

YOUTH'S INSTRUCTOR.

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

VOL. III.

ROCHESTER, MAY, 1855.

No. 5.

The Gospel Decalogue.

- 1—No other gods shalt thou adore;
None other love but me.
- 2—To sculptured or to pictured forms,
Thou shalt not bow thy knee.
- 3—Speak not God's name with lips profane;
Each word shall judgment find.
- 4—Remember thou the Sabbath day,
For holy rest designed.
- 5—Obey thy parents in the Lord,
And life is promised thee.
- 6—Thou shalt not steal—thy neighbor's goods
Secure from harm shall be.
- 7—No lustful look, or thought, shalt thou
Permit to stain thy mind.
- 8—No murder shalt thou do, nor e'er
To anger be inclined.
- 9—No lying witness shalt thou bear
Against thy neighbor's name:
- 10.—Nor wish, with covetous desire,
His houses, lands or fame.

God seen in all his works.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which, as you travel on the western banks of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees about as old as itself.

About forty years ago there lived in that castle a noble gentleman, whom we shall call Baron——

The baron had only one son who was not only a comfort to his father, but a blessing to all who lived on his father's land.

It happened on a certain occasion, that this young man being from home, there came a French gentleman to see the baron. As soon as this gentleman came into the castle he began to speak of his heavenly Father in terms that chilled the old man's blood, on which the baron reproved him saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?"

The gentleman said he knew nothing about God, for he had never seen him. The baron did not notice at this time, what the gentleman said, but the next morning took him about his castle grounds and took occasion first to show him a very beautiful picture that hung upon the wall. The gentleman admired the picture very much, and said, "Whoever drew this picture knows very well how to use his pencil." "My son drew that picture," said the baron.

"Then your son is a very clever man," said the gentleman.

The baron went with the gentleman into the garden and showed him many beautiful flowers and plantations of forest-trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the baron, "he knows every plant, I may say from the cedar of Lebanon to the hyssop on the wall."

"Indeed!" said the gentleman, "I shall think very highly of him soon."

The baron then took him into the village and showed him a small, neat cottage, where his son had established a school, and where he caused all young children, who had lost their parents, to be received and nourished at his own expense. The children and the gentleman were very much pleased, and when he returned to the castle he said to the baron:

"What a happy man you are to have so good a son!"

"How do you know I have so good a son?"

"Because I have seen his works, and I know that he must be good and clever, if he has done all that you have showed me."

"But you have never seen him."

"No but I know him very well, because I judge of him by his works."

"True," replied the baron, "and this is the way I judge of the character of our heavenly Father. I know from his works that he is a being of infinite wisdom, and power, and goodness."

The Frenchman felt the force of the reproof, and was careful not to offend the good baron any more by his remarks.—*Selected.*

Christ's Errand on the Earth.

It was the lost that Jesus came to seek and to save. It was sinners, not the righteous whom he calls to repentance. It is the sick, not the whole, that have need of a physician. It is the weary and heavy laden that are bid to come to him for rest. It is the thirsty that are invited to drink of the living water. It is the weepers and mourners to whom comfort is promised. It is the poor in spirit who inherit the kingdom. It is the broken, contrite heart that God will not despise. It is the smoking flax he will not quench; the bruised reed he will not break. It is the lowly spirit trembling at his word, that he looks upon with favor. It is they who humble themselves under his mighty hand, that he will exalt in due

time. It is the spiritually wretched, and poor, and blind, and naked, who have the least cause to doubt, and the greatest cause to rejoice in the blessed assurance—"Ye are complete in him."

All Condemned.

To look at the way in which all the world is going on, we should never suppose for a moment that every human being we see is in the condition of a condemned felon. We should never for a moment believe that, under the fine clothes of the rich, and under the respectable dress of the middling classes, as well as under the rags of the beggar, there are chains and fetters. If any man told us this, we should laugh him to scorn. We should say he was telling us a falsehood, or making a joke at our expense. But, my dear friends, it is very true, in spite of all the fine outward looks of our neighbors, and the merry way in which the world sings and dances.

To the Young.

O PRECIOUS youth, who from the ways of sin,
Have turned, the gift, eternal life to win;
Fear not; the promise which to you is given;
Will stand unmoved, when earthly hopes are riven.
Yes, God is true. His will revealed to man,
Shows forth the beauty of the glorious plan
Of rich salvation, which by faith we see;
And through the Saviour, all may have it free.
Then study well the sacred word of truth;
Count it the best, the dearest, friend of youth.
And let not foolish reading, find a place
Among the flock who run the heavenly race;

Think that the awful day is near at hand!
When we without a great High Priest must stand.
No evil thought within the mind must be,
The mouth from guile must then be pure and free;
They must be faultless, who would see his throne,
The song of Moses, they must sing alone.
The song of triumph, on mount Zion, they
Shall loudly sound in that approaching day,
Who have no mark on forehead, or in hand,
Of beast or image reigning in the land.
Here must the saints their patience long display,
And here are those who God's commands obey.
The thought is solemn; but the word is sure;
The saints must trials here and grief endure,
If they would be prepared in joy to reign
With Christ their leader, when he comes again.

Be ye not weary here in doing well,
And fear not e'er the Saviour's love to tell,
Be not dismayed, though worldlings may deride,
Ye must be tested, purified and tried;
The Lord chastiseth, as a parent, mild,
Reproves the wanderings of an erring child.
Cease not to pray, nor think yourselves secure;
For Satan e'er is watching to allure
All honest souls who're walking in the truth,
And striving to obey their God in youth.
Cease not to pray that God would be your friend;
And he will guide you safely to the end,
Hold fast the faith which once ye have professed,
That ye in doing well may e'er be blest.
May hope, and love, within your souls abound:
And greater still, may charity be found
To reign triumphantly, in every soul,
And o'er each evil passion gain control.
Love not the world nor aught that is therein;
For those who do, cannot be free from sin.
This world shall fade with all its empty pride,

But he that does God's will shall e'er abide.
Whate'er we ask of him we shall receive,
If in his only Son we but believe.
O then, have faith, believe the promise given:
We yet may see the Lord revealed from heaven.
For soon that happy, glorious day shall come,
That brings the saints to their eternal home.

H. C.

Ceresco, Wis., Mar., 1855.

COMMUNICATIONS.

From P. Harroun.

DEAR YOUNG FRIENDS:—It is with feelings of deep gratitude to my Heavenly Father that I address you. I do not feel like writing anything to edify any one; but being young like yourselves, and having just started out in the cause of truth, I can sympathize with you all in your trials and temptations. It is truly a trying time, especially for the young. Those who have come out from the world, and left their gay, young associates, and have embraced Christ, I truly feel for you. It was a great sacrifice for me to leave those with whom I had spent so many pleasant hours, when nothing disturbed my mind, when I could engage in vain conversation, and acts, without checking myself, or feeling conscientious about such folly. But now I can go on without them, and enjoy myself much better than I did in their company, although I am held in derision by those who once were my best friends. Still I do not feel discouraged. O! vain world, how long will the faithful ones have to endure thy scoffs and scorns? Not long; not long. But let them scoff and scorn me, I will endure them all. I am confident that I am in the right path, and am determined to persevere and prove my faithfulness by not drawing back. I am certain if I strive to overcome I shall have assistance from above.

I thank God for having opened my eyes to the present truth. I am a lone orphan in this unfriendly world, and have many trials and temptations to endure, but I am determined by God's assisting grace, to triumph over them all, and prepare to meet those who have been called away by the cold hand of death, and are now sweetly sleeping beneath the cold clods of earth. They died in hope, and if I strive to be faithful, I shall meet them soon when Jesus shall come to gather his ransomed ones home. O pray for me that I may meet you all there.

From your unworthy sister.

PARNIE HARROUN.

Rosendale, Fond du Lac Co., Wis.

From A. J. Rockwell.

DEAR YOUNG FRIENDS:—My heart beats high with love to God's people, and I want to tell them what the Lord has done for me. Last Summer at Champlain, I felt as I never felt before. The truth was made so plain that I could no longer reject it. I knew that it was my duty to serve the Lord, and felt that if I would enter into life, I must keep the commandments.

I felt it my duty to make known my determinations, and in taking up the cross I found peace to my soul. I then felt that I had rather suffer afflictions with the children of God, than to enjoy the pleasures of sin for a little season. My sister and two others were baptized, but I felt too unworthy to move forward in the solemn ordinance. Last Fall Brn. Sperry and Barr visited us. We had some sweet meetings; three others with myself were buried with Christ in baptism. O the sweet peace that then possessed my heart. I felt indeed dead to the world and alive to Christ. I feel determined to press my way on to mount Zion; and will you meet me there? I want to meet you with the little band to range the fields of paradise.

Yours striving to overcome.

ALMA J. ROCKWELL.

East Farnham, C. E., March 1855.

From M. Cronkright.

DEAR YOUNG FRIENDS:—It has been nearly a year since I commenced trying to serve the Lord and keep his commandments; and as I travel on, the way grows brighter, and I feel more determined to try and serve him, than ever; for I want an inheritance in that glorious city that is soon to come; but I know that I have a great work to do before I shall be able to stand.

Dear friends, let us awake and gird on the whole armor, and be prepared to meet our Saviour with joy. This is a great and good cause that we have enlisted in, and let us prove faithful to the end. I have some trials, as the Lord has seen fit to call my dear mother from me; but I feel to say, Not my will, but thine, be done. Pray for me that I may be prepared to meet her.

Yours in love of the truth.

M. CRONKRIGHT.

Hastings, Mich., March 1855.

From L. Willey

DEAR YOUNG FRIENDS:—I mean by the grace of God to go through to the kingdom. I am trying to keep all the commandments of God and the faith of Jesus; for such shall have eternal life.

Let us live humble at the feet of Jesus, and strive to overcome, that we may at last stand on mount Zion.

May the Lord help us to do his will in all things, that we may at last be permitted to enter in through the gates into the city.

Yours in hope of the kingdom.

L. WILLEY.

Sutton, Vt., Feb. 20th, 1855.

From A. C. Morton.

MY DEAR YOUNG FRIENDS:—I have been taking the *Instructor* for nearly a year, and can truly say its columns afford a rich source of instruction to both young and old. Do we prize

this little sheet as highly as we ought? Are we profiting by the instruction it brings to us? Do we daily ask God for his Spirit to guide us into truth, and that we may know what his will is concerning us? These are questions we should all ask ourselves. Surely we cannot too highly prize the efforts of those who have so ardently labored to instruct us in things pertaining to our everlasting welfare. And while we are rejoicing in the light of present truth, let us not forget those around us who are still in darkness; carelessly traveling the broad way to destruction.

My dear young friends, we have all a work to do. O let us lend a helping hand in this gathering time. The third angel's message is now going forth. Can we feel the weight of the message, and remain inactive? Certainly we cannot—we will not. We can work for the Lord in various ways: we can by our example exert an influence over our young associates, and induce them to take the *Instructor*; and thus by sending in means to the office, we can relieve those dear brethren of much care and perplexity arising from embarrassment.

We want the *Instructor* continued; thousands of precious souls are starving for want of the food it contains. Can we not make a little sacrifice for the truth? others have made it for us; and we have been made to rejoice through their labors of love. Let us do what we can for the truth, and the Lord will reward us. O that the truth may prosper, is the prayer of your friend, striving for the kingdom.

A. C. MORTON.

Delhi, Mich., Mar., 1855.

From J. H. McLellan.

DEAR YOUNG FRIENDS:—It has been about a year since I have been trying to keep all the commandments of God and the faith of Jesus. I have not had any desire to give it up, but am trying to overcome all my sins, that I may one day meet all my dear friends, and have right to the tree of life and enter in through the pearly gates into the golden city of our God, and be forever with him where I shall never more be tempted with sin.

When I think of the precious word of God, knowing that no one of his promises will ever fail, and the crown is promised to none but those who hold out faithful to the end, I want to be one of the hundred and forty-four thousand who will be redeemed from the earth.

Dear brethren and sisters, aid me with your prayers that I may be faithful and meet with you all where parting will be no more.

"Jesus soon is coming,

This is my song,

Cheers my heart when joys depart,

And foes are pressing strong."

JOHN H. MCLELLAN.

Hastings, Mich., Mar., 1855.

YOUTH'S INSTRUCTOR.

ROCHESTER, MAY, 1855.

Love not the World.

"Love not the world, neither the things that are in the world." 1 John ii, 15.

Here is a plain prohibition given us by the Apostle and we can all understand it. But why should we not love the world? One reason is given in the same verse: "If any man love the world the love of the Father is not in him." But what if the love of the Father is not in him? Read Deut. vi, 5: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Chap. x, 12: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good." Matt. xxii, 37, 38: "Jesus said unto them, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

So, then, if the love of the Father is not in us we are living contrary to the first great principle of the law of God. If we love the world we are not walking according to those commandments by obedience to which alone we can gain an entrance into life; [Matt. xix, 17;] for the love of God and the love of the world cannot be in our hearts at the same time. We cannot serve God and mammon.

But another reason is given us by the Apostle why we should not love the world; namely, "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever." 1 John ii, 17.

Then we should not love the world nor the things of the world, nor lay up our treasure here; for the world passeth away. But the Saviour tells us where we should lay up our treasure when he says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matt. vi, 19-21.

The world then is unworthy of our love, 1. Because if we bestow our affections upon it, we shall meet with disappointment. There is nothing real and substantial in the pleasures of earth. By the experience of nearly six thousand years, men ought to be convinced of this. 2. Because it is soon passed and then it is gone forever. But there is a world that will endure when this has passed away. If we have our treasure there, and on those treasures alone place our affections, we shall not be disappointed in them, and we shall never be deprived of them.

By renouncing the world we are gaining a share in that which is to come. By refusing to lay up for ourselves decaying treasures here, we are securing eter-

nal treasures there. By refraining from the empty pleasures of earth, we are securing a share in the exceeding and eternal weight of glory that shall soon be revealed. By striving to keep the commandments of God and the faith of Jesus, and endeavoring to walk in the narrow way to life, while the world is heedlessly rushing on in the broad way to ruin, we are preparing ourselves for that inheritance which is incorruptible, and undefiled, and that fadeth not away, which lies at the end of the race just before us.

Be not weary in well-doing, for soon we shall reap if we faint not. U. S.

SABBATH-SCHOOL LESSONS.

FAITH OF JESUS.

LESSON XL.

Baptism.

WE have already seen that baptism is a duty, and that its place is at the commencement of the Christian race. It is the first outward act of obedience to the faith. By it we profess, by works, *our faith in Christ*, and take upon ourselves the Christian name. Says Paul, As many of you as have been baptized into Christ, have *put on Christ*. Gal. iii, 27.

The present generation talk much in favor of spirituality, and *heart obedience*, while outward acts are either despised, or lightly esteemed as *non-essentials*. One says that if a man is said to be baptized, it is no matter how it is done. Another, that it is no matter whether it is done at all, if a person only has faith. In short, works are esteemed of so little consequence, that we might justly infer, from their arguments on some points of obedience, that they think that they may break the commandments of God, and neglect every institution of the gospel, and yet have their hearts right in the sight of God. This comes from Babylon.

Abraham showed his faith *by the offering of his son*; and the Christian says, *Show me thy faith without thy works, and I will shew thee my faith by my works*. Jas. ii, 14, 26.

Baptism is the *obedience of faith*; it is the form or model of the Christian doctrine, [Rom. vi, 11,] which is, salvation from sin by the death of Jesus Christ. The faith, the doctrine or the teaching is, *That Christ died for our sins, that he was buried, and that he rose again*. See 1 Cor. xv, 3, 4. The form is like the doctrine; the obedience is emblematic of the faith. Therefore *we are buried with him by baptism into death*; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness of life*. Rom. vi, 4.

Here commences the new life. By this act we not only show our faith in what Christ has done for us, but we acknowledge ourselves worthy of *death* for our past transgressions of God's law, and promise future *obedience*. We also declare that we are dead to *sin*, and risen to live a life opposed to sin. Says Paul, *How shall we,*

that are dead to sin, live any longer therein? Verse 2. Thus the faith does not make void the law, but establishes it.

And as the resurrection of Christ is the pledge of the resurrection of the saints, [1 Cor. xv, 12-18,] so when we, by baptism, confess our faith in the one, as a consequence we confess our faith in the other. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. iv, 14. They will be raised from the dead at his coming.

QUESTIONS.—By baptism, what do we profess? What does Paul say those who have been baptized have done? What do many praise? How do they esteem outward acts? How did Abraham show his faith? What says the Christian about faith and works? What is baptism? What is the faith or doctrine? How do we express our faith in this doctrine of Christ? How then should we walk? Of what are transgressors of the law worthy? What do we promise in baptism? To what do we declare ourselves dead? How does Paul answer the question whether the forgiven shall continue in sin? Of what is the resurrection of Christ a pledge? By what do we confess our faith in both? When will the saints be raised?

LESSON XL I.

Washing of Feet.

When we have commenced the Christian race, by being baptized into Christ, we must do as the first Christians did. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts ii, 42.

The apostles' doctrine or teaching was *all things that Jesus had commanded them*. He sent them to teach all nations, baptizing them in the name of the Father, Son and Holy Spirit; "teaching them," said he, "to observe all things whatsoever I have commanded you." Matt. xxviii, 20. He had commanded them to wash each other's feet. Jno. xiii. (Read.) To obey their Lord's instructions, they must have taught the disciples this. Some object that they did not enjoin it in their writings. Neither is the Lord's supper there enjoined. This institution was abused by the church at Corinth; Paul hearing of it, corrects them in a letter. 1 Cor. xi, 20. In so doing he mentions the fact, that he had delivered it to them. Verse 23. But for this abuse, it is probable we never should have been informed, in their writings, that they obeyed the Lord by teaching this.

As Jesus was washing his disciples' feet, he said to Peter, *What I do thou knowest not now*; but thou shalt know hereafter. Verse 7. So after he had finished, he explained it. Said he, *I have given you an example, that ye should do as I have done to you*. Verse 15.

1. Mark the importance attached to this: *If I wash thee not, thou hast no part with me*. Verse 8.

2. The meaning with respect to the person washed. Washing, as an emblem, signifies a cleansing from moral impurity. Ananias said

to Saul, Arise, and be baptized, and wash away thy sins. Acts xxii, 16. Now observe the words of Jesus in verse 10. We will read from Campbell's version, not because it differs in sense, but it is more easily understood. "He who has been bathing, needs only to wash his feet; the rest of his body being clean." A person may bathe himself thoroughly, yet by walking a short distance his feet will be soiled and need washing. So with the Christian: though cleansed at the beginning of his pilgrimage, yet he walks in a polluted world, and can hardly escape defilement. Therefore self-examination and cleansing precede the Lord's supper. 1 Cor. xi, 28. If the apostles needed cleansing, who does not?

3. The lesson taught to the one who washes, is *humility and brotherly love*. Jesus "loved his own;" and though he knew that "he was come from God," and was about to return to God, he got down and washed their feet. The Lord and Master set the example; and then enforced it upon his disciples by this argument: *The servant is not greater than his lord*, neither he that is sent greater than he that sent him. Verse 16. This leaves no excuse to any servant who is not greater than his Lord.

QUESTIONS.—In what did the first Christians steadfastly continue? What observances did they teach? What was one thing which he commanded them? What did Jesus say to Peter about what he was doing? What did he afterwards say to explain it? What words express its importance? What does the emblem of washing signify? In figurative language what does baptism wash away? What does the person that has been washed still need? What is the Christian, while in the world, in constant danger of? What is the lesson taught to the one who washes? What did the Lord and Master do? What did he say to his disciples as a reason why they should do it?

LESSON XLII.

Lord's Supper.

On the same night in which Jesus was betrayed, he gave to his disciples two institutions. The one of which we have spoken was expressive of their love for each other, and was preparatory to the other. It prepares the disciple to have a "part with Jesus"—to eat of his flesh, and drink of his blood by faith. Jno. vi, 53. The other was to keep in memory their dying Lord. It is a solemn act of worship to him who gave his life to purchase eternal life for us. It is called *the Lord's supper*.

The broken bread is an emblem of the body of Jesus, which was bruised and broken for us. The wine is an emblem of his blood, which he gave for the life of the world.

This institution brings to mind our lost condition as sinners, without God and without hope in the world; and also the amazing love of Christ who pitied us in our ruined state, justly condemned to death, and freely died a sacrifice for our sins.

It is commemorative. Said Jesus, *This do in*

remembrance of me. Luke xxii, 19; 1 Cor. xi, 24, 25. It keeps in memory *our dying Lord*, and expresses our faith in what he has done for us. With what joy should the Christian keep the token which Jesus left us of his dying love! When he was about to depart out of this world and go to the Father, having loved his disciples, who were to remain in the world, he left them this institution as a keepsake, to remind them of his love.

While this institution points us back to what *Jesus has done for us*, we naturally look forward to what he has promised to do for all his faithful children. Not only does it carry the mind back to that "doleful night" when the powers of darkness were arrayed against the inoffensive Lamb of God; but it carries it forward to that glorious morning when that same Jesus shall come in the glory of his Father with the holy angels, to take all *his saints* to those mansions in his Father's house, which he has gone to prepare. "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death *till he come.*" 1 Cor. xi, 26.

If our "historical faith" only looks back upon the past, and can see nothing but shadows and dimness in the promised future, we have not more than half of the faith of Jesus. True faith enjoys *the promises.*

While we remember the price that has been paid to procure our salvation from sin, we turn to the glorious future and see what will be enjoyed, as the consequences of our redemption. *A feast of fat things, and of wines well refined* is promised to all of God's people, [Isa. xxv,] and Jesus promised his disciples that they might *eat and drink at his table* in his kingdom. Luke xxii, 30; xiv, 15; Matt. xxvi, 29. Blessed are they which are called unto *the marriage supper of the Lamb.* Rev. xix, 9.

QUESTIONS.—What is the subject of this lesson? Of what is the bread an emblem? Of what the wine? What does this institution naturally bring to mind? What else? What did Jesus command respecting it? Whom does it keep in memory? To what does it point? To what do we look forward? For whom will Jesus come? How long will the Lord's supper be observed? What does true faith enjoy? What is promised in Isa. xxv? What did Jesus promise his disciples should do in his kingdom? What feast will there be kept?

LESSON XLIII.

Prayer.

Prayer is a constant duty of the Christian. We are commanded to *pray without ceasing*, and in every thing to give thanks. 1 Thess. v, 17. Jesus taught that men ought always to pray and not to faint. Luke xviii, 1. Continue instant in prayer. Rom. xii, 12. Prayer should accompany the performance of every religious duty from the very first. Saul was commanded to be baptized *calling on the name of the Lord.*

Prayer is also our greatest privilege; for what can be a more exalted privilege than *the right of petition to the King of kings* and Lord of lords, with the promise that he will hear our petitions, and grant all our requests, which are in accordance with our own best good?

To be heard we must pray *in faith.* James says, Let him ask in faith, nothing wavering; [chap. i, 6;] and Jesus says, *What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.* Mark xi, 24. Of course we cannot pray in faith for things which we know are contrary to his will; but the Word teaches us for what to pray, and it is always safe to follow its directions.

The Lord's prayer contains a general, or outline view of the things which it is proper for us to pray for. Matt. vi, 9-13. We will notice some points in this prayer, in connection with other scriptures; after observing that we should approach our heavenly Father with all the reverence that can be expressed by the words, Hallowed be thy name.

Thy kingdom come. Those who think that the kingdom was set up when Christ ascended to the right hand of the Father, consider this part, at least, of the Lord's prayer as out of date. But the coming of the kingdom, when God's will will be done on earth, as it is in heaven, is the great hope still before the Christian. *The saints* are joint-heirs with Christ, and the kingdom will be given to them. Dan. vii, 23, 27. The greater share, by far, of the heirs of the kingdom are now *in their graves*, under the dominion of death, and cannot be released, till *the Lord* himself shall descend from heaven, and bring them up from their dusty beds. Hence the apostle John prays the same prayer in these words: *Even so come, Lord Jesus.* Rev. 22, 20. It is no wonder that the completion of the Christian's hope should be the first petition in his prayer.

Forgive us our sins. Luke xi, 4. The Christian has the privilege to ask and receive the forgiveness of his sins.

Lead us not into temptation. Abandon us not, as some translate it; that is, leave us not to temptation. If God should abandon us to temptation, *we should be lost.* Therefore David prayed, *Take not thy Holy Spirit from me.* Ps. li, 11. We should pray for the Holy Spirit. Christ says, If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give *the Holy Spirit* to them that ask him? Luke xi, 13.

Deliver us from evil. One great evil to which we are subject is sickness. Says James, Is any sick among you? let him call for the *elders of the church*; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall *save the sick*, and the Lord shall raise him up; and if he have committed sins, *they shall be forgiven him.* Jas. v, 14, 15.

These are a part of our high privileges, if we abide in Christ, and his words abide in us. Jno. xv, 7.

QUESTIONS.—With respect to prayer, what are we commanded? How should we do every religious duty? What is the Christian's high privilege? To be heard, how must we pray? What said Jesus? What contains a general view of the things we should pray for? What is its first petition? Who will possess the kingdom? Where are most of them? Who must come to raise them, and give them the kingdom? In what words did John pray, Thy kingdom come? What other petition may we ask? Should God leave us to temptation what would be our case? What did David pray? What will the Father give to them that ask him? What should a Christian do if he is sick? What will the prayer of faith do? What if he have committed sins? What must we do to enjoy these privileges?

LESSON XLIV.

Fasting.

Another duty, which is doubtless too much neglected, is *fasting*. It is connected with prayer. These duties, like faith, repentance, and keeping the commandments of God, are not peculiar to this dispensation, but are common to all. God has manifested *his approbation* in a special manner, of those who have sought his face by fasting. At different times, when Daniel set his face to seek to God by prayer and supplications, with fasting, *an angel* was immediately sent to him, in answer to his prayer, to communicate the most important revelations concerning the latter days. Dan. ix, 3, 20; x, 3, 11, 12.

Mark the words of the angel. After informing Daniel that he was a man "greatly beloved," he said, From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and *I am come for thy words*. Chap. x, 12.

Jesus approved of fasting by giving directions to his disciples about it. Matt. vi, 16-18. He taught that they should fast, *not to be seen of men, but of God*. Observe the consequence of fasting in the right way. Said he, "*Thy Father who seeth in secret shall reward thee openly*." Who does not desire his rewards?

The disciples of John came to Jesus and asked him why his disciples did not fast. Matt. ix, 14; Mark ii, 18; Luke v, 33. Jesus replied, Can ye make the children of the bride-chamber fast, while the bride-groom is with them? But the days will come when the bride-groom shall be taken away from them, and then shall they fast in those days. The disciples did not then fast, because Jesus was with them. *After he left them*, they were to fast. From this we may infer that fasting will continue during all his absence, until he returns again.

Cornelius was *fasting* when the angel appeared to him, and told him his prayer was heard, and directed him to send for Peter, who should tell

him words whereby he and all his house should be saved. Acts x, 30.

Fasting was practiced in the church at Antioch, at the time when the Holy Spirit sent forth Paul and Barnabas on a most important mission. Acts xiii, 2. And they, in their travels, ordained elders in every church, and *with prayer and fasting*, commended them to the Lord. Chap. xiv, 23.

The example of the primitive Christians should be followed *till the Bride-groom returns*; then our fasting will end.

QUESTIONS.—What duty is the subject of this lesson? What has God manifested to those who have practiced fasting? When Daniel prayed and fasted, who was sent to him? What did the angel communicate to him? How did he state the cause of his coming? How did Jesus teach that we should fast? What did he say? When were his disciples to fast? What was Cornelius doing when an angel came to tell him his prayer was heard? In what church was fasting practiced? How did the apostles commend the churches to the Lord? How long should their example be followed?

The Sower.

In the Scriptures of truth, we read of a sower that went out to sow; and as he sowed, some seed fell by the wayside; some into stony places; some among thorns; but some fell into good ground and brought forth fruit abundantly. This is a parable that fell from the Saviour's lips, while he sojourned here upon the earth. When he spake thus to his disciples they understood not; but Jesus was always ready to impart instruction to his followers. Said he unto them, Hear now the parable of the sower. When any one heareth the word of the kingdom, &c. Matt. xiii.

The word of the kingdom appears to be the seed sown. The human heart the field, in which that seed is sown. The seed by the wayside, is the good news of the kingdom proclaimed to the unthinking sinner. The common enemy of mankind takes advantage of his carelessness and snatches away the seed before it has time to germinate. Youthful reader, when the truth is presented to you on what kind of soil does it fall? Is it by the wayside? Ask yourselves the solemn question; for Satan is standing ever ready to uproot the seed which is sown in your hearts. Take heed, lest the seed sown falls by the wayside.

The seed next falls in stony places. This represents a class of persons who hear the word joyfully, yea, and for a time obey it; but not having counted the cost before starting to run the Christian race, in time of temptation fall away. O, young friends, are you prepared to endure persecution for the sake of Jesus? Remember that he was persecuted even unto death for you. If you have not already counted the cost of running the Christian race, delay not to do so any longer; for soon your opportunities of working for God will cease forever.

The seed next falls among thorns. Mark well what the thorny places prefigure. The cares of this world, and the deceitfulness of riches choke the word and it becometh unfruitful. The unfruitful "branches are plucked from the vine and cast forth to be burned." The riches of this world may be a temptation to many of you. If so to you, they are not so to me: for worldly riches I have none. In this I rejoice; because they are very deceitful; and God has chosen the poor of this world, rich in faith and heirs of the kingdom. James ii, 5.

The cares of this life are prone to draw many, very many, away from the narrow way that leadeth to life. Christ in telling the signs that would precede his second coming, left us a timely admonition in Luke xxi, 34. He says, Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life; &c. Youthful reader, seek first the kingdom of God and his righteousness, and all things shall be added unto you. O, be careful lest the word be choked, and you become unfruitful.

Lastly, the seed fell into good ground and took deep root and brought forth fruit abundantly. Although the soil was good, and the root deep, yet the product was not equal in all. No: remember the parable of the talents, to one was given five, to another two, and to another one: the one to whom the five was given had to give an account of the five, &c.

Let us give ear to the Saviour's admonition, "Take heed how ye hear." But how shall we bring forth fruit? Read Gal. v, 16. "Walk in the Spirit and ye shall not fulfill the lust of the flesh." In verses 22, 23 of the same chapter we learn what the fruits of the Spirit are. They are love, joy, peace, long-suffering, &c. And verse 24 says that they who are Christ's, have crucified the flesh with its affections and lusts.

In John xv, we learn that Christ is the true and heavenly one. Jesus says, Except ye abide in me, ye shall be cast forth as an unfruitful branch. God has said, If ye love me keep my commandments; he also says, By this shall all men know that ye are my disciples, because ye love one another. O, consider how soon time will cease forever. Now is the time for us to work and bring forth fruit to the glory of God. May you prepare to meet the Lord in peace when he shall come without sin unto salvation, is the prayer of your unworthy friend.

Ceresco, Wis, Mar., 1855.

M. HARRIS.

A Mother's Prayer.

A MOTHER had heard of the arrival of her sailor boy outside the Cape, and was awaiting his return with the anxiety a mother alone can know.

With faith strong in God she prayed for his safety. News came that the vessel was lost.

The father an unconverted man, who had pre-

served a sullen silence, now wept aloud. The mother observed, "He is in the hands of Him who doeth all things well," and again the subdued and softened spirit bowed, commending her son and her husband, in an audible voice to God.

In the morning, the little gate in front of the dwelling turned on its hinges, the door opened and their son their lost, loved son stood before them. The vessel had been driven into one of the Harbors on the coast, and was safe. The father rushed to meet him. His mother hanging on his neck, earnestly exclaimed, "My child how came you here?" "Mother," said he, as the tears coursed down his sun-burnt face, "I knew you'd pray me home."

What a spectacle: a wild, reckless youth, acknowledging the efficacy of prayer. It seems he was aware of his perilous situation, and that he labored with the thought, "My mother prays: Christians' prayers are answered, and I may be saved." This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh strength, and with renewed courage he labored till the harbor was gained.

Christian mother, pray for that son who is likely to be wrecked in the storm of life, and his prospects blasted forever. He may be saved.

THE POOR MAN'S TREASURE.

WE cannot (if we would) resist the conviction that God is immensely good in himself; but that which is nearer, whereon our hearts most rise, is, that he is good to us, and that he is so perfectly and completely good, that having made choice of him, and obtained union with him, we need no more. Were once the hearts of the children of men persuaded of this, all their deliberations were at an end, they would not only choose no other, but defer no longer to fix on him. And what can trouble the soul that is thus established? No change or overturning of outward things; though the frame of the world itself were shaken to pieces, yet still the foundation of this hope is him that changeth not; and whatever thy pressures be, poverty, sickness, or disquiet of mind, thou mayest draw abundant consolation from him in whom thou hast placed thy hope.

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