

# THE YOUTH'S INSTRUCTOR.

VOL. I.

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## SELF-EXAMINATION.

DID I this morn devoutly pray  
For God's assistance through the day ?  
And did I read his sacred word  
To make my life therewith accord ?  
Did I for any purpose try  
To hide the truth or tell a lie ?  
Was I obedient, humble, mild—  
To prove myself a Christian child ?  
Did I my thoughts with prudence guide,  
Checking ill-humor, anger, pride ?  
Did I my lips from aught refrain  
That might my fellow-creatures pain ?  
Did I with cheerful patience bear  
The little ills we all must share ?  
To all my duties through this day  
Did I a due attention pay ?  
And did I, when the day was o'er,  
God's watchful care again implore ?  
Saviour, thy grace divine impart,  
To feed my soul and cleanse my heart.  
Prepare me for thine advent, Lord,  
Thy coming kingdom—bless'd reward.

## AN ADDRESS TO THE YOUNG.

BY ELMIRAH O. DAVIS.

DEAR YOUNG FRIENDS:—It is with feelings of sadness that I now write to inform you of the deep affliction which we have recently experienced, in the loss of a dear young friend, who has been taken from us by the resistless hand of death.

Our dear sister DEBORAH L. COLLINS, of Dartmouth, Mass., died of Canker-rash, Nov. 24th, after an illness of two and a half days, aged thirteen years and thirteen days.

Our hearts have felt to mourn, and truly sympathize with her dear parents, who have been called in this affliction to consign their only daughter to the grave. Death has in this case borne a much loved treasure to its gloomy mansions. We shall miss her when gathered to the house of prayer, and the loss of her society must be deeply felt by all her young associates.

At her own dear home, her accustomed seat is vacant. Never shall we again receive her affectionate welcome there. No, we shall never again listen to her gentle voice, for it is hushed in death.

Never did I say? The thought brings sorrow, and desolation to the heart, if we shall never be-

hold our loved, lost friends again. Then are we miserable indeed. But there is a bow in the cloud of sorrow, a bright star of hope, to cheer the dark hour of trial. It is the sure promise from God.—They who sleep in Jesus will be brought with him. Then they who are in their graves will come forth, clothed in glorious immortality. Were it not for this hope, how sad and gloomy would death and the grave appear! How would our frail natures shrink from their dread approach. But Jesus has tasted death. He entered the tomb, and illuminated its gloomy portals. He, also, burst its narrow confines, and death itself is through him, to be swallowed up in victory. Jesus has come forth a conqueror over them all, and will lead his followers through victorious.

My dear friends, to you is this solemn warning given. A voice from her lonely resting place seems to come back in accents deep and thrilling, bearing this import: You, too, may die, and in an hour when you think not, death may claim you for its own. Then, ask yourselves the all-important question.—Am I prepared to meet my God?

You may, through human frailty, sometimes tremble at the thought of death; but if you have a settled faith in Him who has led captive this king of terrors, the language of the departed one may be yours: "Mother, I am not afraid now." Will you not listen to this call of love and mercy?

Jesus is preparing mansions for those who love him, and is inviting you to come to him, and be clothed in his righteousness, so that when he shall descend from heaven to awake his sleeping followers, you may with them, be caught up to meet him in the air. Or should you be quickly summoned as Deborah was, to pass alone through the dark vale, you can calmly rest upon his bosom, who has gone through before you, and the sweet voice of the Spirit will whisper, "Blessed are they who die in the Lord," and you will have the assurance that God's angels will guard the grave of the sleeping saint until the trump shall sound.

May this be the language of your heart,

"I would not live away, no—welcome the tomb,  
Since Jesus has lain there, I dread not its gloom;  
There sweet be my rest, till he bid me arise,  
To hail him in triumph descending the skies."

**A BOY RESCUED FROM THE FLAMES.**

"FIRE! fire! fire!" This terrible cry waked up the father of a large family, who lived in a little village parsonage. He jumped from his bed to see what it meant. On opening the door, the smoke in the entry almost stifled him, while he caught sight of the flames bursting through the roof.—He ran to the chamber where his wife lay sick, and told her with the oldest girls to escape for their lives. He then burst into the nursery, where the five youngest children slept, roused the servant, who caught up the baby and called the rest to follow her. On their reaching the entry, they found the stairs on fire, while the roaring flames were hemming them in on every side. Danger gave them courage; some of the children scrambled through the windows, and others made a narrow escape through the garden door. But these passages seemed closed up to the poor sick mother. She could not climb to the windows, and to reach the door looked impossible. Once, twice, three times she tried to face the flames, but they drove her back with their fiery breath. "Oh Christ," she cried, "save me from this dreadful death; but thy will be done!" She mustered her strength for one more effort; despair urged her on; wading through the flames, she escaped, scorched and naked, into the street.

Were the children all safe? Were all the eight rescued from the burning building? At that instant a scream was heard from the nursery, louder than the roar of the fire; *one little boy was left behind.* O, the agony of the parents. The father dashed into the house and ran to the stairs; they fell beneath his feet, while the flames beat him back. The poor father fell on his knees and committed the soul of his child to a merciful God. The little fellow was now seen climbing up to the nursery window, surrounded by fire and smoke. He stretched out his hands to the people below.—"Save him, save him!" is shouted on all sides; now or never. Ladders there were none; moments are precious. One man leaps upon the shoulders of another; the walls are tottering, the heat is suffocating, but the window is reached; an instant more, and the boy is safe in the arms of his deliverer. A shout of joy goes up. "Safe, safe!" In a few moments more the roof fell in, and the once pleasant home was a heap of ruins.

"Come, neighbors," cried the grateful and glad father, "let us kneel down; let us give thanks to God. He has given me all my eight children; let the house go, I am rich enough."

This signal rescue from a death so dreadful made a deep impression both upon the mother and the boy. She looked upon him as the lost one saved, and with an ever-grateful memory of his deliverance, she felt herself specially called upon to train

this child for the service of God. Nor did the boy ever forget or overlook this peril of his childhood; it made him thoughtful and serious. He felt that if God had thus spared his life, he ought to love God, to obey and honor him; he cherished a lively sense of his dependence upon him, and could never speak of it without feeling deeply grateful; and when he grew up to be a man, a house in flames was engraven under one of his portraits, with the motto, "Is not this a brand plucked out of the burning?"

The boy thus saved was named John Wesley, born at Epworth, in England, in the year 1703; he grew up to be an eminent minister of the gospel, and so intent was he upon bringing people to a knowledge of God, that he used to go out in the commons and fields and highways to tell them of their great deliverer Jesus Christ, who came to seek and to save them which are lost.—*Sabbath-School Visitor.*

**LYDIA AND HER BROTHER.**

LYDIA was sitting in the room, and her little brother Oliver was out in the yard, drawing his cart about. Their mother went out and brought in some peaches, a few of which were large, red-checked rare-ripes—the rest small, ordinary peaches. The father handed me one of the rare-ripes, gave one to the mother, and then one of the best to his little daughter, who was then eight years old. He then took one of the smaller ones, and gave it to Lydia, and told her to go and give it to her brother. He was four years old. Lydia went out and was gone about ten minutes, and then came in.

"Did you give your brother the peach I sent him?" asked the father.

Lydia blushed, turned away, and did not answer.

"Did you give your brother the peach I sent him?" asked the father again, a little more sharply.

"No, father," said she, "I did not give him *that.*"

"What did you do with it?" he asked.

"I ate it," said Lydia.

"What! did you not give your brother any?" asked the father.

"Yes I did, father," said she: "I gave him mine."

"Why did you not give him the one I told you to give?" asked the father, rather sternly.

"Because, father, I thought he would like mine better," said Lydia.

"But you ought not to disobey your father," said he.

"I did not mean to be disobedient, father," said she, and her bosom began to heave, and her chin to quiver.

"But you were, my daughter," said he.

"I thought you would not be displeased with me, father," said Lydia, "if I did give brother the big-

gest peach;" and the tears began to roll down her cheeks.

"But I wanted you to have the biggest," said the father; "you are older and larger than he is."

"I want you to give the best things to brother," said the noble girl.

"Why?" asked the father, scarcely able to contain himself.

"Because," answered the dear, generous sister, "I love him so—I always feel best when he gets the best things."

"You are right, my precious daughter," said the father, as he fondly and proudly folded her in his arms. "You are right, and you may be certain your happy father can never be displeased with you for wishing to give up the best of everything to your affectionate little brother. He is a dear and noble little boy, and I am glad you love him so. Do you think he loves you as well as you love him?"

"Yes father," said Lydia, "I think he does, for when I offered him the largest peach, he would not take it, but wanted me to keep it; and it was a good while before I could get him to take it."—*Youth's Guide.*

#### "THIS HAND NEVER STRUCK ME."

WE recently heard the following most touching incident. A little boy had died. His body was laid out in a darkened, retired room, waiting to be laid away in the lone, cold grave.

His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death.

As they stood gazing upon the form of one so cherished and beloved, the little girl asked to take his hand. The mother at first did not think it best, but as her child repeated the request, and seemed very anxious about it, she took the cold, bloodless hand of her sleeping boy and placed it in the hand of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through the tears of affection and love, and said, "Mother, this little hand never struck me!"

What could be more touching and lovely?—Young readers, have you always been so gentle to your brothers and sisters, that were you to die, such a tribute as this could be paid to your memory? Could a brother or a sister take your hand, were it cold in death, and say, "This hand never struck me?"

What an alleviation to our grief, when we are called to part with friends, to be able to remember only words and actions of mutual kindness and love. How bitter must be the sorrow, and how scalding the tears of an unkind child, as he looks on the cold form, or stands at the grave of a broth-

er or sister, a father or mother, towards whom he had manifested unkindness. Let us all remember, that whatever we sow in this respect, that we shall also reap.—*Well Spring.*

#### COME TO JESUS.

"SUFFER little children to come unto me, and forbid them not; for of such is the kingdom of God." Luke xviii, 16.

Children, these words are what our Lord said when he was upon earth. At that time he placed his hands upon little children's heads, and blessed them. Will you not endeavor to please him for the kindness and affection he bestowed upon children like yourselves? Remember that one way to please him, is to obey your parents. Second, to keep the commandments of God. Third, to be kind to each other. Fourth, to be meek and humble like Jesus, and reverence his holy name. Remember, all good children he calls his lambs. The Lord tells you to "honor thy father and thy mother," and keep holy the Sabbath day. Now is the acceptable time.—This very day, not to-morrow. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Children who keep the sayings of Jesus, and the commandments of God, will be blessed for the time they are permitted to remain here below, and after God's stated time, then will come to pass the sayings that are written in Isa. xi, 6—9.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

There is comfort for you, children, for the Lord hath spoken it, and what he hath said, you may rest assured he will perform. Remember, he loves the child's prayer, and he will not reject your offerings. G. T.

GROW IN GRACE.—Get a step towards heaven—a little further from sin, and a little nearer to God—day by day. Endeavor to master some evil temper, and break loose from some worldly tie, every day. T. ADAMS.

SELF-CONTROL.—Let not any one say, says Locke, that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will.

From the Christian Mirror.

### THE HEART AND TONGUE.

ONE Mr. Tongue,  
Of much renown,  
Who lived at large  
In Tattle Town,  
Was mischief full,  
And wicked too,  
As all could tell,  
If Tongue they knew.

The statute brought,  
The charge was plain,  
That Tongue was full  
Of deadly bane;\*  
Tongue was then seized  
And brought to Court,  
Pleading himself  
The impending suit:

'Tis neighbor Heart,  
Plead Mr. Tongue,  
Who leads me into  
So much wrong: †  
I should be good  
As neighbors are;  
As Mr. Nose,  
Or Eye, or Ear,

\* James iii, 9. † Matt. xv, 19.

If neighbor Heart,  
Who lives below,  
Were changed by grace,  
Or made an angel;  
'Tis very hard  
To bear the wrong  
Of neighbor Heart,  
Said Mr. Tongue.

The plea was sound,  
Of Mr. Tongue;  
Jurors and Judge  
Said, all as one,  
While neighbor Heart  
Is also wrong,  
No good, they said,  
Could come from Tongue.

The Court decide,  
As the best good,  
To renovate  
The neighborhood,  
That Mr. Heart  
Must be renewed,  
Or never Tongue  
Can be subdued.

### SABBATH SCHOOL LESSONS.

NUMBER XIV.

#### THE LIFE OF CHRIST.

IN the six previous Lessons we have briefly noticed some of the most interesting incidents in the life of our Lord Jesus Christ. In the last Lesson we were brought down to the crucifixion of the dear Saviour, where he cried, "It is finished," and bowed his head and died. John xix. 30.

Language would fail to describe the common agonies of being crucified, hands and feet being nailed to the cross; but in addition to all this, the only begotten Son of God felt the weight of the sins of the whole world upon him. No death was ever like his. His agony was so great, that at the ninth hour [three o'clock in the afternoon] he cried to his Father, "My God, my God, why hast thou forsaken me?" "And Jesus when he had cried again with a loud voice, yielded up the ghost." At this moment the veil of the temple was rent from top to bottom. There had been darkness over all the land for three long, dreadful hours, the sun refusing to shine while the Lamb of God was suffering with such dreadful agony. And when he was about to breath the last breath, and cried, "Father, into thy hands I commend my spirit," creation felt the shock. The earth quaked, and the rocks rent.

Before this took place, they that passed by the cross of Jesus, reviled him, wagging their heads, and the chief priests, scribes and elders mocked him. But now, as they see creation trembling, the temple and the rocks rending, they also begin to fear, and tremble. And when the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared

greatly, saying, "Truly this was the Son of God." When you see the rent and shivered rocks, you should be reminded of that awfully solemn hour, when the dear Saviour died upon the cross.

There was a good and just man, who had not consented to the counsel and deed of those who condemned and crucified our Lord, named Joseph. This man went unto Pilate and begged the body of Jesus. He took it down from the cross, and wrapped it in linen, and laid it in a sepulchre. This was a new sepulchre, or tomb, hewn out of a rock. Read Matt. xxvii, 60.

It is generally believed that the crucifixion was on the sixth day of the week, or, on what is called Friday. And it is said that the Sabbath drew on, or it was near the time of the Sabbath, the seventh day, when Joseph laid the body of Jesus in his own new tomb. As Jesus died at three o'clock in the afternoon, there were three hours before the commencement of the Sabbath, at six o'clock. In these three hours, Joseph took down the body of Jesus, and laid it in the tomb. The women also, which came with Jesus from Galilee, followed after, and beheld the sepulchre, and how his body was laid. They then returned from the sepulchre, and prepared ointments and spices to anoint the body of Jesus with, to preserve it, and "rested the Sabbath-day according to the commandment." Luke xxiii, 56. They had not time to go again to the sepulchre, and anoint Jesus that night, before the Sabbath commenced, so they rested on the Sabbath according to the fourth commandment, [Ex. xx, 8—11.] and waited until the morning of the first day of the week, before they went to the sepulchre to anoint the body of Jesus.

The sepulchre was made sure, "sealing the stone, and setting a watch." But very early in the morning of the first day of the week, the women came to the sepulchre with the spices which they had prepared, and they found the stone rolled away from the sepulchre. And when they entered it, they found not the body of the Lord Jesus. The angel of the Lord had descended from heaven and rolled back the stone from the door of the sepulchre, and sat upon it. "His countenance was like lightning, and his raiment white as snow." And for fear of this angel the "watch," or keepers of the sepulchre, shook and became as dead men. Then said the angel to the women who had come to anoint the body of the Saviour, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen as he said. Come see the place where the Lord lay." Read Matt. xxviii, 1—6.

And as they entered the sepulchre, and found not the body of the Lord; but saw two men standing by, clothed in shining garments, they were afraid, and bowed down their faces to the earth.—

[These "men" were angels; they are sometimes called men in the Bible.] Then said the angels, "Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And they remembered his words. Read Luke xxiv, 3—8.

## NUMBER XV.

## CHRIST'S RESURRECTION.

CHRIST rose from the dead on the first day of the week. Read Matt. xxviii, 1; Mark xvi, 1, 2; Luke xxiv, 1; John xx, 1. Some have supposed that he rose in the last part of the Sabbath, because it reads in Matt. xxviii, 1, "In the end of the Sabbath," &c. But Mark xvi, 1, reads, "And when the Sabbath was past," &c. This shows that the words, "in the end of the Sabbath," mean that the Sabbath had ended. We will here give two other translations of Matt. xxviii, 1. "After the Sabbath, as the first day of the week was dawning," &c.—*Whiting*. "Sabbath being over, and the first day of the week beginning to dawn," &c.—*Campbell*.

It is evident that the women went to the sepulchre early in the morning, just as the daylight of the first day of the week was beginning to dawn, and that the Lord had just risen from the dead. This is clearly proved in Mark xvi, 9. "Now when Jesus was risen early, the first day of the week, he first appeared to Mary Magdalene," &c.

Our Lord was crucified on the sixth day of the week, called Friday, remained in the tomb over the Sabbath, called Saturday, and arose from the dead early in the morning of the first day of the week, called Sunday. He was to rise on the third day. The two men [or angels] that stood by in shining garments, reminded the women that came to the sepulchre, that Christ, when in Galilee, had said, that "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Luke xxiv, 4—8. We will here quote what Jesus said respecting the time of his resurrection.

"From that time forth began Jesus to show unto his disciples, how that he must go into Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day." Matt. xvi, 21.

"And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again." Matt. xvii, 22, 23.

The apostle Paul has also testified to this same point, in 1 Cor. xv, 3, 4. "For I delivered unto you first of all, that which I also received, how that

Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

The "scriptures" mentioned here, as testifying to the time of Christ's resurrection, must be the types, found in Leviticus xxiii, 5—11. In the fourteenth day of the first month, the passover lamb was slain. This lamb was a type of Jesus, the Lamb of God, who was crucified on the same day of the month. The lamb was slain every year at three o'clock in the afternoon. So, also, Jesus died on the cross at the ninth hour, which was three o'clock in the afternoon. Says the Apostle, "For even Christ our passover is sacrificed for us." 1 Cor. v, 7.

And on the sixteenth day of the first month, the priest waved a sheaf or handful of grain before the Lord. This handful was the first-fruits of their harvest. It was the first ripe grain, a sample of all their grain when it should be fully ripe. Now, as Christ was crucified at three o'clock in the afternoon of the fourteenth day of the first month, to fulfill the type of the passover, so he must also arise from the dead on the sixteenth day of the first month, to fulfill the type of the wave sheaf. This he did do. The Apostle shows that Christ's resurrection did fulfill this type of the first-fruits of the harvest. Speaking of the resurrection of Christ and the saints, he says: "Christ the first-fruits, afterwards they that are Christ's at his coming." 1 Cor. xv, 23.

Here, Christ is called the first-fruits. This is because he fulfilled the type of the first-fruits of the grain harvest. He arose on the sixteenth day of the first month, the very day that the priest waved the handful of ripe grain before the Lord. And as that handful was just like, or a sample of all their grain when it should be fully ripe, so the Saviour's glorious body, after he was raised from the dead, was a sample of the bodies of the saints when they shall be raised out of their graves.—All the saints will then have bodies like Christ's glorious body.

Now, let us reckon the time, and see if Christ, in fulfilling the type, rose from the dead on the third day. The fourteenth day of the month, the day that the paschal lamb was slain, and Christ was crucified, was the first day. The fifteenth day of the month was the second day. And the sixteenth day of the month, when the sheaf of grain was waved before the Lord, and Christ was raised from the dead, was the third day.

## NUMBER XVI.

At the resurrection of our Lord Jesus Christ, as well as when he bowed his head and died on the cross, there was a great earthquake. The angel of the Lord was sent down from heaven to roll the

stone away from the door of the sepulchre, while the Spirit of the Father raised the dear Saviour from the dead.

The angel said to the women, who came so early to the sepulchre, "Go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before thee into Galilee." With fear, yet with great joy, they ran to tell the disciples that Jesus had risen, and as they went, Jesus met them, saying, "All hail." And they came and held him by the feet, and worshiped him. Matt. xxviii, 7-9.

In the evening the disciples were all together, excepting Thomas, and, for fear of the Jews, the doors were shut. Jesus appeared in their midst, and said unto them, "Peace be unto you." And then he shewed unto them his hands and his side. In the hands of the risen Saviour, were the prints of the nails that were driven through them when he was nailed to the cross. And in his side was the print of the spear that was thrust into his side when he hung upon the cross. That the disciples might no longer doubt, Jesus shewed to them the marks of the crucifixion in his glorious body.—"Then were the disciples glad, when they saw the Lord." Read John xx, 19-23.

But Thomas was not present when Jesus shewed himself to the disciples the first evening after the resurrection. And when they told him that they had seen the Lord, he doubted, and said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

After eight days again the disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." And as Thomas beheld the marks of the crucifixion, he exclaimed, "My Lord, and my God." John xx, 24-28.

Here we would remark, that the first time that Jesus appeared to his disciples, the doors being shut, was in the evening that followed the first day of the week, or what is called Sunday evening. The next time he appeared to them, when Thomas was present was "after eight days," which was on what is called Monday evening.

The crucifixion and resurrection were two important events in the history of our Lord Jesus Christ. There could be no salvation for man without these. Both these events have memorials to commemorate them. While the Lord's supper commemorates the crucifixion, the ordinance of baptism commemorates the resurrection. By the communion, believers show forth the Lord's death. And by baptism, they show forth his resurrection. By baptism, the believer also shows his faith in the

resurrection of all the saints. This is shown by the following scripture: "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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi, 4, 5. Read Col. ii, 12.

It is said by many, that so great an event as the resurrection should be commemorated; therefore the first day of the week, the day of the resurrection, is observed by them as a sabbath to commemorate the resurrection. We acknowledge that the resurrection of Christ was a great event, and that it should be commemorated by Christians, as well as the death of Christ, but we do say that it is a very great error to commemorate the resurrection of Christ by observing the first day of the week as a day of rest, when the resurrection was designed to be commemorated by the solemn ordinance of baptism. On this point we can at present dwell no longer.

It is recorded in Acts i, 3, that Jesus "shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

#### NUMBER XVII.

#### CHRIST'S SECOND COMING.

MOUNT Olivet was from Jerusalem about one mile. It was there that the Lord Jesus Christ retired with his disciples, just before he ascended. And after informing them that the Holy Ghost should come upon them, and that they should be witnesses of him, even unto the uttermost part of the earth, Jesus was taken up from them, and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold two men [angels] stood by them in white apparel, which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Read Acts i, 9-12.

In the above testimony of the angels, is not only the precious promise that Christ will come again; but the manner of his coming is plainly pointed out. He will so come in *like manner*, out of heaven, as he was seen to go up from Mount Olivet, into heaven.

After Jesus was raised from the dead, he shewed to Thomas the marks of the crucifixion in his risen, glorious body. With that same body he remained on the earth forty days; with the same body he ascended into heaven, with the same body he has been a tender, merciful mediator; or priest, for more than 1800 years, and with that very same

body, bearing the marks of the crucifixion, he will return the second time unto this world. Those marks will then be his glory. But they that "pierced him," and nailed him to the cross, will wail because of him.

The apostle Paul has plainly testified that the Lord himself is coming. And to guard us against the error of supposing that his second coming was anything else than that person that went up into heaven, to return out of heaven again, he declares, that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," &c. 1 Thess. iv, 16.

When he comes the second time, he will come with clouds, and be seen in like manner as he was seen to go up from Mount Olivet, when a cloud received him out of the sight of his disciples. "Behold he cometh with clouds, and every eye shall see him." Rev. i, 7. Our Lord himself, in speaking of his second coming, says: "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv, 30.

The disciples who had great love for their Lord, gazed with the greatest anxiety into heaven as Jesus ascended. They did not understand that he was then to leave them. He had once been torn from them by wicked hands, and had been crucified, and laid in the tomb. This must have grieved them exceedingly. But when they saw him, after his resurrection, their hearts were filled with joy. And, had not the two angels appeared on Mount Olivet, and told them that Jesus would return again in like manner as he went away, they would doubtless have been overwhelmed with grief.—With what rapturous joy would they have hailed their dear Lord, had he then returned to them.

Those who have left their sins, and given themselves wholly to the Lord to serve him, may also love his glorious appearing. If he is their Saviour, their very best friend, they will love the doctrine of his coming, and feel to say, "Come Lord Jesus, and come quickly."

#### COMMUNICATIONS.

DEAR YOUNG FRIENDS:—I wish to tell something of the goodness of the Lord to me. He has been very good to me, in giving me believing parents, (which some are deprived of,) that I can have counsel from, and the benefit of their prayers. He has also disposed my heart to love him, and to leave all my young associates, who do not love the Lord.

I commenced trying to serve the Lord about two years and a half ago, and I feel an attachment growing stronger and stronger to the Lord, and to

his dear children. And I cannot be denied the privilege of going into the kingdom with them.

I feel much interested in the *Youth's Instructor*, and think it should inspire courage in us to love and serve the Lord with all our hearts, for what he has done, and is still doing for our salvation. We cannot love him too much. We can have our minds and affections fixed upon him, who first loved us, and died to save us. When I have a sense of what Jesus has suffered for me, I feel the importance of living very near the Lord and never displease him again. I long to reflect his lovely image, so that I may be able to stand in the day of the Lord. Dear friends, let us strive to be humble, prayerful, and very watchful. It is a glorious thought that we shall soon meet each other in the kingdom, where we shall never more be tempted or sad. I mean to strive to keep all of the commandments of God, so that I may be accepted of him at his appearing, and enter in through the gates into the City, and ever be in the presence of Jesus and the lovely angels.

JANETT C. PRESTON.

*Camden, N. Y., December, 1852.*

DEAR YOUNG FRIENDS:—I do feel to praise the Lord, whom I so much love, that I ever had a heart to seek him. I am trying to keep the commandments of the Lord, that I may meet you all in the kingdom, where we shall never more be parted; but where we shall walk the golden streets of the New Jerusalem, and partake of the tree of life, and live forever in the beautiful New Earth, and behold our lovely Saviour, and be forever in his presence.

O, dear friends, will you not strive to get into the kingdom of the Lord, and forever be at rest. How glorious the thought of being in the earth made new. I do want to be among that happy throng that shall bid adieu to this wicked world, and soar away to mansions prepared for the blest. O, how I long to be there, and meet you all in the kingdom.

MARY A. SWEET.

*Milan, O., December, 1852.*

DEAR YOUNG FRIENDS:—I feel truly thankful for the goodness of the Lord to me in bringing me out and separating me from the world, where I can rejoice in the Saviour's love. I have many trials to pass through, but I know if I trust in the Lord, and do his blessed will, and keep his commandments, he will carry me safely through, and by and by I shall reign in his everlasting kingdom, prepared for all them that keep his commandments, and abide in his love. My prayer to God is, that I may live humble and holy, so I may escape the wrath of God, and meet the lovely Jesus in peace, and forever reign with him in glory.

C. E. GARVEN.

*Johnson, Vt., December, 1852.*

DEAR YOUNG FRIENDS:—I do feel to thank and praise the Lord, that he has turned my feet from the path of sin, to walk in the narrow way to Eternal Life. By the grace of God assisting me, I mean to press onward till I meet my dear Saviour in peace, and enter the glorious City, the New Jerusalem.

About one year and a half since, I felt the need of a Saviour. I went to the Lord in prayer, and had the evidence that my sins were forgiven. Then I saw how that I had grieved the tender Spirit of God. I felt thankful that the Lord had borne with me so long, when I was doing so much to get rid of his precious truth. I do rejoice for the light and truth which is now shining out of the word of the Lord. I mean to live up to it, and cherish it, that I may reign with Christ in his kingdom.

I would say to those of my young friends who love the Lord, strive to go on a little longer, and soon, if faithful, we shall sing the song of redeeming love, and wear a dazzling crown. We must be humble, and walk in the way our Saviour has marked out. JOSEPHINE M. FARNSWORTH.

Washington, N. H., December, 1852.

DEAR YOUNG FRIENDS:—I wish to tell you something of what the Lord has done for me. I can rejoice in the Lord, and in the present truth. I have some trials to pass through, yet I know that if I put my trust in the Lord he will sustain me. I bless the name of the Lord that the light of his blessed truth is now shining. "The path of the just is as a shining light, that shineth more and more unto the perfect day." My prayer to God is, that I may live humble and watchful, that I may escape the seven last plagues, and at last stand on the Mount Zion, after having gotten the victory over the beast, and his image, and his mark, and the number of his name. And have right to the tree of life, and enter in through the gates into the city. M. LOVELAND.

Johnson, Vt., December, 1852.

### QUESTIONS FOR SABBATH SCHOOL LESSONS.

#### LESSON XIV.

WHERE were we brought in the last Lesson? What did the Saviour feel on the cross? At what hour did he cry to his Father? What did he say? What took place with the veil of the temple? What had been over all the land for three hours? What took place with the earth and the rocks? What had the chief priests, scribes and elders done? What did they now do? What did the centurion, and those with him, say? Who went to Pilate and begged the body of Jesus? What did he do with it? How much time was there after Jesus died before the Sabbath commenced? What did the women do? How did they rest on the Sabbath-day? Where is the commandment? When did the women come to the sepulchre? What did they find? Who had descended from heaven? What was his appearance? How did it affect the "watch"?—

What did the angel say to the women? As they entered the sepulchre, what did they not find? What did they see? What did the angels say?

#### LESSON XV.

WHEN did Christ rise from the dead? When did the women go to the sepulchre? What day of the week was Christ crucified? What did the two men, or angels, remind the women of? Repeat what Jesus had said [Matt. xvi, 21; xvii, 22, 23] respecting the time of his resurrection? Also repeat what Paul has said [1 Cor. xv, 3, 4] on the same point? When was the passover lamb slain?—What was this lamb a type of? When did the priest wave the first-fruits of the harvest before the Lord? When must Christ rise from the dead to fulfill this type? Speaking of the resurrection of Christ, and the saint, what does Paul say? Why is Christ here called the first-fruits? What was the handful of ripe grain a sample of? What was also the Saviour's glorious body a sample of? What will the bodies of the saints be like, when they are raised out of their graves?

#### LESSON XVI.

WHAT took place at the resurrection, as well as at the crucifixion of Christ? Who was sent down from heaven to roll away the stone? What raised the Saviour from the dead? What did the angel say to the women? What did they do? Who met them? What did he say? What did they then do? Where were the disciples in the evening? Who appeared in their midst? What did he say? What did he show to them? Which of the disciples was absent? When they told Thomas that they had seen the Lord, what did he say? What did Jesus say to Thomas, when he met with the disciples after eight days? What did Thomas say? What does the Lord's supper commemorate? What does baptism commemorate?

#### LESSON XVII.

WHERE did Jesus retire with his disciples just before he ascended into heaven? What stood by when he ascended? What did they say to the disciples who stood gazing into heaven? What is there in the testimony of the angels? How will he come? What will the marks of the crucifixion then be? Who will wail because of him? What has the apostle Paul declared relative to the Lord himself coming to earth the second time? What will he come with? What does the Lord himself say, in speaking of his second coming?

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