

THE YOUTH'S INSTRUCTOR.

VOL. I.

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No. 6.

TRUTH.

WHAT is Truth? A fadeless flower,
A tree, whose fruit has vital power—
A spring, whose waters sweetly roll—
A fire, which purifies the soul—
A mirror, without spot, and bright—
A compass, always pointing right—
A balance, having no defect—
A sword, to punish and protect—
A rock, immovably secure—
A way, which leads to joy most pure—
A gem more worth than nature's mines—
A glorious sun, which ever shines.

MOSES.

MANY beautiful incidents occur in the history of Moses. When he was born, his mother saw that he was a goodly child, and she hid him away three months, because Pharaoh, who was a wicked king, made a law that every son born should be cast into the river and be drowned. But when she could not keep him secreted any longer, she made a little ark of bulrushes, and covered it with slime and pitch so that it would not leak. She then put little Moses in it, and laid the ark in the flags by the river side. Pharaoh was very rich, and lived in great splendor, and his daughter had many servants to wait upon her. One day she went down to the river to wash, and as her maidens were walking along by the river side, she saw the ark of bulrushes which contained the little child. She then opened the ark, and the babe wept, and she had compassion on it.

Moses' sister was present, and asked Pharaoh's daughter if she might go and call a nurse to take care of the babe. Then Pharaoh's daughter told her if she would take the child and nurse it for her, she would pay her wages. So the woman, who was Moses' sister, took the child home and took care of it. And after he had grown, she carried him to Pharaoh's daughter, and the child became her son, and she called him Moses, because she had drawn him out of the water.

When Moses had grown up to be a man, he saw that his Hebrew brethren had to work very hard, and that Pharaoh was very severe towards them, and caused them to make bricks without straw.— One day he saw an Egyptian smiting a Hebrew

man, and he became angry and slew him. This was very wrong in Moses to do so; but he afterwards became a good man. When Pharaoh heard of this, he sought to slay Moses; but Moses fled from him, and dwelt in the land of Midian, and there he became acquainted with a family, and dwelt with the father, whose name was Jethro. He gave Moses his daughter, Zipporah. After a while the wicked king of Egypt died, and the children of Israel, in consequence of their oppression, prayed to the Lord for deliverance.

Now I will tell you how their prayer was answered. While Moses was taking care of the sheep which belonged to his father-in-law, he led the flock to the back side of a mountain, called Horeb. And while he was there, an angel appeared to him out of the midst of a burning bush; and Moses turned aside to see this great sight, for the bush appeared to him to burn, and yet he wondered why it was not consumed. As he was looking at the bush, God called him by name, twice, and Moses said, "Here am I." Then the Lord told him not to come near, but to take off his shoes, because the ground where he stood was holy. Moses was afraid to look up; he covered his face. Then the Lord told him that he had seen the affliction of his people, and heard their cry. And now he would bring them out of their land of bondage, and bring them into a good land, flowing with milk and honey. The Lord then told Moses to go to Pharaoh; but Moses was very meek, and felt that he could not do the work which the Lord had for him to perform. But God promised to be with him, and told him all what to say, and to do; still Moses was afraid that the people would not believe him, nor hearken to his words. Then God performed miracles to Moses, in order to increase his confidence, and to encourage him to go to Egypt, and lead forth the people from their bondage.

Now Moses made another excuse, and said, "I am slow of speech;" but the Lord told him he would teach him what to say; and then he promised that Aaron should go with him, and be his spokesman. So Moses returned to his father-in-law, and got permission of him to go to his brethren in Egypt. He then took his wife and children

and went to meet Pharaoh, as the Lord had commanded him.

You will read the history contained in Exodus, and there you will see that Moses was a servant of the Lord, and that he was designed to lead the children of Israel from their bondage to the land of promise. Although Moses was the leader of the children of Israel through their long and tedious journey, over sandy deserts, through rocky mountains, and across the Red Sea; yet, he was not permitted to enter the land himself. He only saw it from the top of Mount Pisgah. He lived to a good old age, and died in the land of Moab, where the people buried him in a valley, and the children of Israel mourned for him thirty days.

I shall tell you about Joshua, whom the Lord put in Moses' place, after his death, in another part.

We have seen how the Lord preserved Moses when he was a little child, and the way in which he led him out to be a leader of the children of Israel. God watches over all of us. If you are obedient to God, and faithful in the duties of this life, he will take care of you.

When Moses was quite young, and had everything in the court of Egypt to make him temporally happy, he showed to the world how much more he loved God than the pleasures of the world. In those days God's people were much exposed to persecution and trials. They did not live in fine houses and have all the luxuries of the world. Many of them were very poor, but they trusted in God. Now Moses saw their troubles, but he loved them because they loved God, and it is said of him that he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—This was a wise choice. May all the dear youth choose the good part which shall never be taken away. Make Christ your friend and Saviour.—*Knowledge for Children.*—No. 3.

THE LITTLE OUTCAST.

"MAY'NT I stay ma'am? I'll do anything you give me—cut wood, go after water, and do all your errands."

The troubled eyes of the speaker were filled with tears. It was a lad that stood at the outer door, pleading with a kindly-looking woman, who still seemed to doubt the reality of his good intentions.

The cottage sat by itself on a bleak moor, or what in Scotland would have been called such.—The time was near the latter end of September, and a fierce wind rattled the boughs of the only two naked trees near the house, and fled with a shivering sound into the narrow doorway, as if seeking for warmth at the blazing fire within.

Now and then a snow-flake touched with its soft chill the cheek of the listener, or whitened the angry redness of the poor boy's benumbed hands.

The woman was evidently loth to grant the boy's request, and the peculiar look stamped upon his features would have suggested to any mind an idea of depravity far beyond his years.

But her woman's heart could not resist the sorrow in those large, but by no means handsome grey eyes.

"Come in at any rate till the good man comes home. There, sit down by the fire; you look perishing with cold;" and she drew a rude chair up to the warmest corner; then, suspiciously glancing at the child from the corners of her eyes, she continued setting the table for supper.

Presently was heard the tramp of heavy shoes; the door was swung open with a quick jerk, and the "good man" presented himself wearied with labor.

A look of intelligence passed between his wife and himself; he too scanned the boy's face with an expression not evincing satisfaction, but, nevertheless, made him come to the table, and then enjoyed the zest with which he dispatched his supper.

Day after day passed, and yet the boy begged to be kept "only till to-morrow;" so the good couple, after due consideration, concluded that as long as he was so docile, and worked so heartily, they would retain him.

One day in the middle of the winter, a peddler, long accustomed to trade at the cottage, made his appearance, and disposed of his goods readily, as if he had been waited for.

"You have a boy out there splitting wood, I see," he said, pointing to the yard.

"Yes; do you know him?"

"I have seen him," replied the peddler, evasively.

"And, where? Who is he? What is he?"

"A jail-bird;" and the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw in court myself, and heard his sentence—'ten months.' He's a hard one. You'd do well to look keerfully after him."

Oh! there was something so horrible in the word jail—the poor woman trembled as she laid away her purchases; nor could she be easy till she called the boy in, and assured him that she knew that dark part of his history.

Ashamed, distressed, the boy hung down his head; his cheeks seemed bursting with the hot blood; his lips quivered, and anguish was painted as vividly upon his forehead as if the word was branded into the flesh.

"Well, he muttered, his whole frame relaxing, as if a burden of guilt or joy had suddenly rolled off, "I may as well go to ruin at onct—there's no use in my trying to do better—everybody hates and despises me—nobody cares about me—I may as well go to ruin at onct."

"Tell me," said the woman, who stood off far enough for flight, if that should be necessary, "how came you to go so young to that dreadful place? Where was your mother—where?"

"Oh!" exclaimed the boy, with a burst of grief that was terrible to behold, Oh! I hain't no mother! "Oh! I hain't had no mother ever since I was a baby. If I'd only had a mother," he continued, his anguish growing vehement, and the tears gushing out from his strange-looking grey eyes, "I wouldn't ha' been bound out, and kicked, an' cuffed, an' laid on to with whips. I would'nt ha' been saucy, and got knocked down, and run away, and then stole because I was hungry. Oh! I hain't got no mother—I hain't got no mother—I haven't had no mother since I was a baby."

The strength was all gone from the poor boy, and he sank on his knees, sobbing great choking sobs, and rubbing the hot tears away with his poor knuckles.

And did that woman stand there unmoved?—Did she coldly bid him pack up and be off—the jail-bird? No, no; she had been a mother, and though all her children slept under the cold sod in the church-yard, she was a mother still.

She went up to that poor boy, not to hasten him away, but to lay her fingers kindly, softly on his head, to tell him to look up, and from henceforth find in her a mother. Yes; she even put her arm about the neck of that forsaken, deserted child; she poured from her mother's heart sweet, womanly words, words of counsel and tenderness.

Oh! how sweet was her sleep that night; how soft her pillow! She had linked a poor, suffering heart to hers, by the most silken, the strongest bands of love; she had plucked some thorns from the path of a little, sinning, but striving mortal. None but the angels could witness her holy joy, and not envy. Did the boy leave her? Never! He is with her still; a vigorous, manly, promising youth. The once poor out-cast is her only dependence, and nobly does he repay the trust.

COMMUNICATIONS.

DEAR YOUNG FRIENDS:—I would like to tell you something of my experience, and the goodness of God to me. Though the most unworthy of all his creatures, yet, praise his holy name, for the sake of Jesus, who is worthy, he has smiled upon, and blessed me.

From my earliest remembrance I have felt more or less the necessity of having my sins forgiven and my heart made clean, by the blood of Christ, that I might be saved from destruction. And when my mother would take us (as her practice was) to pray with her, and when she talked about Jesus, his sufferings and death for us, there was

ever a sweet desire in my heart to be a Christian; to be a follower of that Saviour who left the realms of glory, and came to this dark world, to die for man. I knew that without the religion of Jesus, I must be lost; but did not know how to obtain it. I often heard christians tell how willing Jesus was to forgive sin, and bestow his blessing, if we would only give ourselves unreservedly to him, yet I viewed pure religion, so great a thing to enjoy, that I feared I never could obtain it.

But conviction was so fastened on my heart that I could not long settle down in this way. While at a prayer-meeting I resolved I would seek the Lord with all my heart, and not rest short of an evidence that my heart was right in his sight. I thought that I would do any thing to be blest. This was all that was required. The sweet peace and glory that filled my soul, I cannot describe. And it seemed to me that all nature partook of my feelings of praise and gratitude to God. I was at this time about eight years old. I had no other desire but to glorify Him whom my whole soul adored.

My youthful sports, for me had lost their sweetness. To pray, and talk about Jesus was my greatest pleasure. And I thought that my young friends, when I told them what the Lord had done for me, would fall in love with him too. But in this I was sadly disappointed. They did not understand the blessedness I spoke of. But as I was going to school, I had much to take my attention, and by the constant intercession of my young friends to again join them, I gradually lost my interest; still I was not satisfied. There was a constant longing of soul to get away where I could enjoy communion with God, without interruption.

When I heard the subject of the Sabbath presented, I saw that if I embraced it, I must give up the world entirely. And when I became willing to do so, and commenced keeping the Holy Sabbath, peace like a river again filled my soul, and I could look up with confidence to my Heavenly Father, feeling Jesus was mine, and I was his. My only desire was to do his will. Many rich blessings have I received from the hand of the Lord since that time, and I feel of all the creatures of his care, I have the most reason to be humble and thankful. When I realize that tender love God has for his children, my heart melts with gratitude, and I long to be free from sin that I may better praise him. O, dear friends; how much Jesus has done, and is still doing for us.

But remember, this work is almost finished, a little from this, and the precious Spirit of Christ will no longer strive with those who are in sin. Then the wicked will realize the awful threatenings pronounced against them. And shall we be ready? We can be. But we must die to the world, we must die to self, and have all our affections placed

on Jesus. Our wills swallowed up in the will of God. We must delight in keeping his commandments holy. Then we shall be hid in the time of his fierce anger, and be gathered into his kingdom, when he comes to gather his saints to himself.

E. M. BARROWS.

Irasburg, Vt., January, 1853.

DEAR BRO. WHITE:—In the December number, of the *Youth's Instructor*, you stated the disappointment of not receiving letters from the young friends; and that was one reason of the delay of one number. I thought I would write a few lines for the *Instructor*, for I wish them to continue.—And I hope the young friends will not allow this to be a reason again of delay; but will write a few lines to encourage those who do not have the privilege of writing, on towards the kingdom of heaven.

A few months ago, I felt the need of a Saviour. My sins lay heavily upon me. I was very unhappy. A few days before, a colored boy came where I was, and began to talk with me about my soul's salvation. I paid no attention to what he said, but rather laughed at him. The next day at evening I went to see him, and wished him to converse with me on the subject of religion. He prayed with me. At that time I felt relieved of that burden. I felt that I had my sins washed away in the blood of Jesus. I did not have that proud, haughty spirit of the adversary. I felt that I could receive instruction from a poor colored boy who was despised by most every body. But all this time, I was breaking the commandments of God. During this time, I was going to school in Oberlin, Ohio. There were about two hundred conversions at that time. I heard Mr. Finney preach every Sunday. He made a great excitement. Many were brought to see their sins, and they thought to start anew. But his labor was all in vain. It was a fire of his own kindling. I do not know that one of them held out. Before I had gone clear back into the world, my father wrote for me to come home. When I returned, to my surprise they were keeping the seventh day Sabbath. Here was the first I heard anything about present truth, the commandments of God, and the faith of Jesus. I began to study my Bible to see if these things were so. I found they were so, and that there was nothing to prove that Christ changed the Sabbath from the seventh to the first day.

I feel to thank God that he has given me a heart to receive it. I believe the commandments of God are just as binding upon us as they were upon the Israelites of old. "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." Rev. xxii, 14. I love to keep the commandments of God, that I may enter into this

city of gold, spoken of in the xxi chapter of Revelation.

There is a goodly number of us that are trying to make heaven our home. The young people hold a prayer-meeting every week. We are trying to walk in that narrow road that leads to heaven. I have a great many trials to pass through, but if I hold out a little longer, I shall gain that eternal home, where there is no more pain, nor sorrow, sickness nor death. If I am patient a little longer, Christ will come and take us home to glory.

We are much interested in the *Youth's Instructor*, it is what we have needed for a long time.—The Sabbath School here numbers twenty, and is still increasing in interest.

Yours in hope of the kingdom,

ALBERT KELLOGG.

Tyrone, Livingston Co., Mich.

DEAR YOUNG FRIENDS:—When reading letters in the *Instructor* from my youthful companions, I feel an inclination to contribute something, by communicating my feelings, desires, determinations and hopes, respecting the coming and kingdom of my Saviour. Three years ago I was called to part with a beloved mother, when only eight years of age; since which, I have felt the need of a Saviour. I want to live near to Jesus, and have part in the first resurrection, that I may meet my dear mother when she shall come up from the grave clothed with immortality. What a glorious meeting that will be, when the saints will be changed in a moment, in the twinkling of an eye, and be caught up to meet the Lord in the air. I want to go home to glory there to live with Jesus for ever who came into this world and died on the cross for guilty sinners as we are. I love Jesus, and want to keep his commandments. I want to be an overcomer and at last sit down on his throne. I want to be numbered with the one hundred and forty-four thousand, who shall stand upon the Mount Zion with all the redeemed. The kingdom is cheap enough; and yet it will take all to purchase it. Will we not strive to gain an entrance there? Who will not strive to enter that holy place, and secure a treasure "where moth and rust doth not corrupt, nor thieves break through and steal." I want to enter in through the gates into the city, and have right to the tree of life. I mean to strive to enter in, for those only who love God and keep his commandments, will ever have admission there.

"Seek my soul the narrow gate,
Enter ere it be too late;
Many ask to enter there,
When too late to offer prayer."

E. A. HASTINGS.

New Ipswich, N. H., Feb. 7th, 1853.

THE THIRD COMMANDMENT.

Hush! little Christian child!
 Speak not that holy name,
 Not with a laughing lip,
 Not in thy playful game;
 For the great God of all
 Heareth each word we say;
 He will remember it
 In the great judgment-day.

Hush! for his hosts unseen
 Are watching over thee;
 His angels spread their wings,
 Thy shelter kind to be.
 Wilt thou, with words profane,
 Rash, undutiful,
 Scatter thine angel guards,
 Glorious and beautiful?

Honor God's holy name,
 Speak it with thought and care;
 Sing to it holy hymns,
 Breathe it in earnest prayer;
 But not with sudden cry,
 In thy light joy or pain:
 "God will hold guilty all
 Who take his name in vain."

MY DEAR FRIENDS:—Imagine for a moment that you stand upon some gentle eminence, from which you can review the past, survey the present, and trace the outlines of a coming future. You behold the old year swiftly receding, soon all traces of it will disappear. The clock tells its last closing hours, and the waves of eternity bury it for ever, in its deep unfathomable bosom. Like a friend, it leaves us never to return, and its last lingering moments seem to whisper farewell. Let us now ask ourselves, what record they have borne to heaven. Methinks it bears a volume written on every page in characters of good or evil, which will tell upon your destinies in that future world. As the new year rises like a phenix from its grave, it, also, brings a volume pure and white. No record of an evil thought, or deed is seen on its unsullied leaves. And as they open one by one, how careful should we be lest they be stained and blotted. Each returning day presents a page on which you may inscribe such pure and holy characters, as will receive the approbation of your God, and prove a passport to eternal life.

While you review the old, departed year, how does memory call to mind scenes calculated to awaken painful, as well as pleasing reflection. What a checkered scene does it present. Some are called to mourn the loss of friends whose years are numbered; and all of us no doubt see many opportunities for good which have passed misimproved.—Can you recount the many prayers which have been offered, the warnings and invitations which have been given for you? Many, no doubt, have passed forgotten by; but remember you must meet them

all again, for they are registered on high, and stand if not received by you, a witness to condemn you. These are now passed, the tale is told, and who of us is now prepared to meet the event, and render an account for only one year of our lives.

You may feel sad, as conscience vividly portrays your life, and whispers a reproof. Rather rejoice that the present still is yours. If you faithfully improve the present moment, time on its rapid flight will carry peaceful tidings home. The clouds which seemed to hover over the past year will be dispersed, and hope will then irradiate your future sky with beams of glorious immortality. How full of consequence is the present hour, in which past sins, through penitence and faith, can be forgiven; and thus you can secure the Saviour's love, and become the adopted heirs to that immortal crown, that fadeth not away. When countless years shall have, unnumbered, rolled, ye still will live and shine in glory amid the Paradise of God.

E. O. DAVIS.

Fairhaven, Mass., Jan. 1853.

DEAR YOUNG FRIENDS:—I esteem it a privilege to address you through the medium of the *Instructor*, though unworthy to do so. I wish to tell you something of my past experience, and of the goodness and mercy of the Lord to me. I hope that it will encourage some of you to go on to the kingdom.

It is now nearly three years since I started in the narrow way. Previous to that time, I had but little interest in the cause of God. I loved the fleeting pleasures of earth, and could not think of giving up the world, and becoming a despised follower of the Lamb. I did not realize my lost condition, and was traveling the downward road.—But the Lord who is long-suffering, in mercy, arrested me in my course, and by affliction led me to seek a better portion.

My dear mother was taken suddenly ill, and died in a few hours. This severe affliction was the means of weaning me from the world, and of causing me to look higher than earth for enduring joys. I then saw the emptiness and vanity of earthly pleasures. Nothing here looked desirable.—The pleasures of earth were spoiled for me. I then determined to follow the Lord. I was willing to give up every thing for his sake, and, if possible, be an overcomer. I have never been sorry that I made the sacrifice. Indeed, it seems to be no sacrifice, when I think of the reward, at the end of the race. I am still determined to go onward, and can never be satisfied until I have won the prize. This world looks dark to me. I would fain be gone.

I think of the New Earth, all blooming and fair,
 Where sin cannot enter, its peace to ally;
 No sorrow nor sighing, nor death will be there,
 But pleasures eternal, and fullness of joy.

O! Heaven is worth striving for! The crown is worth possessing! Let us be humble, and serve the Lord with our whole hearts, and victory soon will be ours.

H. A. HASTINGS.

New Ipswich, N. H., January, 1853.

BELOVED CHILDREN:—I think there is not one that reads the *Instructor* but what would say we want to go and dwell with the Saviour for ever.—If we would have a place in his kingdom we must obey him. Our conversation should be such as will please God. James says, [Chap. iii, 2.] “if any man offend not in word the same is a perfect man.” And in verse 8th he says, “the tongue can no man tame, it is full of deadly poison.” How then shall our words be right if we cannot do it? We must ask God to give us the Holy Spirit, and he has promised to give to them that ask for it, and then we can have our words right. Our Saviour says, “that every idle word that men shall speak, they shall give account thereof in the day of judgment.” And if so for every idle word, how will it be for every angry and false word. If we will confess all our wrong words and speak them no more, our Saviour will blot them out of his book. And then we shall rejoice at his coming. What a happy day will that be to all the saints. O let us order our conversation aright, and then shall we see the salvation of God. JOHN BYINGTON.

Buck's Bridge, N. Y., Feb. 7th, 1853.

DEAR YOUNG FRIENDS:—It is with feelings of deep gratitude to God that I attempt to address you through the medium of this little paper. In the year 1850, for the first time, I felt that I was a sinner. The Spirit of the Lord strove with me. Such feelings as I had then, tongue cannot tell.—Sometimes when I was at meeting, it seemed as though I could not keep my seat. But I did not let anybody know my feelings. I resisted the Spirit until it left me.

In about a year afterwards, the Spirit began to strive with me again, and I prayed to God that he would for Christ's sake forgive my sins, and I promised him that I would live the remainder of my days for him. At times I enjoyed my mind very well. I tried for some time to do right; but I soon got back into the world.

I have now started again for the kingdom, and by the grace of God I mean never to turn back; for I know that if I do, lost will be my condition. I have many trials and temptations; but our blessed Lord says, my grace is sufficient for thee. I thank and praise his name that he has once more called after me. I find that I have many besetting sins; but I am trying to overcome them, and by the grace of God I believe I shall.—My prayer is, that every besetment, like a moun-

tain, may be brought before me, that I may see them all, and get rid of them.

On the seventh day of February 1853, I was buried with Christ in baptism. It seemed as though the Spirit of the Lord was in the water.—At that time my heart was filled with love, and I felt like shouting glory to God.

O, my young friends, you that have started in this glorious cause, hold out a little longer. Do not think of turning back, for in a little while our blessed Saviour will come and take us home to himself, if we are only faithful. And you that have not started on your way to Mount Zion, do make up your mind soon, give God your heart now, for it is written, to day if ye will hear his voice, harden not your heart. Soon it will be too late. Soon the seven last plagues will be poured out. O, let us be prepared for that time.

Yours in hope of eternal life,

JULIA E. KELLOGG.

DEAR BRO. WHITE:—I saw a request in the *Youth's Instructor*, to the young friends to write something that would interest its readers. It is nearly a year since my parents began to keep the Sabbath. At first I felt very bad about it. Every body around said that they were wrong, and I thought it must be so; but I now see that the Bible makes it very plain that they were right and I was wrong. And although a great many still think they are wrong, I am glad I have parents that mean to take the Bible for their guide. I feel the need of being a Christian, but I come far short of it. I often resolve that I will be a Christian, and sometimes the Lord blesses me. I feel deeply interested in the *Youth's Instructor*. L. L. BYINGTON.

Buck's Bridge, N. Y., Feb. 8th, 1853.

SABBATH-SCHOOL LESSONS.

LESSON XXII.

DANIEL—CHAP. II. CONTINUED. 31-49.

NEBUCHADNEZZAR'S DREAM OF THE GREAT IMAGE.

VERSE 31. What did the king see in his dream? What was the appearance of this image? Its position? Its form?

Verses 32, 33. Of what was its head composed? His breast and arms? His belly and thighs? His legs? His feet?

Verse 34. What became of this image? From what was the stone cut out? Verse 45. On what part of the image did the stone smite?

Verse 35. What effect did it have on the different metals of the image? What became of them? What did the stone become?

DANIEL'S INTERPRETATION OF NEBUCHADNEZZAR'S DREAM.

Verse 36. After relating to the king his dream, what did Daniel then proceed to do? What did the image of the king's dream symbolize? *Ans.* All the kingdoms of this earth, to the setting up of God's everlasting kingdom—“the things which should come to pass hereafter.”

Verse 37. What did Daniel say king Nebuchadnezzar was? What had the God of heaven given him? Do all kings derive their power from God? Compare Dan. ii, 21; iv, 17, 25, 32, 35; Prov. viii, 15, 16; Rom. xiii, 1.

Verse 38. How extensive was Nebuchadnezzar's kingdom? Compare Jer. xxvii, 6-9; Dan. iv, 22. What was the name of this kingdom? See Dan. i, 1. By what part of the image was it symbolized? Was Babylon the first universal monarchy of which we have any account? *Ans.* It was. When did it attain to the supremacy? *Ans.* About B. C. 677.

Verse 39. What did Daniel say should arise after the Babylonian empire? What kingdom did succeed it? *Ans.* The Medo-Persian empire. By what part of the image was Medo-Persia symbolized? *Ans.* By the breast and arms of silver. How extensive was this empire? Compare Esther i, 1; Ezra i, 2; 2 Chron. xxxvi, 23. When did it succeed the Babylonian empire? *Ans.* B. C. 538. What third kingdom did Daniel say should arise? What was the third empire recorded in history? *Ans.* The Grecian. By what parts of the image was it symbolized? *Ans.* The belly and thighs of brass. When did it succeed the Medo-Persian? *Ans.* B. C. 332.

Verse 40. What is said of the fourth kingdom? What was it to do? Which was the fourth kingdom recorded in history? *Ans.* The Roman. Did Rome obtain universal supremacy? Compare Luke ii, 1; Rev. xvii, 18. At what period did it become the dominant power? *Ans.* Its conquest of Macedonia, the first portion of the Grecian empire it conquered, was B. C. 168; and of Egypt, the last, about B. C. 30. By what part of the image was Rome symbolized? *Ans.* By the legs of iron.

Verse 41. What was to be done to this fourth kingdom? What part of the image symbolized this division? *Ans.* The toes of the feet.

Verse 42. Of what were the feet and toes composed? What did that denote?

Verse 43. What did the iron mixed with clay denote? Has Rome been divided to correspond with the ten toes of the image? *Ans.* It has; Rome being overrun by the northern barbarians, in the fourth century, the following ten kingdoms, as given by Machiavel, Dr. Hales, and Bishop Lloyd, arose in its stead, viz., 1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407. 6. The Sueves and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, on the Danube, in Germany, A. D. 483.

Have these kingdoms, as symbolized by the clay and iron, been partly strong and partly broken? *Ans.* They have. Some of them have at times been very strong, and others very weak.

Have these divisions of the Roman empire all passed away? *Ans.* They have not; but have existed, under various names, to the present time,—being the commencement of the present governments of Europe.

Have these kingdoms ever been all consolidated, contrary to this prophecy? *Ans.* They have not; but have ever been, more or less, separate and distinct.

LESSON XXIII.

VERSE 44. What did Daniel say the God of heaven would do in the days of those divisions of the fourth king-

dom? What kind of a kingdom would it be? What would it do to the preceding kingdoms? How long would it continue?

If it is to stand forever, can it be set up in this world, which is to have an end? *Ans.* It cannot. An eternal kingdom must necessarily require an eternal world in which to exist. Where is such a world spoken of? Compare Isa. lxxv, 17; Ps. xxxvii, 11, 18; Matt. v, 5; Luke xx, 35; 2 Pet. iii, 13; Rev. xxi, and xxii.

Have we passed by all the changes and events here predicted to precede the setting up of God's everlasting kingdom? *Ans.* We have; so that we have reason to continually look for it, as the next event in historical prophecy, which may at any time transpire.

Verse 45. By what was the destruction of the preceding kingdoms, by God's everlasting kingdom, symbolized? What did the Stone symbolize? *Ans.* Christ, and God's everlasting kingdom, when it became a great mountain, and filled the whole earth. Verse 35.

In what other places in the Scriptures is this Stone mentioned? Compare Isa. xxviii, 16; Ps. cxviii, 22; Matt. xxi, 42, 44; Acts iv, 11; Rom. ix, 32, 33; Eph. ii, 20. What events will usher in God's Everlasting Kingdom?—Compare 2 Tim. iv, 1; Rev. xi, 15-18; 1 Cor. xv, 51, 52; 1 Thess. iv, 15-17; Matt. xiii, 40-43; 2 Pet. iii, 7-13.

In view of these things how ought we to live? Compare 2 Pet. iii, 11, 12; Acts iii, 19; Matt. iii, 2; 1 John iii, 3; Luke xii, 35-38. What will be the condition of the righteous in that day? Compare Dan. xii, 3; 2 Tim. iv, 8; Matt. xxv, 34; Luke xx, 36. What will then be the fate of the wicked? Compare Matt. xiii, 41, 42; xxv, 41; 2 Thess. i, 8; Mal. iv, 1, 3. In which class of persons are you striving to be found?

What did Daniel say of the certainty of this dream, and its interpretation?

Verse 46. What did Nebuchadnezzar do when his dream had been interpreted? What did he command should be done to Daniel?

Verse 47. What did the king say to Daniel? What convinced the king that God could reveal secrets?

Verse 48. What did the king make Daniel? What did he give him?

Verse 49. What did Daniel request of the king respecting his three friends? Where did he himself sit? What is it to sit at the king's gate? *Ans.* To be the chief officer in the palace—the greatest confidant and counselor of the king.

LESSON XXIV.

DANIEL—CHAPTER III.

NEBUCHADNEZZAR'S GOLDEN IMAGE.

VERSE 1. What object of religious adoration, as here recorded, did Nebuchadnezzar set up? How large was this image? How many feet would that be? *Ans.* Ninety feet long, and nine feet broad. Where did he set it up? In what part of his reign is this supposed to have been? *Ans.* Near the close.

Verse 2. Whom did the king summon to the dedication of this image?

Verse 3. Did these officers assemble on that occasion?

Verses 4, 5. What was a herald sent forth to proclaim? What signal was to be given for them to worship the image?

Verse 6. What punishment was threatened those who should refuse?

Verse 7. Did the great body of the people obey this

command? What is it called to worship any created object? *Ans.* Idolatry. Has God forbidden such worship? Compare Ex. xx, 4, 5; 1 Cor. x, 14. What is said of idolaters? Compare Eph. v, 5; 1 Cor. vi, 9; Rev. xxi, 8.

Verse 8. Who accused the Jews of not obeying the king's command?

Verse 9. To whom did the Chaldeans accuse them?—How did they begin their address to the king? Was this the customary mode of addressing monarchs? See Dan. ii, 4; v, 10; vi, 6, 21.

Verse 10. Of what did the Chaldeans remind the king?

Verse 12. Whom did they accuse? Of what crime did they charge them? Were these the only Jews who did not worship the image? *Ans.* They probably selected these out of envy, because they had been placed over the provinces of Babylon, and to make them examples to the nation; and they might at this time have feared to include Daniel.

Verse 13. How did the knowledge of this refusal affect the king? What did he command?

Verse 14. What did he inquire of them?

Verse 15. What did he threaten them?

Verse 16. How did they answer the king?

Verse 17. Who did they say would deliver them?

Verse 18. What did they say they would not do?

Verse 19. How did this refusal affect the king? What did he command should be done? What is denoted by the expression, "seven times more than it was wont to be heated?" *Ans.* As hot as it could be made—seven denoting completeness, or perfection.

Verse 20. What did he command to be done to the Jews? Was this a common punishment? *Ans.* It was in that day.

Verse 21. Was this carried into effect? How were they bound?

Verse 22. What happened to those who cast them into the furnace?

Verse 23. Did the fire slay Shadrach, Meshach, and Abed-Nego? Where has God promised that he will preserve his children when they pass through the fire? (See Isa. xliii, 2.)

Verse 24. What effect did their safety have on the king? What did he then do? What did he inquire of his counselors? What did they answer?

Verse 25. What did the king answer them? Who must the fourth have been? *Ans.* An angel; or, as some suppose, Christ.


Verse 26. What did Nebuchadnezzar do, when he saw they were not burned? What did he say to them? Did they come out of the fire unharmed?

Verse 27. Who were witnesses of their safety? Had the fire affected their bodies or clothes in any way? How free were they from all effect of it?

Verse 28. What blessing did the king return for their deliverance?

Verse 29. What decree did the king therefore make?—Why did he make this decree?

Verse 30. What honor did he confer on these three men? What lesson may we derive from this example? *Ans.*—That it is always safe to trust in God, and that he will protect those who serve and obey him; while those who oppose him will perish.

 THERE are many complaints that the INSTRUCTOR is not regularly received. This we regret. The fault however, is not with us, for we are careful to mail it regularly.

Letter Writing.

It has become quite a practice with our young friends to converse with each other by writing letters. This, when the glory of God and the spiritual good of your young companions is in view, may be the means of good. But it is to be regretted that in many cases it becomes a source of many evils. If you wish to tell your young friends what Christ has done for you, and invite them to come to him and share his love, or if you wish to warn them to flee from the follies and vanities of this world, and cannot see them face to face, then to converse with them by letter, and free your minds in this way would, with the blessing of God, be the means of good. But, unless the young are very careful, letter writing may lead them from the Lord, step by step, and prove their final ruin. Those who fill their sheet with worldly and vain matter, written in a light, careless spirit, will certainly backslide from the Lord while writing, and the one addressed will be in great danger of backsliding while reading it. In this way the young may help each other to stray from the fold of Christ, sin against God, and be lost at last.


It may be thought by some careless one, whose heart is not fully right with God, that this is too small an evil to notice. But it is not a small evil. Through this channel Satan can corrupt the piety even of the pure in heart, and chill every devotional feeling of the soul. We have seen its blighting influence on the young christian's mind, and dare not be silent.

Pride steps in for a share in this work of death. Common letter paper is thought to be too mean. It must be very nice and gilt-edged! And then to correspond, and appear very fine, fancy envelopes must be used at extra expense! What a pity that any who profess to be the followers of Christ, should be thus overcome with pride.—We hope that these remarks will put our young readers on their guard against the evils that may arise from letter writing.

Knowledge for Children.

THIS is the title of a series of little tracts for children, twelve in number, published at No. 8 Chardon-street, Boston. They are really what the title states them to be, "Knowledge for Children." Each tract treats on some interesting and impressive Bible subject.

In the last INSTRUCTOR we gave the subject of tract No. 1, "Noah and the Ark," and should have given credit for it. In this paper we give the subject of another tract, which is the account of "Moses." We intend to give the subject of one of these little tracts in each Paper.

 WE intended to write, at least, two Sabbath-School Lessons for each Paper, but ill-health, and a press of other duties has prevented us from preparing any for this number. We give three of much importance from the *Assistant*, which will require considerable study. We hope our young friends will obtain a thorough knowledge of each Lesson. We shall give original Lessons in the future when we can find time to write them.

Receipts.

B. G. Jones, C. W. Stanley, J. Mack, M. E. Sanford, L. Bean, M. M. Brown, E. Burton, J. Metcalf, T. Holmes, M. Breed, C. A. Lyon, M. Barrett, S. Peckham, J. B. Fitch, J. Ryder, E. C. Nutting, A. S. Sylvester, W. Cole, M. Kellogg, C. D. Nichols, each 25 cents.
J. Jackson, H. Flower, F. Colby, W. Colby, O. Frizzle, M. C. Stowell, J. Tallman, J. Baty, C. S. Hurlbut each 50 cents. W. Lawton, C. A. Lyon, O. A. Wheeler, each \$1.