

YOUTH'S INSTRUCTOR.

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

VOL. III.

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No. 7.

"LEARN OF ME."

AIR, "Lightly Row."

SINFUL youth!
Sinful youth!
Would you learn the way of truth?
Truth is free!
Truth is free!
Christ says, learn of me.
Learn my hallowed cross to bear,
Learn the Christian's crown to wear,
Learn of me!
Learn of me!
Truth will make you free.

Do the right!
Do the right!
Yoke is easy, burden light.
Once begun!
Once begun!
Soon the race is run.
Soon the Saviour will appear,
Soon the tidings you will hear,
Lo I come!
Lo I come!
Hail him! every one.

Would you be!
Would you be!
In that glorious company?
Endless life!
Endless life!
Crowning mortal strife?
Would you wear the conqueror's crown?
Would you on his throne sit down?
Faithful be!
Faithful be!
Strive for victory.

Ten commands!
Ten commands!
Gift divine from God's own hands;
These obey!
These obey!
Blessings crown the way.
Faith of Jesus ye should know,
His forgiving spirit show:
Love divine!
Love divine!
On your pathway shine.

L. M. S.

THE HINDOO GIRL.

A NARRATIVE FOR THE YOUNG.

A LITTLE Hindoo girl was one summer's afternoon playing before her father's bungalow, when she was carried off, taken to Calcutta, and sold as a slave. She was a sweet and beautiful girl, and the lady who bought her, soon began to love her very much, and she thought she would not make her a slave. She had no children of her own, and she liked to have a little girl to play with her and amuse her. She loved her more and more, and as she grew older, she made her her companion.

When the little girl was stolen from her father, she was too young to have learned his religion. The lady who bought her was a Mahometan, and she brought up the little girl as a Mahometan too. Thus she lived till she was sixteen years old, and then all at once it came into her mind, she knew not how or why, that she was a sinner and needed salvation. She was in great distress of mind, and went to her kind mistress for comfort, but she could not tell her of a Saviour; all the lady could do was to try to amuse her, and make her forget her trouble; she hired rope-dancers, jugglers and serpent-charmers, and tried all the sports of which the natives of India are fond, to give her pleasure. These were of no use, and the girl remained as miserable as ever. Her mistress, deeply grieved at the distress of one whom she loved dearly, next sent for a Mahometan priest. He had never felt the want of a Saviour, and he could not understand the girl's distress. However, he took her under his care and did his best. He taught her a long string of prayers in Arabic, a language which she did not understand. She learned the long hard words, which had no meaning to her, and she repeated them five times a day, and each time she repeated them she turned towards Mecca the birthplace of Mahomet, and bowed her face to the ground.

Did the poor girl find comfort in these dark words and idle ceremonies? No; she felt there was no forgiveness, no salvation in these. When she had tried these prayers for three long years, the thought struck her that perhaps all her sorrow of mind was a punishment for having left the faith of her fathers, and becoming a Mahometan. She set out directly in search of a Brahmin or Hindoo priest, and entreated him to receive her back into the Hindoo Church. How do you think the Brahmin answered her? He cursed her in the name of his god. She told him how unhappy she was, and how long she had suffered, and begged him to pity her, but he would not listen. She offered him a large sum of money, and then he was ready to do anything; so she put herself under his direction, and went again and again. He told her to make an offering of flowers and fruit, morning and evening, to a certain goddess, who was some way off, and once a-week to offer a kid of the goats, as a bloody sacrifice.

In India the people have a language of flowers; each flower means something; and when you go into a temple, and see the flowers which have been laid on the altar, you may often tell what

petitions have been offered. The flowers she brought as her offering signified a bleeding heart. O, there was One who would not have refused such an offering! He only could have healed her broken heart, but she knew Him not. For a long, long time did she carry flowers, morning and evening, and once a-week offer a kid of the goats, and sprinkled the blood on herself and on the altar, but she found that "the blood of goats could not take away her sins," and very often she cried out in her deep distress, "*O, I shall die, and what shall I do if I die without obtaining salvation.*" At last she became ill through the distress of her mind, and her mistress, with deep sorrow watched her beloved companion sinking into an early grave. But one day as she sat alone in the room, thinking, and longing, and weeping, as her custom was, a beggar came to the door and asked alms. Her heart was so full, that I suppose she spoke of what she wanted to all whom she met, in the hope that some might guide her. She began talking to the beggar, and used a word which means salvation. The man started and said, "I think I have heard that word before." "Where, O where have you heard it," she eagerly asked. "Tell me where I can find that which I want, and for which I am dying; I shall soon die, and O, what shall I do if I die without obtaining salvation?" The man told her the name of a charitable institution, where once a week two thousand poor natives were supplied with rice, and before the rice was given some Christian teacher used to speak to them. "I have heard it there," he said, "and they tell of one Jesus Christ, who can give salvation." "O, where is he? Take me to him." The man cared nothing about this salvation himself. He thought she was mad, and he was going away, but she would not suffer him to depart till he had given her an answer; she dreaded lest she should miss that prize which now seemed almost within her reach. "Well," he said, "I can tell you of a man who will lead you to Jesus," and he directed her to that part of the town where Narraput Christian lived. Who was Narraput Christian? He was once a rich and proud Brahmin, but he had given up all his riches and honors to become a humble disciple of Jesus, and he was now an assistant missionary and preached to his countrymen. This was the man of whom the beggar spoke. The Hindoo girl gave the beggar a trifle, and that very evening she set out in search of Narraput Christian, the man who would lead her to Jesus. She went from house to house, and inquired of every one she met, "where Narraput Christian, the man who would lead her to Jesus," lived, but no one would tell her. They all knew, but they were worshippers of idols, and did not choose to tell her. It grew late and dark, and she began to be afraid of being seen out at that hour. Her heart was nearly broken, for she thought she must return as she came without obtaining salvation. She was

just turning to go home, when she saw a man walking along the road; she thought she would try once more, so she asked him the same question, "where Narraput Christian lived, the man who would lead her to Jesus." To her great joy he pointed her to the house, and when she reached it, she met Narraput himself coming out at the door. She fell at his feet in tears, and wringing her hands in anguish, she asked, "Are you Narraput Christian, the man who can lead me to Jesus? O, take me to Him, I shall die, and what shall I do if I die without obtaining salvation." Narraput did not receive her as the Hindoo priest had done. He raised her kindly from the ground, and led her into the house, where his family were met at their evening meal. "My dear young friend," said he, "sit down and tell me all." She told him her history, and as soon as she had done, she rose and said, "Now, Sir, take me to Jesus, you know where he is; O, take me to Him." Ah, if Jesus had been on earth, how willingly would he have received the poor wanderer. She thought he was on earth, and that she might go to him at once; but Narraput knew that though He was not here, He was just as able to pity and welcome her from His mercy-throne in Heaven, so he only said, "Let us pray." All knelt down, and as he prayed, the poor Hindoo felt that she had found that which she had so long wanted. *Selected.*

Heaven.

WITH what delightful imaginations have I pictured heaven to my mind. Often have I meditated upon the beauty, the glory, and the unfading joys of that happy place. The thought is glorious that all who enter there will be freed from sin and death. Jesus will be there, his angels will be there, and all of the dear saints who have struggled hard against the allurements of a flattering world, who have borne up under the many trials and conflicts of the way, and fought valiantly for the truth, will be there also, with crowns of dazzling brightness. There will bloom flowers that will never fade. There also shall we behold life's waters, clear as crystal, and its verdant tree that gently waves over them. Nothing will ever be permitted to enter there to disturb the quiet repose of those who dwell in that peaceful clime. My heart swells with rapture when I think of that bright, glorious place. Who would not be willing to give ALL here to obtain everlasting life in heaven? What is this world, compared to the blissful happiness of the world to come? Though we may have every luxury that can be afforded here, and participate in all the pleasures and gayeties of this life, yet the heart is left desolate; we can find *peace* only in Jesus. Without the Christian's hope, true joy cannot be obtained. How strange that any who have once started for the better land should now turn back, just as the full anticipations of their hope are about to be realized, to this vain world. Has not Jesus done enough to induce his children to follow him? Has he not promised them a rich reward in his everlasting kingdom? Has he not promised to

be their guide and comforter in the hour of affliction, and to lead them unto living fountains of waters, and bring them off victorious at last? Is not this enough? who could ask for more? When Jesus has been so kind, suffered so much and even died to save us, shall we grieve him by forsaking the narrow path, giving ourselves up to worldly pleasure, and rush heedlessly on to destruction? The time cannot be far distant when we shall see our heavenly Redeemer coming to take us home. Will not all want to meet his smile of approbation then? Will they not want to be in perfect readiness to appear with him in glory?

My dear friends, do you not wish to enter heaven? If so, you must yield up the world. Christ has said, if we love the world the love of the Father is not in us. If you would enter the pearly gates of the golden city you must tread the rough and thorny path. Jesus has trod the way before us, and all he requires of us is to follow him. Then let us cheerfully bear the cross for his sake, let us endure persecution for a little season. It will be but a little while we shall remain in this dark world. A brighter day is soon coming. Jesus will not tarry long. He hears the cry of his people for redemption, and will soon give to his servants their glorious reward. He is preparing for them brighter realms of joy and peace, a home in glory. Seek then to be among the ransomed. Let nothing detain you from your duty. Never doubt the word of God: trust in him, and under the shadow of his wings will he hide you from the coming storm. Dwell not too much upon the trials of the way, but keep your eye fixed on the bright and happy future, when the last conflict with sin will be fought, and the perplexing cares and sorrows of this life will have an end. Endure a little longer, the glories of heaven are just before you. Jesus bids you come—do not refuse.

S. A. H.

New Ipswich, N. H., June, 1855.

Scripture Well Applied.

It is stated that Bishop Doane of New Jersey, is strongly opposed to temperance. A short time since, Rev. Mr. Perkins, of the same denomination, and a member of the order of the "Sons," dined with the bishop, who, pouring out a glass of wine, desired the Rev. gentleman to drink with him, whereupon he replied:

"Can't do it bishop; 'wine is a mocker.'"

"Take a glass of brandy, then," said the distinguished ecclesiastic.

"Can't do it bishop; 'strong drink is raging.'"

By this time, the bishop becoming somewhat restive and excited, said to Mr. Perkins:

"You will pass the decanter to the gentleman next to you."

"No, bishop, I can't do that—'woe unto him that putteth the bottle to his neighbor's lips.'"

What was the peculiar mental condition or moral state of the bishop at this stage of the proceeding, our informant did not state.

"Whip Me but Don't Cry!"

A pious father had devoted great attention to the education of his son, who had maintained an unblemished reputation until the age of fourteen,

when he was detected in a deliberate falsehood.

The father's grief was great, and he determined to punish the offender severely. He made the subject one of prayer; for it was too important, in his esteem, to be passed over as a common occurrence of the day. He then called his son, and prepared to inflict the punishment. But the fountain of the father's heart was broken up. He wept aloud. For a moment the lad seemed confused. He saw the struggle between love and justice in his parent's bosom, and broke out with all his usual ingenuousness, "Father, father, whip me as much as you please; *but don't cry.*"

The point was gained. The father saw that the lad's character was sensibly affected by this incident. He grew up and became one of the most distinguished Christian ministers in America.

A MINUTE.

A MINUTE, how soon it is flown!
And yet, how important it is!
God calls every moment his own,
For all our existence is his:
And though we may waste them in folly and play,
He notices each that we squander away.

We should not a minute despise,
Although it so quickly is o'er;
We know that it rapidly flies,
And therefore should prize it the more.
Another, indeed, may appear in its stead,
But that precious minute for ever is fled.

'Tis easy to squander our years
In idleness, folly and strife;
But oh! no repentance nor tears
Can bring back one moment of life.
Then wisely improve all of time as it goes,
And life will be happy, and peaceful the close.

A Family with Short Memories.

"Sir," said a man addressing a minister going home from church, one Sabbath afternoon, "did you meet a boy on the road driving a cart with rakes and pitchforks in it?"

"I think I did," answered the minister—"a boy with a short memory, was n't he?"

"What made you think he had a short memory, sir?" asked the man, looking much surprised.

"I think he had," answered the minister, "and I think he must belong to a family that have short memories."

"What in the world makes you think so?" asked the man, greatly puzzled.

"Because," said the minister in a serious tone, "the great God proclaimed from mount Sinai, '*Remember the Sabbath-day to keep it holy;*' and that boy has forgotten all about it."

Counsel from King David.

COME ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open to their cry.—*Ps. xxxiv, 11-16.*

"BE NOT CONFORMED TO THIS WORLD."

WE believe from the signs of the times, that we are now in the day of God's preparation, and O, what solemnity should pervade our hearts. The eye of the world is upon us; we are a spectacle to men and angels. How careful then ought we to live. But, my dear friends, I fear many of us fail of fulfilling our mission, of living in that way which will best serve God among our fellow beings, and most conduce to our own good.

We profess to believe in the speedy coming of our dear, long absent Saviour. Should we not live in such a way that everything about us shall harmonize with our professed faith?—otherwise we live the *lie* to our profession. We, perhaps, join the solemn cry of warning and think we are truly serving God; but if while we talk of the shortness of time, there be that about us which tells we are not careful how we improve the remainder of probation, do we not annul our words?

It has become almost second nature to some of us, having been thus trained from infancy by fond but thoughtless parents, to desire and seek after the approval of others. For our encouragement in endeavoring to become purified, we are assured that "His grace shall be sufficient," and though we seem to have a double task, yet it is a duty we owe God and ourselves, with his promised assistance, to combat and conquer all: and as a stimulant we may know, the more earnest the endeavor we make, the more sanctifying its influence upon us. But what will the world, what will scoffers think, when they perceive anything in us that shows we seek in the least the approval of mortal man, more than the approval of God? Will they not feel sure we do not expect soon to appear before the Judge of all the earth?

My dear sisters, are not we, particularly, influenced by this motive, carried out in different ways? We are too fond of display. We decorate our houses and persons with useless ornaments and delight ourselves in the friendship of the world which is "enmity with God." James iv, 4. Now will not everything in our homes and about our persons, which shows a needless expenditure of the time we proclaim so short, give the careless to understand that we deem their idle pursuits not unworthy their or our attention? And though our words bear solemn truths and warnings, yet they become as "sounding brass and tinkling cymbal," for the world also understands that "by their fruits ye shall know them." Matt. vii, 20.

I know it is one thing to convince the judgment and another to move the heart; but O, let us try to get our hearts affected, to realize the swift approach of the end of all things, and act accordingly. Let us leave out of our wardrobe all useless expenditure, and wear only the ornament of a meek and quiet spirit, realizing that everything about us has a voice; and, lest we bring the blood of souls upon our garments, let us *deny ourselves*, give no place to vanity, but take up our cross and follow Jesus. It is a fearful thing to teach by example as our Divine Pattern never taught. "Come out from among them, and be ye separate,

saith the Lord, and *touch not* the unclean thing: and I will receive you." 2 Cor. vi, 17.

Vain were our endeavors to live, dress and appear as the world, and at the same time receive or merit the approbation of our heavenly Father. Verily we are too careful what we shall eat, and what we shall drink, and wherewithal we shall be clothed; thus squandering many precious moments and wealth, which, if rightly applied, would do much for the advancement of God's cause. O, shall our Father's cause suffer, and priceless souls perish for the want of aid we might afford, but for the amount we expend in our own selfish gratifications. Let us take heed lest the day soon be upon us when we may curse our pride and sinful indulgence as the stumbling-block of our iniquity. Remember my brother, my sister, what has been done to rescue you from ruin. Call to mind the sacrifice God has made of the dearest object of his tender love, the sufferings of that sinless, perfect being, his wondrous mercy and love for you, and can you not, for the sake of another as dear to our Father and Saviour as yourself, forget the promised luxury or expensive trifle, and do something instead for the salvation of that precious soul! O, try to be faithful, be zealous for God and humanity. A few more days and God's children shall enter in,

"Where they who oft have sown in tears,
Shall reap again in joy."

Yes, a resting time approaches for those who endure to the end. But "let us *work* while the day lasts," that we may be fully prepared to enjoy that release from struggling, hoping and sorrowing. Do be humble; pray earnestly for sustaining, purifying grace, and trust our Father fully. Oh, my young friends, he loves you far more than any one else *can*. Do not grieve him by distrusting his love for you, or indulging in what must be opposed to his holy nature. Do live to please God; go to him for freedom from sin, and find a happy, happy home with our precious Saviour and his dear children at last.

M. E. S.

Letter from L. M. Stephenson.

MY DEAR YOUNG FRIENDS:—Some time has elapsed since I addressed you through this kind little Messenger. I have not delayed writing to you because I was any the less interested in the *Instructor*, O no! This little sheet is ever a welcome guest to me. I delight to peruse the many interesting letters from my young brothers and sisters. They are truly cheering to me. I derive much consolation from its pages, glowing with truth and instruction.

It is a lovely sight to the Christian to see so much piety, so much love and anxiety for the cause of truth, manifested in the hearts of the young. And must it not, my dear young friends, be pleasing to our heavenly Father, to witness so many of the youth, giving their hearts and the service of their best days to him? Certainly it is. Hath he not said, "son give me thy heart."

The truly pious and self-sacrificing Christian, is at all times, and even to the sinner, a lovely spectacle. But Oh! how beautiful, in these last days, of

peril and temptation, to see the young man in the pride and vigor of youth, the young woman blooming and fresh with rosy health, and hopes all burning with bright anticipation, bowing humbly to the mandate of a Saviour's love, and yielding with unwavering faith their hearts to the sacred keeping of their God.

The young have many temptations and many worldly inducements to sin in this age of the world. Pride, vanity, and all the allurements of sin, seemed never half so successful as at the present time, in drawing the mind of mankind from God. This is an age of disobedience, an age of darkness. Never was the heart of man so prone to wander from God, so susceptible of the devices of the enemy of all good, never was temptation arrayed in such a shining garb. And why? because this is an age of light, an age when the arts and sciences are flourishing with unparalleled splendor, when worldly wisdom and pleasure are in common with all classes. This, my young friends, is an age when Satan is to work "with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie, that they all might be damned (condemned) who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 9-13

You see by this prophecy that mankind is to be placed in a state of trial, whereby they may become purified and prepared for the coming kingdom. Satan is to tempt us in every possible manner. Every inducement to sin, will be presented in its most attractive and bewitching form. All our passions will be assailed, for Satan operates through the medium of the human heart. He will creep in unawares and lead our feet astray. When we think that we are the most secure, then we are in the greatest danger. Does it not, my young friends in view of these facts, behoove us to *watch*, to be on our guard every moment, lest while we sleep the enemy come and sow the fatal seed. Oh, let us strive while we have time and opportunity, to overcome all these things. Let us continue faithful to the end, for such alone shall receive the crown. We may find every day some opportunity for doing good; and let not the "golden rule pass unobserved in your intercourse with the world, and with each other.

"Do unto others as ye would
That they should do to you,"
This is the rule that Jesus gave,
And I'll observe it too.

We need all the teachings of Christ, and the example of all the good, who have suffered for the truths of the gospel, to assist us, and stimulate us to action, in these perilous times. When I look around me and view the wickedness of mankind, in this land of boasted freedom, this land of Bibles, where the richest blessings of heaven are bestowed without measure upon a guilty nation, upon a people who render no tribute of praise and thanksgiving to their great Cre-

ator and Benefactor, I shrink with horror from the dreadful scene. It brings to mind a day not far distant, when God in anger shall rise up in judgment upon a guilty world. No room for mercy then. Can you, my dear young friends, contemplate a world writhing beneath the frowns of an avenging God, when the last hope of mercy is for ever lost, no more to visit the abode of guilty, fallen man; when the vengeance of heaven is to be poured out unmingled, in the vials of the wrath of God. This will be the condition of the world, when the third angel shall have ceased to sound his solemn warning. Then shall be gathered all the tribes of the earth to the great battle of God Almighty; and God, in his might and fierce anger shall send an overflowing hailstorm mingled with fire to sweep them from the earth. Thus ends the dreadful scene—thus closes the fearful picture—and is it not one of despair, of horror?

Let us on the other hand glance at the condition of the righteous. Those who have perilled all, life, worldly honors, wealth, and everything for Christ and his precious truth—where are they amid the surrounding conflict? Lo! a company is seen, lifted up from the dark scenes of earth, arrayed in white, with crowns of victory, and the seal of the living God in their foreheads. These are standing, with Jesus at their head, upon a sea of glass as it were, having harps of gold, and singing the song of Moses and the song of the Lamb. In which company my young friends shall we be found?

L. M. STEPHENSON.

SABBATH-SCHOOL LESSONS.
THE FAITH OF JESUS.

LESSON XLIX.

Definite Time.

As there was a *definite time* revealed when Christ would make his appearance on earth, as the Prophet foretold by Moses, [Deut. xviii.] so also definite time was given for the commencement of his last work as our great High Priest, in the true tabernacle in heaven. It was said to Daniel, *Unto two thousand and three hundred days, then shall the sanctuary be cleansed.* Dan. viii, 14.

The Lord could have *no object* in giving a set time for any event, unless he meant for it to be understood by those for whom it was given. If he has not given the means by which we may learn when the time will begin and end, Paul certainly must have been mistaken when he said that all scripture given by inspiration of God is *profitable*. For what profit can we receive from a set time without a beginning, and, consequently, without an end?

As there is no date given in this chapter for the commencement of the 2300 days, we must look elsewhere for it. By reading the *ninth* chapter carefully, we plainly see that the same angel, which was commanded, in the eighth chapter, to make Daniel understand the vision, appears to him again; and, after calling his at-

tention to that vision, tells him that *seventy weeks* are determined [cut off] upon his people, the Jews. Cut off from what? From the vision of 2300 days, which was the subject which he had just introduced.

We have seen (No. 33) that 69 of these seventy weeks reached to the time when Christ was baptized and commenced his ministry, which was in the year 27 of our common reckoning. For the remaining week, the seventieth, in the midst of which Messiah was cut off, (crucified,) we must add seven years. This gives us the year 34 for the end of the seventy weeks. Now we take seventy weeks, which are 490 days, from the 2300 days and we have 1810 days or years remaining. This added to the year 34, where the 70 weeks end, brings us down to the year 1844, where the work of cleansing the sanctuary must commence.

The act of cleansing the sanctuary, in the typical dispensation, was the last act of the atonement, and occupied only one day in the year. Hence we conclude that our great High Priest is now performing the last work for his people, which is the blotting out of their sins; and that it can be but a little while longer before he that is unholy must remain so still. At this point of time Jesus says, *Behold I come quickly*; and my reward is with me, to give to every man according as his work shall be. Rev. xii, 12.

QUESTIONS.—What was revealed concerning the first advent of Christ? For what else was definite time given? What said the angel to Daniel? What object could be gained by giving time that could not be understood? What is all scripture given by inspiration of God? In which chapter is the date of the beginning of the 2300 days? In the eighth chapter what was the angel Gabriel commanded to do? To what does he call Daniel's attention in the ninth chapter? What part of the time was cut off for the Jews? Where did the 69 weeks end? Where the seventy? Take seventy weeks from 2300 days and how many days will be left? Add 1810 years to the year 34 and to what year will it bring us? What part of his priesthood is Christ now performing for his people? What is it? When this is finished what does he say?

LESSON L.

First Special Message.

Christ never can come again according to the scriptures, and his coming not be preached in the world beforehand. The faithful servant will be found giving the household meat in due season when he comes; [Matt. xxiv, 46;] and the only meat that can be in season then, is the coming of the Lord, and the needed preparation for that event. To give meat in due season, one must know the time of day, and not be calling to breakfast or dinner when it is supper time.

In the parable [Luke xiv, 16] there are three invitations to the supper, which seem to denote three special messages to be given at the close of the great day of probationary time. But we

have something to depend upon besides our exposition of this parable. In Rev. xiv, we have a clear prophecy of three special messages to be given in the world, just before the Son of man is seen upon the great white cloud. Verse 14.

The first message is addressed to every nation and people, and is expressed in these words: *Fear God and give glory to him; for the hour of his judgment is come*: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Verse 7. The only thing special in this, is the time—the hour of judgment. This must refer to some set time which God had appointed; and what is more reasonable than to suppose that it refers to the ending of the 2300 days, when the sanctuary was to be cleansed. The cleansing of the sanctuary is a judgment scene. It is actually passing judgment, or deciding whose sins shall be blotted out, and whose shall not.

Such a message has been proclaimed to all the world, as far as the sound of the gospel is known. Wm. Miller was the first to preach it in this country, and, on that account, it was called Millerism. Prophetic time was the very life of the message—without it, it could not have existed; and the ending of the 2300 days was the grand point to which all other periods were only so many witnesses. This was the basis of the cry, The hour of his judgment is come.

Compared with this movement, the work of John the Baptist was very limited. They both, however, fulfilled the Scriptures, and accomplished the end for which they each were sent. They both rested upon the same kinds of evidence, viz.: a prophetic message, prophetic time, and a life and actions corresponding to the faith preached.

It may be objected, that erroneous views were preached in connection with this time message. We reply, that it found the people in many errors, some of which were completely and for ever exploded by that very preaching; and others have since been uprooted, as a consequence of men's being awakened, by this, to search the Scriptures, in order to escape those things that are coming on the earth, and to stand before the Son of man. And when the word of God is once literally fulfilled, there it must for ever stand; no matter if the disciples, who are instrumental in its fulfilment, do not so much as know the part which they act themselves till afterwards. See John xii, 16, also Lesson xxxv.

QUESTIONS.—What will the faithful servant be giving the household when Christ comes? What must he know? In the parable, how many calls to supper are there? Of what have we a clear prophecy in Rev. xiv? Who appears after the three are fulfilled? What is the first message? What is the only thing special in it? What time had been appointed? What is judged in the cleansing of the Sanctuary? How far has such a message been heard? What was the grand point in the preaching? What were its evidences, compared with those of John's mission? How did

it find the people? To what has it led many? How many times can prophecy be fulfilled? In fulfilling prophecy, what may the actors, though children of God, not know at the time?

LESSON LI.

Second Special Message.

The second prophetic message is, *Babylon is fallen, is fallen*, that great city, because she made all nations drink of the wine of the wrath of her fornication. Verse 8. The fall of Babylon and her destruction are two events. By reading what is said of her in Chap. xviii, it will be seen, that *her fallen state* is the reason why the people of God should forsake her, and, in so doing, escape the destruction which is soon coming upon her. Therefore, her fall is *her apostasy from God*, in consequence of which *she is abandoned of him*, as the Jewish people were when it was said, Behold, your house is left unto you desolate.

The world of *non-professors* cannot be the subject of this fall, which is moral or spiritual. They that never enjoyed the favor of God cannot fall from his favor. Therefore, this special message respecting Babylon, is the formal announcement that the time is fully come, foretold by Paul, when men shall be lovers of their own selves, covetous, boasters, proud, &c., having a *form of godliness*, but denying the power thereof. 2 Tim. iii. This was to be in the "*last days*," and God prepares a special message for the last days, declaring that this state of things is fully come. Says Paul, *From such turn away*; the voice from heaven says, *Come out of her my people*.

The second message has been fulfilled. The fall of Babylon was announced in 1844. Thousands heard it and left the various professed churches to which they belonged. Events which have followed, bear united testimony to the truth of that cry, and prove that it was from Heaven.

The fall, or apostasy of the various churches has been *gradual*, from the humility, self-denial and cross-bearing of their younger days, down to the pride, worldliness and popularity of their more advanced age. God could not entirely forsake them, and announce their fall, till they should reach a certain point in their departure from him. That point was reached, *when they virtually rejected Christ by rejecting the Bible doctrine of his second personal coming*. As in the parable of the nobleman, who went into a far country to receive the kingdom and return; so these virtually sent a message after Jesus, saying, We will not have this man to reign over us. Luke xix, 12. No, said they, we will have a *spiritual reign*. In many instances they went so far, as to withdraw fellowship from persons, for no other reason than that they looked for, and loved the appearing of Jesus Christ.

This point reached, God proclaims their fall and abandons them *to the strong delusions of Satan*; and soon their spiritual reign commences. Raps,

from an invisible agent, are soon heard in Hydesville, and then in Rochester, followed by all the signs and wonders of *Spirit Manifestations*, which are now flooding the churches and the world.

Soon will it be said in truth, not only that Babylon is fallen, but that she is become *the habitation of devils, and the hold of every foul spirit*, and a cage of every unclean and hateful bird. That her sins have reached *unto heaven*. Rev. xviii. Then *her plagues* will come.

QUESTIONS.—What is the second message? What exists before the call to come out of Babylon? What is her fall? What consequence follows? Who cannot be the subjects of such a fall? What does Babylon still have in her fallen state? At what time was this state of things to exist? What says Paul? What the voice from heaven? When was the fall of Babylon announced? How has the fall of the churches been? When were they forsaken, and their fall proclaimed? What did they desire? To what has God given them up? What looks most like their desired spiritual reign? What will Babylon soon become? Where will her sins have reached? What will then come?

LESSON LII.

Third Special Message.

The third is the final separating message. It is the last test of submission which God offers to rebellious man. It presents to him a *final choice*, a choice which when once fully determined decides *his eternal destiny*. It draws a straight line—on the one side is *the commandments of the beast*, or anti-Christ, on the other, *the commandments of God*—and calls upon all to take sides. If we submit to God and keep his commandments, we must brave the wrath of the dragon spirit which speaks through the image; for all will be required to worship him under penalty of *death*. If we submit to the beast and his image by keeping their commandments, we must drink of the wine of *the wrath of God* without mixture, which is soon to be poured out in the seven last plagues.

This message is now being fulfilled. The solemn sound is now going forth. Our ears have heard it; and to deny it, is to deny the faithfulness of God, which is pledged to *guard, and to fulfill the prophecies*. It is connected with such a chain of fulfilled events, and attested by so many signs, in heaven above, and on earth beneath, that if it fails to produce faith, it seems that God can do no more.

No one can obey this message without admitting the fulfillment of the first and second; for *the faith of Jesus*, as well as the commandments of God, forms a part of it. This faith believes that the hand of God has been in the work of fulfilling this chain of prophetic messages. It believes that our great High Priest did enter upon the work of cleansing the sanctuary at the time appointed; and that that decisive, judgment work is now progressing. It

believes that Babylon is fallen—that the time has come when the great mass of professed Christians have a form of godliness, but deny the power of it, and that it is duty from such to turn away.

The object of these messages is, to bring out *the remnant of God's people* from the confusion of sectarianism, which has resulted from *the great papal apostasy*, the leaven of which was at work even in the days of the primitive church; to fix them firmly upon the apostolic platform—*the commandments of God, and the faith of Jesus*; to vindicate, through them, the righteousness of those judgments which he is about to bring upon the earth; and to prepare them to be translated—caught up from among the living to meet the Lord at his coming.

The third message requires faith in *all revealed truth*, and obedience to *all moral law, and to all acts of obedience of faith taught by Christ and his apostles*. It is the restorer of primitive faith and practice. To reject it is death, to obey it is life and peace. For those who suffer for the truth in this evil world, a *crown of glory* is in reserve, that fadeth not away. Blessed be God for his unspeakable gift!

QUESTIONS.—What does the third message offer man? What depends upon it? What are on one side of the question? What on the other? What penalty will the image attach to the law of the beast? What must those endure who submit to the beast and his image? To what is the faithfulness of God pledged? What is a part of this message? Who will be brought out by these messages? From what has the confusion of sectarianism resulted? What is the apostolic platform? In what does the third message require faith? To what does it require obedience? What is in reserve for the faithful? *Do you not desire it?*

ERRATA.

The title, "Place of the Law," should be taken from Lesson xxi, and put over Lesson xxii.

Lesson xxi, 2d paragraph, say *worship* instead of "worshippers."

Lesson xxiv, 2d question, say "call" instead of "say of."

Lesson xxxiii—questions. Say "Who," instead of "What" was to appear at their close?

COMMUNICATIONS.

From E. M. Barrows.

DEAR YOUNG FRIENDS:—How are we improving these precious, golden moments? Do we realize we are accountable to God how we spend our time? and is it in a manner that will please him? Can we claim God's blessing upon us in all we do? If so, we are indeed happy. But if our time is misimproved, if we do not seek to lay up a treasure in heaven, if our hearts are not right with God, by and by, when our time for getting right is all spent, how we shall wish a little space left us for repentance! And how doubly keen will be our remorse, when we reflect that this was granted us, but we passed it unimproved.

Could we but realize the love God has for us, his willingness to save us if we but comply with his just requirements, we should with filial confidence render to him our whole heart, and have no

desire to spend one moment in the follies of the world.

I am thankful that God in mercy has let the light of truth shine upon our path; and while we see the great mass in darkness, carelessly rushing on to their final overthrow, how important that we let our light so shine, that some at least may see our good works and glorify our Father in heaven.

O, I see, I feel that we are living in a very important time. Dear friends, shall we not improve it? There is a great work to do, and we can all do something for God. O! let us be in earnest. The bright kingdom of immortal glory is before us, and do we not want to go? do we not want to become lawful heirs of that kingdom? I am sure I do. My soul is ravished with the thought and I long to dwell with my adorable Jesus.

Dear friends, do not seek the pleasures of this world, for they are vain and delusive; they yield satisfaction but for the moment. O then go not after them. There are enduring joys, and though the way is thorny that leads to them, it is strewn with blessings. 'Tis the way our Saviour went, and we'll love to walk in it, for an incorruptible crown lies at the end of this way.

O then let us improve the little time God has allotted us in such a manner as will secure to ourselves the favor of God here, and a share at last in the saints' heavenly inheritance.

In hope,
Irasburg, Vt.

ESTHER M. BARROWS.

From J. Deming Jr.

DEAR YOUNG FRIENDS:—I would say a few words to you by way of encouragement. It has been about four years since I commenced to keep the Sabbath of the Lord. I have had some severe trials to pass through, but the Lord has been good to me, and thus far has delivered me, and I still hope and trust in his goodness that he will continually. I have not one of my father's family as yet to keep the Sabbath with me.

It does rejoice my heart that there is so much notice taken of the youth, to try to lead them to God; for there are many snares to keep them away from the Lord. There is so much pride in the world, that it is hard for some to resist. I would say, be strong, be valiant, press the battle to the gate; and may the Lord sanctify you through his truth, is the prayer of your unworthy brother,

J. DEMING JR.
Hebron, Jeff. Co., Wis., June 11th, 1855.

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