

THE YOUTH'S INSTRUCTOR.

OL. I.

ROCHESTER, DECEMBER, 1852.

No. 2.

SABBATH SCHOOL LESSONS.

NUMBER IX.

THE LIFE OF CHRIST.

WE stated in Lesson No. viii, that we designed to mention only those things of most importance in the life of Christ. We noticed his birth place, which was Bethlehem of Judea; and his being laid in a manger. The visit of the angel and the multitude of the heavenly host to the humble shepherds, while watching their flocks by night, and good old Simeon being led by the Holy Ghost into the temple where he saw the child Jesus, and took him in his arms, and blessed God, ready to depart, for his eyes had seen of the salvation of the Lord prepared before the face of all people. We also noticed the flight of Joseph into Egypt, with Mary and the young child, to escape the anger of wicked Herod, who slew all the children in Bethlehem from two years old and under, in order to be sure to destroy the child Jesus. But the infant Saviour was in Egypt with his parents, safe from the wrath of the wicked king.

"Then was fulfilled that which was spoken by Jeremy [Jeremiah] the prophet, saying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not." Matt. ii, 17, 18. Turn to Jer. xxxi, 15—17, and read the prophecy which foretold the destruction of these little children.

"Thus saith the Lord, a voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Here is not only a prophecy foretelling the destruction of those children who died little martyrs for Jesus; but also a glorious promise of their coming to life again at the resurrection of the righteous. Words cannot describe the anguish that

those parents must have felt in having their dear little children torn from them, and put to death according to the decree of Herod. O, how cruel!

But the precious promise of their coming again, at the resurrection of the just, from the land of the enemy, to dwell safely in the New Earth, is indeed cheering. There, in the kingdom of peace, pious parents, who had their dear children taken from them by the wicked king, will embrace them again, never more to part. Those little martyrs will there never be subject to pain, sorrow, or the anger of wicked men. O, how the Saviour will smile on, and love those children, who died martyrs for him.

The parents of Jesus went up to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up; but when they returned, Jesus tarried behind in Jerusalem. His parents supposed that he was in their company, until they had gone a day's journey. And when they found that he was not with them, they turned back again to Jerusalem seeking him. And after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

All that heard him were astonished at his understanding and answers. When his parents saw him, even they were amazed. His mother said to him, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." Said Jesus, "How is it that ye sought me? Wist ye not [or know ye not] that I must be about my Father's business?" But they did not understand him. They did not know that he was the Son of God, and was to be the Saviour of lost men. That his Father had sent him into this world to teach the people, and finally give his life to save them.—But Mary, his mother, kept all these sayings in her heart.

Jesus then went down to Nazareth with his parents, and was subject unto them. He was obedient to them, which should teach all children that it is their duty to be obedient to their parents. It is also said of Jesus, that he "increased in wisdom and stature, and in favor with God and man."—Read carefully Luke ii, 40—52.

NUMBER X.

We will now mention some things relating to John the Baptist, who was sent before Christ, to prepare the way before him. And we wish you to first read Matt. iii, Mark i, and Luke iii.

In the fifteenth year of the reign of Tiberius Cæsar, John came into all the country about Jordan, preaching and baptizing. This holy man of God preaching repentance, and crying, "Prepare ye the way of the Lord," is foretold by the Prophet.—Read Isa. xl, 3—6. He was indeed plain and simple in his dress and living. His raiment was of camel's hair. He wore a leathern girdle about his loins, and his meat was locusts and wild honey.

"Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." But John felt unworthy to baptize the Saviour, and said, "I have need to be baptized of thee, and comest thou to me?" The answer of Jesus was as follows: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Then John baptized him. And when Jesus went up out of the water, the heavens were opened unto him, and the Spirit of God descended upon him in bodily shape like a dove, and a voice came from heaven which said, "Thou art my beloved Son; in thee I am well pleased."

Immediately after Jesus was baptized, he was led into the wilderness to be tempted of the Devil. Read Matt. iv, 1—11; Luke iv, 1—13. The Apostle says of Christ, "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv, 15. He also says of him, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. ii, 17, 18.

When you are tempted, remember that Jesus was also tempted. He did not yield to temptations, therefore was without sin. You may also be tempted, but you do not sin unless you give way to the temptation and do wrong. Our merciful High Priest in heaven knows how to pity and help those who are tempted.

Jesus was about thirty years of age when he began to preach, and to say, "Repent, for the kingdom of heaven is at hand." Walking by the sea of Galilee, he saw Simon and Andrew casting a net into the sea; for they were fishers. He said to them, "Follow me, and I will make you fishers of men." This means, that they would be sent out by the Lord to preach the gospel, and men would be

converted, and gathered into the church of Christ, and saved in the kingdom of God. He also saw two brothers, James and John, in a ship, with their father, mending a net, and called them. They immediately left the ship, and their father, and followed the Lord.

Jesus went about all Galilee, preaching the gospel of the kingdom, and healing all manner of diseases among the people. His fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and he healed them. And there followed him great multitudes of people.

And seeing the multitude, he went up into a mountain, and when he was set, his disciples came to him. He then opened his mouth, and preached to them what you may read in the fifth, sixth and seventh chapters of Matthew, called, Christ's Sermon on the mount. This, the first Sermon of our Lord Jesus Christ, should be carefully read. And those who hope to stand in the day of the Lord, represented by the storm of rain and winds, and floods, in the close of his Sermon, [Matt. vii, 24—29,] must now hear and do these sayings of Christ.

NUMBER XI.

We can not now stop to speak of all the miracles, sayings and parables of Christ; but will merely refer to his acts of mercy which he did on the Sabbath. It is thought by some that our Lord broke the Sabbath. This is a very great error.—Read Matt. xii.

As Jesus and his disciples were on their way to the synagogue, on the Sabbath, where they saw the man with a withered hand, they passed through the corn-field. The disciples plucked the ears of corn [what we call wheat] and ate it to satisfy hunger. The Pharisees hated Christ and his disciples, and charged them with breaking the Sabbath.

But Jesus knew whether he and his disciples had broken the Sabbath or not, and he did not acknowledge that they had broken it. But he reasoned with them, and showed to them that such acts of mercy and necessity as eating when hungry was lawful. The Bible nowhere forbids eating on the Sabbath when hungry. And it could be no more sinful, or unlawful to eat corn, or wheat on that day, than to eat bread.

When Jesus entered the synagogue, he saw a man there which had a withered hand. The Pharisees asked him this question: "Is it lawful to heal on the Sabbath-days?" This they asked that they might accuse him. Jesus answered them as follows:

"What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it and lift it out? How much then is a man better than a sheep?—

Wherefore it is lawful to do well on the Sabbath-days." Then said Jesus to the man, "Stretch forth thine hand." And he stretched it forth, and it was restored whole, like as the other. The Pharisees were angry, and held a council against Jesus, how they might destroy him.

Christ said it was lawful to do well on the Sabbath-days. Not contrary to the Sabbath law; but such well-doing as to relieve the distress of man or beast on that day was right, was according to the Sabbath law, which is the fourth commandment. Jesus and his disciples did not break the Sabbath. The wicked Pharisees said that their acts were not lawful; but Christ pronounced them lawful. Those who say that Christ broke the Sabbath, are on the side with the Pharisees who wished to destroy Christ. And those who say that all his acts were lawful, and that he did not break the Sabbath, are on the side of Christ.

Again, Jesus says, as recorded in John xv, 10, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." If Jesus had not kept the Sabbath, then he broke the fourth commandment. But he says that he kept them, and it is sinful to doubt his word.

NUMBER XII.

The twenty-sixth chapter of Matthew gives the account of Jesus eating the passover with his disciples. And as they ate, he said to them, "Verily I say unto you, that one of you shall betray me." The disciples were all very sorrowful. But Judas, one of the twelve, had covenanted with the chief priests to betray Jesus for thirty pieces of silver. That was indeed a sorrowful night. Said Jesus, while in Gethsemane, as he began to be sorrowful and very heavy, "My soul is exceeding sorrowful, even unto death." He felt the sins of the whole world upon him.

The dear Saviour fell on his face and prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." This prayer he offered three times.—He then said to his disciples, who had been sleeping, "Rise, let us be going; behold, he is at hand that doth betray me."

And while he thus spoke, Judas, one of the twelve, came, and with him a great multitude, with swords and staves. Judas had given this multitude the sign of a kiss by which they might know who Jesus was.

And he came to Jesus, and said, "Hail, Master;" and kissed him, and the multitude laid hands on the precious Saviour, and took him.

One that was with Jesus, drew a sword and cut off the ear of the servant of the high priest. But

Jesus said, "Put up again thy sword into its place." He could pray to his Father, and he would send him more than twelve legions of angels to defend him. But the scriptures of the prophets, relating to his death, must be fulfilled. They led Jesus away to Caiaphas the high priest, where the scribes and elders were assembled.

Then was fulfilled the following words of the prophecy of Isaiah, relative to the Lamb of God.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers, is dumb, so he opened not his mouth." Isa. liii, 7.

NUMBER XIII.

The chief priests and elders sought false witness against Jesus, to put him to death, and finally two false witnesses were found. They spit in his face, and smote him with the palms of their hands, and made derision of the Lord of life and glory.

The next morning [Read Matt. xxvii] they bound Jesus, and led him away, and delivered him to Pontius Pilate, the governor. Poor Judas, who had betrayed the Lord, when he saw that Jesus was condemned to die, brought the thirty pieces of silver to the chief priests and elders, which he received for betraying him, and cast it down in the temple, and went and hung himself. When Jesus was accused, he answered nothing. At this, Pilate marvelled greatly.

At the feast it was customary for the governor to release a prisoner. They then had a notable prisoner, called Barabbas. (His crime was sedition and murder. Luke xxiii, 19.) And when Pilate asked the people which he should release unto them, Barabbas or Christ, the chief priests and elders persuaded the multitude to ask for Barabbas, and destroy Christ.

Then the soldiers of the governor took Jesus into the common hall, and gathered around him the whole band of soldiers. They then stripped him, and put on him a scarlet robe. They platted a crown of thorns, and put it upon his head, and put a reed in his hand, and bowed the knee before him, mocking him, saying, "Hail, King of the Jews!"—They also spit upon him, and took the reed and smote the Lamb of God on his head.

After they had mocked him, they took off the scarlet robe, and put his own raiment on, and led the dear Saviour away to crucify him. They compelled Simon of Cyrene to bear the cross, and when they came to Golgotha, they gave Jesus vinegar mingled with gall to drink. O, what treatment the precious Saviour received!

They then nailed his hands and feet to the cross, then raising the cross, with Jesus nailed to it, and thrust it into a hole dug in the ground with such force, as to dreadfully tear the flesh of his pre-

cious hands and feet. There were two thieves crucified with him, one on the right hand and another on the left. Over his head his accusation was written:

THIS IS JESUS THE KING OF THE JEWS.

And they that passed by, reviled him, wagging their heads, and said to him, "If thou be the Son of God, come down from the cross."

It was the third hour of the day [or nine o'clock in the forenoon] when Jesus was nailed to the cross. Read Mark xv, 25. And from the sixth hour, [twelve o'clock,] there was darkness over all the land, until the ninth hour, [three o'clock in the afternoon.] And about the ninth hour, Jesus cried, "It is finished," and bowed his head and died.—Six dreadful hours he hung upon the cross.

In the next INSTRUCTOR we design to mention his burial, resurrection, ascension, and his return to this world again.

THE CHILD'S WISH.

BY H. O. N.

I LONG to enter heaven,
And with the angels dwell;
And there behold my Saviour,
His loving kindness tell.
This earth is dark and dreary,
I see but little light;
The things that once seemed lovely,
Are fading from my sight.

I'm very sad and lonely;
I'm very sad and lone,
For trials deep and cutting,
Around my path are strown.
For this I will not murmur,
But ever watch and pray;
I would not wish to travel
To heaven a better way.

I wish to be kept humble,
Through grace I'll overcome;
Till Jesus robed in splendor,
Comes to conduct me home.
Oh, then I'll bow before him,
With all the shining band,
And evermore adore him,
On Canaan's happy land.

Rochester, N. Y.

COMMUNICATIONS.

DEAR YOUNG FRIENDS:—When young I felt the need of the Saviour, and was about eleven years old when I first rejoiced in his love. Previous to that time I had conviction of sin. I can recollect when very young, of feeling the necessity of having my sins forgiven and washed away, lest I should be for ever miserable.

I had praying parents, who felt great anxiety for the welfare of these children. I remember of trying to appear perfectly indifferent before them, for fear they would think I was under conviction,

while I bore an aching heart, and night and day was troubled, fearing death might come upon me while in sin. When thunder-storms would arise, O, what dreadful suffering I passed through in my mind. Nights I would often awake and cry, not daring to close my eyes in sleep, for fear the judgment might come, or the lightning kill me, and I be lost forever.

Children, if any of you are without a hope in Christ, and you fear or tremble when any storm shall now arise, ask yourselves this question: If I fear now, how shall I stand in the great and dreadful day of God's wrath? None of the wicked can escape then. There will not be an hour, a moment lent you then to get prepared for that dreadful day.

You will then witness, not nearly rain, lightning and thunder; but every island will flee away, and the mountains will not be found.

"And there fell upon men great hail out of heaven, every stone about the weight of a talent."—Rev. xvi, 21. The storm of God's wrath is soon coming upon a guilty world, and can you endure the thought of coming up to such a scene without a hope in God, and feeling that his withering frown is upon you? If you want a shelter, you must seek it now, and then you will be hid when the fierce anger of the Lord shall come.

I remember of often hearing my mother pray for us; one night in particular after I had retired. I shall never forget that earnest prayer for her unconverted children. She appeared to be much distressed, as she wrestled with God for us. I never shall forget these words which kept in my mind day and night. "O! Will they wade through so many prayers, to destruction and misery." As I looked the matter over, thoughts would rush into my mind like this: The saints, and especially my parents, desire to save me from destruction, and yet I am so unthinking and cruel as to wade through their prayers, or drive off conviction that pressed upon me, and by my heedless course, plainly show that I choose death rather than life.

Dear children, if you have praying parents, prize their prayers, heed their instructions, and remember that you will have to give an account for the privileges you now enjoy. All heaven is interested in your salvation. God has given his only beloved Son to die for your transgressions, angels are watching over you, and are trying to turn your attention to God, to seek your soul's salvation. Christians are interested for you, and labor and pray for you. Your parents, who have watched over you all your life, if they are Christians, are deeply interested for you. They bear your case to the throne, and earnestly plead for God to spare you, to not cut you off in sin, and you be lost forever. Their aching hearts will find no rest until they see you followers of the meek and lowly Saviour. And will you

steel your hearts to all their prayers offered for you? Will you not be interested in your own soul's salvation? Will you think it brave (as I once thought) to appear unconcerned and thoughtless, as though you disregarded a mother's tears and prayers? O, will you "wade through so many prayers to destruction and misery?" When all are willing to help you, will you not help yourselves?

I now have a mother's feeling of strong attachment and love for my children, and have often wished that I had my youthful days to live over again. O, how careful I would be of my parents' feelings. I would love to obey them. I would open my whole soul to my anxious parents, and not do as I once did.

If I was reading my Bible, and my parents would be coming into the room, I would hide it for shame. Children, if there is any one entitled to your confidence, it is your dear parents who have spent so many anxious hours for you in your infancy, and all your life, have watched over you, and loved you as none but a parent can love.

In 1839, that faithful servant of the Lord, Wm. Miller, visited Portland Me., and gave a course of Lectures on the second coming of Christ. This had a great affect upon me. I knew that I must be lost if Christ should come, and I be found as I then was. At times I was greatly distressed as to my situation. But it was hard for me to give entirely up to the Lord. I knew that if I professed religion I must be a whole christian, and viewed it so great a thing to be a christian, that I feared I never should be one, if I professed religion. So I remained, suffering distress and anguish of spirit, some months.

My parents were Methodists. I generally attended meeting with them; and at a camp-meeting held in Buxton, Me., which all the family attended, I resolved to give myself unreservedly to the Lord. I commenced there to seek the Lord with all my heart, and could not be satisfied with anything short of pure religion. My mind was in great distress some weeks. At a prayer-meeting I found relief. O, how sweet was peace of mind. Every thing seemed changed.

I then felt no disposition to dress like the world, but wished to be plain in my dress, sober, and watchful, and put away all light and trifling conversation.

The minister spoke to me about being baptized. I told him that I could not be baptized then, that I wished to see if I could endure the trials a christian would have to endure, before moving forward in such a solemn ordinance.

When twelve years old, I wished to be immersed. The minister reluctantly consented to go into the water. He chose to sprinkle the candidates. It was a very windy day. The waves ran high, and dashed upon the shore; but I felt perfectly calm.

My peace was like a river; and when I arose out of the water, my strength was nearly gone, for the power of God rested upon me, and my soul was filled to overflowing with his love. Such a rich blessing I never experienced before. I felt dead to the world, and that my sins were all washed away.

The same day a sister and myself were taken into the church. I felt calm and happy, till I looked at the sister by my side, and saw gold rings on her fingers, and large gold ear-rings in her ears. Her bonnet was filled with artificial flowers, and was trimmed with costly ribbon, which was filled with bows upon her bonnet. My heart felt sad. I expected every moment that a reproof would come from the minister; but none came. He took us both into the church. My reflections were as follows: This is my sister, must I pattern after her? Must I dress like her? If it is right for her to dress so, it is right for me. I remembered what the Bible said about adorning the body. [1 Tim. ii, 9, 10.] For some time I was in deep trial, and finally concluded that if it was so sinful as I had thought it to be to dress like the world, those whom I looked up to as being devoted christians, and older in experience than myself, would feel it, and would deal plainly with those who thus went contrary to God's word. But I knew that I must be plain in my dress. I believed it to be wicked to think so much of appearance, to decorate our poor mortal bodies with flowers and gold. It seemed to me that we had better be humbling ourselves in the dust; for our sins and transgressions were so great that God gave his only beloved Son to die for us.

I did not feel satisfied with what I enjoyed. I longed to be sanctified to God; but sanctification was preached in such a manner that I could not understand it, and thought that I never could attain to it, and settled down with my present enjoyment.

In 1841, Wm. Miller gave another course of Lectures in Portland. I attended them, and felt that I was not ready for Christ's coming; and when the invitation was given for those who desired prayers to come forward, I pressed through the crowd, and in taking up this cross found some relief.

I continued to plead with God for pure religion, and soon the cross of praying in a public meeting was presented before me. I was not humble enough to obey the Lord in this duty, fearing that if I attempted to pray, I could not, or my prayer would be very broken. Despair fastened upon me, and I was held in darkness three weeks. The suffering of my mind was great. O, how precious did the hope of a christian look to me then. And how wretched the case of the sinner, without a hope in Christ.

I found no relief until I made up my mind to obey the Lord, and take up the cross before me.—I attended a prayer-meeting, and, for the first time,

prayed vocally. My burdened spirit found relief at every word I spoke, until I was perfectly free and happy. Light from the Lord shone into my heart.

I was then free from pride. All that I desired to live for, was to glorify God, and him only did I wish to serve. All pride of dress was gone. The sacrifice that Christ had made to save me from sin, looked very great, and I could not dwell upon it without weeping.

My health had been feeble for years, and often suffered great distress of body. But I could now bear it all cheerfully. I felt that my will was wholly swallowed up in the will of God.

Often I could not sleep, I was so thankful that God had blessed me, and given me a good hope through Jesus Christ. I felt a longing of soul for the image of Christ to be reflected in me. Since that time I have had no desire to mingle with the world.

Dear children, you can be wholly consecrated to God, and rejoice in a full and free salvation. You must first give yourselves unreservedly to him.—Do not think that your state is good enough, and make no effort to get nearer to God. Unless you overcome pride of dress, pride of heart, love of self all anger and every evil passion, God will not own you as his, and will not receive you to himself at his appearing. You can be overcomers. Go to God daily for strength, and every day overcome. When temptations arise, do not let them get the victory over you; but you must get the victory over them; and then you will feel the sweet assurance that God loves you. Be humble, be watchful and prayerful. Look to Jesus; he is your pattern. Strive to have your lives as much like his as possible. Do not rest satisfied until you know that you love God with all your heart, and that his will is your will.

Keep his commandments holy. Do not speak your own words on the holy Sabbath, but talk of heavenly things. Talk of Jesus, his loveliness and glory, and of his undying love for you, and let your heart flow out in love and gratitude to him, who died to save you. O, get ready to meet your Lord in peace. Those who are ready will soon receive an unfading crown of life, and will dwell forever in the kingdom of God, with Christ, with angels, and with those who have been redeemed by the precious blood of Christ.

E. G. WHITE.

Rochester, November, 1852.

DEAR BRO. WHITE:—I do feel to thank and praise the name of the Lord, that he has ever shown me the truth, and has enabled me to come out from the world, and keep the commandments of God.

It is but three months since I made up my mind

that, by the grace of God, I would keep all the commandments of God, let what will come. I have to pass through a great many trials; but I trust in God, and pray that he will give me strength to resist all the temptations of Satan.

I saw a notice in the *Review and Herald* about four weeks ago, that No. 2 of the *Instructor* is out; but have not received it yet. I should be glad to receive a Number as soon as possible.

Yours in hope, S. M. BAUDER.
[It was sent. We will send again.—ED.]

DEAR YOUNG FRIENDS:—In the last *Instructor* I mentioned a little of all the Lord has done for your temporal comfort, for your health and enjoyment. I will now tell you something of the far greater manifestation of God's love to you, in what he has done for your spiritual good, for your eternal happiness.

You have heard the sad story, perhaps many times, of man's disobedience, and dreadful fall.—How by that disobedience, he lost the favors of his Maker. For him, not one ray of hope remained, but only darkness and eternal banishment. God pitied him in his lost, undone condition. A ray of hope for him gleamed dimly through a promise, which faintly shadowed forth a Saviour, who should come and suffer here the just penalty of that sin, which was death. Time rolled on and the promised Saviour came. He first appeared a babe in Bethlehem. His cradle was a manger. Although he was adored by angels, a softer bed than this the Lord of glory was denied. And although he rested on a couch so mean, angels bore the glad tidings of his birth.—The morning stars sang together, and all the heavenly host praised God, and sung glory to God in the highest, and on earth peace, good will toward men. The great men of this world refused him a comfortable home; yet God and holy angels acknowledge him the Saviour of the world.

Are you sometimes deprived of worldly gratifications, in consequence of your parents having become true followers of the meek and lowly Jesus, because the principles of Christ will not allow them to heap up the treasures of this world? And do you sometimes feel to murmur or repine at this? Remember, he left a world of perfect happiness, light, and glory for you. Do you sometimes have to bear the scoffs and bitter reproaches of the world, in consequence of your humble situation? Look at the Saviour. Did he not suffer hunger, thirst, cold, and without a home, yea, so extremely destitute, that even birds and foxes were better off in point of worldly comfort than himself?

Now stop, young friends, and think. Did you ever suffer like the Saviour? I think you are compelled to answer, No. You are now children. Some of you may be five, some ten years of age. Because

you are children, and think you can do but little for the Lord, this is no reason why you should be without his kind regard. But it is the very reason why he should regard your feelings, and sympathize with, and pity you in trouble. For Jesus was once a child.

Now have you one fear remaining that Jesus will forget, or overlook you, on the ground that you are young, and feel unworthy of his notice? No, no; I think you can have none. Always bear in mind that Jesus was once a child, and that he loves you. Stop now, and reflect. Review the few by-gone days which have made up the period of your brief existence. Does not a still soft voice within your bosoms whisper, then, back there, you felt, you acted wrong. Here, you have spoken wrong. There your parents were disobeyed. Well, listen to this monitor, it speaks but what is true. Follow it, for it will lead you soon to Jesus' feet. There tell him all you have ever done that is wrong. Ask him for his own sweet Spirit to make you like himself. There leave your sins. His blood will cleanse from every stain, and you will be forgiven.

Now do others laugh because you love Jesus, and delight to do his will, and are striving to obey every word of God? Jesus came to do his Father's will, for that he suffered all the scoffs and shame that could be heaped upon him. And on that night in which he was betrayed, while suffering in the garden of Gethsemane, his agony was such that he sweat great drops of blood, and prayed earnestly, saying, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done."

Then Jesus has prayed, has wept, and has keenly felt the derision of the world. He has felt weary and lonely. His friends all forsook him. Sometimes he was out in Mount Olivet all night in prayer. He was distressed with darkness and temptations, and when he was in such agony in the garden, he was oppressed with the sins of the whole world. And to finish his great suffering, he was betrayed with a kiss by one of his professed disciples, and delivered into the hands of wicked men, and crucified between two thieves. His feet and hands were nailed to the cross. There he bowed his patient, suffering head, which they had wounded with a crown of thorns, groaned and died.

Now ask yourself again, Did you ever suffer any thing for him? You answer, No; and you answer well, for none of us have ever suffered as the Saviour has for us. Remember this, that Jesus suffered such great agony that he cried out for anguish, and the earth quaked, and the sun became darkened, the rocks rent, and graves opened. And even then he thought to pray for those wicked men by whom he was crucified. He prayed, "Father forgive them."

Now, I ask, why was all this? Why did Jesus thus take our natures, our infirmities, our sorrows, and suffer the consequence of our sin? It was because he so loved us, and all the world, that he thus suffered. He knew that God's law could not be broken, or God's plan save man in sin. He therefore pitied our awful state, doomed as we then were to suffer death, the just penalty for sin. He knew that we must die. He came, suffered, bore our sins and died instead of us, that we might look to him as our deliverer, and through faith in him, be washed from all our sins in his own precious blood.

Now do you not love this kind, this lovely Jesus? Then give him your hearts, and seek to be guided by his blessed Spirit. You will always be subject to temptations, for the great enemy of our souls is seeking to destroy you. You may at times be tempted to give way to wrong feelings, and to do wrong; but for all this, do not feel discouraged.—You are to overcome evil. If there was not a disposition in us that would lead us to do wrong, we should have nothing to overcome. Then if we do err, through the weakness of our natures, we will repent and pray God to forgive us, and enable us by his grace, to do better. God has said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Now have you not read enough of God's goodness, to prove beyond a doubt his infinite love for you? Then let your soul be drawn by it, to love him in return; and unite with the sweet singer of Israel, in saying, "Whom have I in heaven but thee; and there is none upon earth that I desire besides thee." And praise him who hath died to redeem you to God by his own blood, who hath ascended into heaven, there to plead before his Father for you, and to prepare mansions for you. And hath promised that he will return again and take you to himself. Then he will carry the lambs of his flock in his bosom, and lead them by still waters and green pastures of eternal life. Fear not, children, greater is he that is in you, if Christ is formed within you the hope of glory, than he that is in the world.

May what has been thus humbly offered as a tribute of love, fall like seed upon good ground, be watered by the gentle dews of heaven, and bear fruit for the garner of God.

ELMIRA O. DAVIS.

Fairhaven, Mass.

WANTED—Many short, choice articles for the INSTRUCTOR, original or selected. Those who will forward such to us, will confer a favor, and add to the interest of the paper. With the press of other duties, we are not able to do all for the INSTRUCTOR that we wish to. The friends should help.

QUESTIONS FOR SABBATH SCHOOL LESSONS.

LESSON IX.

WHAT was noticed in Lesson No. viii? Where was the infant Saviour when Herod slew so many children? What scripture was then fulfilled? Repeat the prophecy of Jer. xxxi, 15—17. What else does this prophecy foretell besides the destruction of those little children? Where will those children dwell safely after they are raised? Who will there embrace them again? What will those little martyrs never be subject to again? Where did the parents of Jesus go every year? How old was Jesus when he tarried behind as his parents returned? How far had they gone before they missed him? Where did they find him? What was he doing? What did his mother say to him? What did Jesus say? What did they not know? Where did Jesus then go? What should his obedience to his parents teach you?

LESSON X.

Who was sent before Christ to prepare the way before him? Where is the account of John the Baptist? Where is the prophecy, foretelling John's preaching repentance, &c.? Repeat it. What of his dress and living? What was his raiment made of? What was his meat? Who were baptized of him? Who then came from Galilee to be baptized of John? What did John say? What did Jesus say? What descended upon Jesus in bodily shape?—What did the voice from heaven say? Where was Jesus immediately led? When you are tempted, what should you remember? How old was Jesus when he began to preach? What did he say to Simon and Andrew? What does this mean? Who else did he see? What did they do? What did Jesus then do?

LESSON XI.

WHERE were Jesus and his disciples going on the Sabbath? What did they pass through? What did the disciples do? Why did they eat the corn, or the wheat?—What did the Pharisees charge them with? What did Jesus show them? What did Jesus see in the synagogue? What did the Pharisees ask him? Why did they ask this question? Repeat the answer of Jesus in Matt. xii, 11, 12. What is such well-doing as to relieve the distress of man or beast according to? What did the wicked Pharisees say of Christ's acts on the Sabbath? What did Christ pronounce them to be? On whose side are those who say that Christ broke the Sabbath? On whose side are those who say that all his acts were lawful? What does Jesus say in John xv, 10?

LESSON XII.

WHERE is the account of Jesus eating the passover?—What did he say to his disciples? How did they then feel? What had Judas done? What did Jesus say in Gethsemane? What did he there feel? What did he then do? Repeat his prayer. How many times did he offer this prayer? What did he then say to his disciples? Who then came with Judas? What sign had Judas given this multitude? What did Judas then say and do to Jesus?—What did the multitude then do? What did one that was with Jesus do? What did Jesus say to him? What could his Father send to defend him? But what must be fulfilled? Where did they lead Jesus? Repeat the words of the prophecy of Isaiah that were then fulfilled?

LESSON XIII.

WHAT did the chief priests and elders seek, to put Christ to death? What did they do to the Lord of life and glory? What did they do to Jesus the next morning? What did Judas then do? What was it customary for the governor to do at the feast? What notable prisoner had they?—What was his crime? What did Pilate ask the people? Which did they choose? Where did the soldiers then take Jesus? What did they there do to him? What did they say to Jesus as they mocked him? What did they also do to him? Who did they compel to bear his cross? What did they give him to drink in Golgotha? What did they then do to him? Who was crucified on either hand of Jesus? What did those who passed by say to him? What time is the third hour of the day? What time is the sixth hour? The ninth? What did Jesus do at the ninth hour? How long did he suffer on the cross?

To our Young Readers.

IN the last INSTRUCTOR we stated as follows: "Our young friends are invited to write for the INSTRUCTOR.—Communications from them, relative to their experiences, hopes, joys, and determinations to serve the Lord; also, good advice and exhortations to their young friends, will be acceptable." We have been disappointed in not receiving letters from our young readers. This has been one reason of the delay of this number.

Dear young readers, many of you write good letters to your young friends, which would interest and benefit hundreds of your fellow youth, if written for the INSTRUCTOR. Do not let pride hinder you from telling, through the medium of your little Paper, what the Lord has done, and is still doing for you.

We hope to be able to issue the INSTRUCTOR regularly, on the first of each month.

☞ We still have on hand several hundreds of Nos. 1 and 2 of the INSTRUCTOR, which we are very anxious should be circulated. We are satisfied that this little sheet can be made a great blessing to the youth. We will send ten copies to one address for \$2, paid now, or within three months. To the worthy poor, without pay.

Receipts.

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P. Lamson, 77 cents; L. Leach, \$1.

☞ There was \$1 incorrectly receipted to J. G. Foy in No. 2. There should have been 50 cents credited to him, and 50 cents to A. Curtis.

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☞ Address, (pre-paid), James White, Editor of Review and Herald, Rochester, N. Y.