, death, where is thy sting! Then shall the power of the grave be broken; then shall all the righteous dead break forth in one universal song of victory and joy.

Glorious resurrection morn, o'er all the earth,
We hail with joy the triumphs of thy birth,
Burst forth, in brilliant floods of dazzling light,
And bid a long adieu to death's dark night!

Oh, my dear young friends, shall I meet you in that morning? Shall we be permitted to stand on that sea of glass? Shall we enter the pearly gates of the New Jerusalem, and walk its golden streets? Shall we drink the pure waters that make glad the city of our God? Oh, momentous question! one in which the destiny of millions is involved! None but God can gaze upon the pages of the book of life, and read the names enrolled. And shall our names be written there? Oh, let us be faithful. Let us be on our guard, lest Satan tempt us unawares, and we be led astray. *Eternal life!* Oh, let this be the mark, the prize on which to fix our eye.

Yours striving for the kingdom.

L. M. STEPHENSON.

Hebron, Jeff. Co., Wis.

From Henry F. Phelps.

DEAR YOUNG FRIENDS:—I feel as though I would like to say a few words to you. I like our little paper. It is a welcome visitor here. I think that it contains a great deal of instruction for children. If the Lord be on our side, who can be against us; and he has promised to sustain all those who put their trust in him. Let us be faithful, that we may at last receive a crown of life when Jesus comes. Let us pray that we may get the victory over the beast and his image and the mark and number of his name, and at last be found on the sea of glass with the 144,000 having the harps of God and singing the song of Moses the servant of God and the song of the Lamb.

From your unworthy brother.

HENRY F. PHELPS.

Fountain P. O., Adams Co. Wis.

From Abigail J. Caswell.

DEAR YOUNG FRIENDS:—I feel to praise the Lord for the light which is now shining from his blessed Word to strengthen and encourage us while we sojourn here, and while we receive light and instruction from the Bible. I hope our love to God will daily increase.

Time is short, and what we do must be done quickly. Soon he that is filthy will be filthy still, and he that is holy will be holy still.

Dear young friends, let us strive to be of the latter class, that when the storm of God's wrath shall descend, we may have a covering in that great and trying day. Let us strive to live soberly, righteously, and godly in this present world. Let us strive to live so as to have the approbation of Jesus continually. Let us endure steadfast unto the end. I mean by the grace of God to be an overcomer. Jesus is now interceding for us, and if we confess and forsake our errors now, they will be blotted out when

the times of refreshing shall come from the presence of the Lord. But if we are careless and neglectful now, about our soul's salvation, it will soon be too late.

O let us try to work out our salvation with fear and trembling, to make our calling and election sure, that when Jesus comes we may be accepted of him.

Yours hoping for eternal life.

ABIGAIL J. CASWELL.

Sutton, Vt., Dec. 27th, 1854.

From Asenath M. Smith.

DEAR YOUNG FRIENDS:—I feel thankful to the Lord, that he has favored us with this little paper. How good the Lord is to us. It becomes us to be very humble before him, in view of what he has done for us.

Let us take hold with new energy, and strive to overcome the world, all pride, and get the victory over every besetting sin, and rise in the strength of the Lord, and go forward, putting on the whole armor of God, that we may be able to stand against the wiles of the Devil, and having done all, to stand before the Son of man, when he shall appear in the clouds of heaven, with power and great glory.

I desire, truly, to be a child of God, and to be found walking in, all the commandments, and ordinances of the Lord, blameless.

"We should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii, 12-14.

Jesus is now in the heavenly Sanctuary, and now is the time to make our peace, calling and election sure. O let us improve every moment of time to the glory of God, that we may be prepared to stand in the coming day.

Yours striving to overcome.

ASENATH M. SMITH.

Jackson, Mich., Jan. 16th 1855.

From Julia E. Grems.

YOUTHFUL FRIENDS:—I want to say a few words to you, not expecting to say much that will be interesting, but hope through the blessing of God to say a few words that may encourage you onward to the prize that lies at the end of the christian race.

I am away off here, many, many miles from any other Sabbath-keeper, but I have not forgotten that there is a little band who are trying to keep the commandments of God and the faith of Jesus: I remember too that there are youth in our land that are striving to walk in the steps of the Saviour; may the God of Israel be their God and enable them to live at the feet of Jesus, and at last be admitted to a seat

in his kingdom. You will need to put on the whole armor of God and fight valiantly; for the Christian's life is a warfare, and the young especially are in great danger of being taken by the enemy of all righteousness, and being led captive by him: but as you contemplate the trials you are to undergo be not discouraged, for God's grace is sufficient for you.

The children around here are in ignorance of the great truths with which you are acquainted. They are not taught by their parents to fear and obey the true and living God, but are taught to love this world and keep the first day of the week. There are many of the Aborigines of our country here at present. They too are unacquainted with the true and living God, but believe in a good and bad Spirit, and think there is a spirit land far away beyond the setting sun, where the red man goes after his life is ended in this world. Do not your hearts bleed when you think of those in the land who are still in darkness respecting the present truth? Do you not want to do something to send the truth to them? Can you make no sacrifice? Perhaps you can think of nothing that you can do. I will tell you, you can pray for them, and pray often, very often indeed, pray in faith and God will hear and answer prayer. As you pray for those who know not God, as you pray for the friends around you, as you pray for yourself, forget not to pray for your lonely sister in Christ.

JULIA E. GREMS.

Minnesota, Dec. 24th, 1854.

From Martha L. Smith.

DEAR YOUNG FRIENDS:—Realizing in some measure the many dangers to which the youth are exposed, and feeling an interest for them has led me to write a few lines through the *Instructor*.

We should be thankful that the way is open through which we may communicate our thoughts and feelings one to another, and thereby strengthen and encourage each other to persevere and strive to overcome.

I often think of sister Anna White's last exhortation through the *Instructor*. Let us remember her last words of warning to us, and earnestly seek a preparation to meet her with all the dear saints who have fallen asleep in Jesus, that when the trumpet shall sound to call them forth from their dusty beds clothed with immortality, we may rise with them to meet the Lord, in the air, and so for ever be with the Lord.

My dear friends we are living in a solemn time. Do we realize it as we ought? Is our conversation in heaven as it should be? Are we continually growing in grace, and in favor with God? and do we seek more earnestly the approbation of God than we do the applause of

this world? If not, let us arouse and look about ourselves, and if we discover pride in our hearts let us humble ourselves before God; for "God resisteth the proud, but giveth grace to the humble." "Pride goeth before destruction."

"Then look within: ask every thought,
If it be humble as it ought;
Put out the smallest spark of pride,
The very moment 'tis descried."

Let us be diligent, that we may be found of him in peace, without spot, and blameless. "Watch and pray, that ye enter not into temptation."

Yours in hope. MARTHA L. SMITH.
Jackson, Mich., Jan. 16th, 1855.

From Julia P. Marsh.

DEAR YOUNG FRIENDS:—Press on although the way looks dark and thorny. There is a crown to be obtained and it will not be found until the end of this mortal race. I do not feel the least inclined to even look back; for it is but death if I do; but to go forward is eternal life. Although I am young yet none are too young to love the Lord and keep his commandments. I thank my heavenly Father through Jesus Christ his son, that the third angel's message has ever sounded in my ears, and that I have received it; for I do believe that God has called me out of nature's darkness into his marvelous light. I feel lonely here having only my father with me in the precious faith within ten or twelve miles; but still I do not feel any desire to go back or the least discouraged in the way.

Your sister, JULIA P. MARSH.
South Hadley, Mass.

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