

THE YOUTH'S INSTRUCTOR.

VOL. I.

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No. 5.

THE TEN COMMANDMENTS VERSIFIED.

1. I am the Lord thy God! Serve only me;
2. Before no idol bend thy impious knee;
3. Use not my name in trifles, or in jest;
4. Dare not profane my sacred day of rest.
5. Ever to thy parents, due obedience pay;
6. Thy fellow-creature man, thou shalt not slay.
7. In no adulterous converse bear a part;
8. From stealing keep with care thy hand and heart.
9. All false reports against thy neighbor hate;
10. And ne'er indulge a wish for his estate.

NOAH AND THE ARK.

GOD is a good being, and does not let sinful conduct go unpunished. He made the world, the sun, moon and stars, and created the world before man sinned. The earth was very beautiful, and every thing which he caused to grow was useful and good. But after our first parents sinned against God, the earth was cursed, and was not so beautiful as it was before. As people increased on the earth, they grew very wicked. "The earth was corrupt before God, and was filled with violence." God saw it, and told Noah, who was a good man, that he would destroy the people, and the earth also. He then told Noah to make an ark out of gopher-wood, and to build it so that it would float on the waters like a vessel. Noah did so, and made in it three large rooms, one above the other, with windows at the top to admit the light, and a door at the side to go in and out of.

As Noah was a good man, and did what was right, the Lord told him to take all his family, with beasts and birds, two of each kind, male and female, and go into the ark. But none of the wicked people were to go in. The ark was not made for them. Wicked people will not be permitted to go into the kingdom of heaven. That is a place prepared for the righteous only. There were just eight persons in the ark: Noah and his wife, his three sons, and their wives. Noah would have been glad to have had all the people saved from the great flood of waters that was coming upon the earth. He warned them to repent of their sins, and to love and obey God. All the time he was building the ark, he told them the storm was coming, and the waters would overflow the earth, and that there would be no place of safety but in the

ark. Still they did not believe Noah, and continued in their sins, and all the time God was giving them food to eat and pure water to drink; but they forgot God, and lived in pleasure.

Now this shows you, children, that they did not love God, nor believe the good man who warned them of their danger. They preferred to enjoy their sins and pleasures, rather than be good and happy.

When the flood of waters were about to come upon the earth, Noah's ark was all ready for him and his household; and they all, with the cattle and the birds, went into the ark. The door was then shut. Then "the fountains of the great deep were broken up," and the rain poured out from the clouds.

When it begins to rain now, we know it will stop in a short time, and therefore we do not feel troubled about a flood coming. But at this time it continued to rain for "forty days and forty nights." The water upon the earth grew deeper and deeper, until the ark floated like a vessel upon it. As Noah's family were all in the ark, they did not feel troubled, for God had promised to take care of them. But how do you think the wicked people who were outside felt when they saw the ark riding upon the waters, and the door shut and themselves left out!

There were hills and trees which rose above the waters, as they increased on the earth, and the people flocked to the highest peaks of the mountains, and clung to the topmost branches of the trees.— But O, they could not escape the angry flood. The waters rose higher and higher, until the wicked were swept from every place, and were all drowned. They saw their folly when it was too late for them to repent.

You must also remember that when God told Noah to enter the ark with all his household, the sun shone as bright as ever. There were the moon and the stars looking out from the canopy of heaven at night; and there were no special signs, at that time, of any great rain.

As the wicked people did not credit Noah, we have reason to suppose that while they were planting their fine gardens, and building their houses, and enjoying sinful pleasures, that they laughed at

Noah's wisdom, and thought him a fool, to spend so much time, and to labor so hard in building the ark. But I think you will say that Noah was a wise man in obeying the command of the Lord.

Now the Lord remembered Noah, and took care of him, and all who were in the ark. About a year after the flood, when the waters began to abate, he sent out a raven to see whether it would return. It did not come back to the ark. Then he sent out a dove; but the dove did not find any place to rest her foot upon, and she came back, when Noah put out his hand and took her into the window. After seven days, he sent forth the dove again, and on the evening of the same day she came back to the ark with an olive-leaf in her mouth. After seven days more he let out the dove again, but she never returned.

When the waters abated from off the earth, Noah, with his family, and all the cattle and birds, went out of the ark. Then he made an altar, and thanked the Lord for taking care of him. The Lord told him he would not curse the ground any more for man's sake, and while it remained there should be seed-time and harvest, cold and heat, summer and winter, day and night. The Lord gave him a sign in the beautiful rainbow, which you often see in the heavens, that he would remember his promise.

Now you will see that Noah was rewarded for all his obedience. And if you are good children, and do the will of your Creator, he will take care of you, and save you from harm in the dreadful day when Jesus comes in the clouds of heaven, and the earth shall be burned by fire. Read the last chapter of 2d Peter, and Matthew xxiv, 37-51.

The Little Blind Boy.

ONCE there was a good little boy in Scotland, about eight years old, who took the small pox; and when he grew better, it was found it had shut up both his eyes, so that he could see nothing.—He had been such a gentle, good boy, that all the family loved him, and led him about, and were very kind to him. He had a little sister Annie, twelve years old, who used to find amusements for him, and when it came warm weather, she would take him to walk in the country.

One day they took a long walk, and sat down at the foot of a great tree. "Annie," said James, "what a pleasant day this is. The air feels so soft and so warm to my face. I hear the brook racing over the smooth stones, and the sheep and lambs bleat. How I wish I could see them again. Hark! there is a thrush singing over our heads.—O, how beautiful it used to be to sit down here, and look to the far away hills, and the clear blue sky, and see the mill yonder, and the pretty ducks in the pond. Ah! Annie, I think I shall never see these things again."

Then the little boy thought how dismal it would be to be always blind and dark, and feel so helpless and sad; and he began to cry. "Don't cry, Jamie," said his dear sister; "may be you'll see yet. There was Daniel Scott, you know, had the small pox, and was blind for weeks, but he got well, and now he sees as well as anybody. Besides, you know," said she, "God will do right about it, as dear mother says; and if he leaves you to be blind, he will make you happy some other way. Besides we will do what we can for you; and I will read to you, and it will not be so bad."

But poor James kept thinking of his misfortune, and sat down with his head bent upon his hands, with his elbows on his knees, and kept on crying. The flood of tears pressed their way between his eyelids, which had stuck together, and when he lifted up his head he cried out, "Oh! Annie, I can see! There's the brook, and the mill, and the sheep! Oh! how glad I am!" Annie was as joyful as he, and hurried him to return home so as to tell the good news; but James could hardly walk, for he wanted so to look about him. "Oh!" said he, "how little do children know of the blessing of sight. If they had only lost it a while, like me, they would never cease to thank God for eyesight."

You may think how pleased they all were at home. At night, when the father prayed in the family, and came to thank God for restoring dear little James, he almost wept for joy. James soon got his sight completely; and when he grew up to be a man, he never forgot to be grateful to his heavenly Father that he was not blind.

Appeal to the Youth.

HAVE you any substantial reasons for not being a follower of Jesus? In your serious moments, do you feel satisfied with the course you are pursuing? Are you conscious that you shall never need the blessings now offered in the gospel? As you survey your past lives, as you read the Word of God, as you witness the ravages of death in those of your own age, as you look forward to your own conflict with the King of Terrors, and to the grand decisions of the Judgment-day, do you feel at ease? Are you not convinced that you need the favor of God? Why, then, will you not choose him for your Father and Guide? There are many reasons why you should do this.

God himself requires it. This is indeed among the wonders of his grace. The High and Lofty One who inhabiteth eternity, whose frown clothes the universe in sackcloth, and whose smile spreads unearthly joy through all the ranks of heaven, comes down to a feeble, inexperienced, and unprotected youth, and asks that youth to accept of his favor and protection. Will you, can you, trifle with such love and condescension?

That you *need*, eminently need, his presence and guidance, no one can doubt. Follow the dictates of worldly wisdom, and your feet will soon stumble upon the dark mountains of sin. He that trusteth to his own heart is a fool. Nor can any other being guide you safely and triumphantly through the snares of earth to the rest and glories of heaven. High as may be your hopes now, and unclouded as may be your prospects, in a moment the whole scene may be changed. Joy may be exchanged for sorrow, sickness for health, and death for life. But if God be your friend and refuge, "a very present help in time of trouble," yours will be the unspeakable privilege of saying, "The Lord is my portion, I shall not want, We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Whom He loves, He loves unto the end. Honor God, and he will honor you—honor you in time and in eternity. The blessings which his hands bestow are rich, satisfying, and durable. Come, oh, come to-day, and make sure of his favor, which is life, and of his loving-kindness, which is better than life. Then, whether living or dying, you shall rejoice with joy unspeakable and full of glory. It is his purpose to gratify his benevolence, and to glorify his Son, in making all who obey his voice as holy, as great, and as happy as their natures will permit. To every real child of his, he makes all things work together for good, and says, "*Son, thou art ever with me, and all that I have is thine.*" What an inheritance! Where can you find such treasures of love, and glory, and bliss?

To the Dear Children who read the Instructor.

WHEN I was a little child, to hear of the sufferings and death of Jesus, caused me to weep, and wish that I loved one so good; but did not seek him with my whole heart till I was about nine years old. Then I felt my need of salvation. I found that I was afraid to die, and when I thought of my sins, they appeared dreadful. I felt that I must seek Jesus *then*, or be lost for ever. I tried to pray, but my sins seemed like a great mountain between me and God. I knew that he was good and holy, but I was vile. I had often resisted his Spirit, and now I could not get near him, and I feared he would not hear me. I cannot tell you how unhappy I was. A long time passed away and I found no comfort, and I feared there was no mercy for me. Then when I remembered the cross, and how the blood of Jesus was shed for the chief of sinners, I had some hope.

One day, while I felt thus, I went out to find a place where I could pour out my heart to God in prayer. I remember the time well. It was a beautiful day in Summer, but I could not enjoy it, for I felt that the great Maker of all things was not my

friend. I was groaning under a burden of sin which none but Jesus could remove.

I went to a lonely barn, and there, where no eye could see me but God's, I knelt down to plead for mercy. I thought I could not rise until I had found pardon. I then felt willing to leave all and follow Jesus, to be hated by the world, if he would be my friend. When I could say this, then pardon came. Then I met my Saviour. And, O, it was to me a joyful meeting. While eternity lasts, I shall remember that hour with delight, and praise my God for his goodness to poor sinners. My tears of sorrow were turned to tears of joy. My dreadful load was gone, and my soul was full of light and joy.

When I arose, every thing seemed changed. The sun shone with a new light, and mountains, hills, and trees seemed to be praising God. But the change was in me. I was a new creature in Christ Jesus. Blessed be God for his goodness! O, how lovely my Saviour looked then.

My Brother, or my Sister, if you have ever loved this same Jesus, you know how precious he is, and how sweet a joy was mine. But if you have not, you can no more realize it, than a blind man can love and admire the beautiful sunlight, or the starry heavens.

I soon heard the doctrine of Christ's second coming, and my soul loved it. But after awhile I grew cold and careless. I grieved the blessed Spirit, and it departed from me. I wonder God did not then cut me off, and send me to eternal death. But his mercy endureth for ever. I believe he has again forgiven my sins. And now I love the commandments of God, and the faith of Jesus.

And let me ask you who are reading this little paper, have you a good evidence that your sins are forgiven, and that you are a child of God? You may not have had great and sudden joy; but have you ever seen yourself a lost sinner, and prayed for mercy? Have you given your heart to God? And do you love him now better than all else beside? Are you much in prayer? Are his promises delightful? Do you try to please him in all you do? And when you do wrong, are you deeply grieved, and do you pray for forgiveness? If so, I know you have much sweet peace, and you have only to be faithful, and you will receive a crown of life.

But if you love the company of wicked children, if you do not love to pray, and think of heavenly things, then your soul is in dreadful danger. You must forsake your sins quickly, or it will be too late. The day of God's wrath is drawing nearer and nearer every hour, and how dare you be careless. Keeping the Sabbath will not save us. We must walk with God, and seek holiness of heart.—We must pray without ceasing, until our hearts are

fixed on God, and then we must pray in order to keep them there.

Dear Children, we must work out our salvation with fear and trembling. We must not only watch our conduct, but our words and our thoughts. Let us keep our hearts with all diligence. We shall soon conquer in the name of Jesus, and to him we will give all the glory. May he come quickly, is the prayer of your sister,

CAROLINE E. HARRIS.

Lunenburg, Vt., Jan. 1853

To the Readers of the Instructor.

DEAR YOUNG FRIENDS:—When I first learned the intention of the brethren at Rochester, to publish a small paper for the children, I was much pleased with the idea. I hope you do not allow yourselves to read the books and papers which are usually read by children and young people at the present day. But I hope you have become interested in the third angel's message of Rev. xiv, 9—12. If you keep the commandments of God, as you learn from this message that you must if you would be happy here, and hereafter, it will be necessary for you to be as separate from the spirit of the world as possible. That is, you should not desire to mingle with those children that break the commandments of God, by taking his name in vain, and breaking his holy Sabbath &c.

Neither should you desire to read any books, or papers which will have a tendency to turn your attention off from the necessary preparation, to hail with joy and gladness, the soon coming King in his beauty.

I have seen, and read with satisfaction and deep interest, a few numbers of the *Instructor*, and I do believe that this little paper will be a great benefit to those who read it with care and prayerful attention.

The Sabbath School Lessons, which appear in each number, will help you to a much better understanding of that part of the Bible to which they refer you, than you could get without them. I hope you will not pass over one question in these lessons without a thorough understanding of it.—From the letters which are written for your benefit, and published in this paper, you have a chance to learn what our Heavenly Father is doing for those who love him and keep his commandments.

Many of you, have parents who are striving to keep the commandments of God, that they may have right to the tree of life, and may enter in through the gates into the City. And probably nothing would afford those kind parents greater satisfaction than an evidence that they shall meet all their children there. Do you not desire to go with your dear parents to that peaceful home, where God shall wipe away all tears, "and there shall be no more death, neither sorrow, nor crying,

neither shall there be any more pain; for the former things are passed away?" O yes, I think you do. I think your heart beats high and warm to meet them, with all the redeemed and blood-washed throng, and the blessed Jesus, who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."—Well, if such are your desires, and you have not already given God your heart, O, make haste to do it immediately, I beseech you! Keep his commandments, and obey his Holy Spirit, then will you have great peace of mind, and soon you will reign with Christ in the mansions of glory. For we read, "I love them that love me; and those that seek me early shall find me." Prov. viii, 17. "For them that honor me, I will honor, and they that despise me, shall be lightly esteemed." 1 Sam. ii, 30. See also Ps. xci, 14—16; John xiv, 21.

A. S. HUTCHINS.

MY HOME.

HOME! O, the blessed sound!

Where is my own bright home?

'Tis not where shadows gather round,

Where clouds and tempests come.

Not where sweet-scented flowers

Bloom in the early day,

And ere the starry evening hours,

Fade, and are gone away.

'Tis not where sorrow reigns,

Where falls the heavy tear,

Not amidst toils and strifes and pains.

Not amidst grief and fear.

'Tis not where beauty fades,

Where dwells the mourner's woe,

Where darkly fall the cold death shades,—

My home is not below.

'Tis in a glorious land,

Where sweet flowers know no blight,

Where glory crowns the immortal band,

Where there is no more night.

Yes, oh far, far away,

Where all is good and fair,

And sweetly rolls the unclouded day,—

My own bright home is there.

Paris, Me.

H. N. S.

A Shame to Tell a Lie.

DR. ARNOLD was a celebrated teacher in England. He taught his boys to respect themselves, and he treated them with respect. Lying he made a great moral offence, placing implicit confidence in a boy's assertion; and then if a falsehood was discovered, punishing it severely, and when persisted in, with expulsion. Any attempt at proof of an assertion was immediately checked by, "If you say so, that is quite enough—of course, I believe your word." There grew up, in consequence, a general feeling that "it is a shame to tell Dr. Arnold a lie; he always believes you."

PRAYER.

It is not possible to grow in grace, and in the knowledge of our Lord Jesus Christ, without much prayer. It is not possible to resist all those temptations and evils to which the precious youth are so much exposed at the present day, without fervent prayer. "Watch and pray," says the Saviour, "that ye enter not into temptation."—If you neglect to watch, you will be likely to neglect to pray; and if you neglect to pray, you will not have grace and strength to watch over your words and actions.

You should pray much, especially in secret, or alone by yourselves. God's eye will be upon you, when you go away to pray, and he will hear your prayers, and will bless you with his Holy Spirit.

We well remember many blessings, which the Lord gave us in answer to prayer, when in our boyhood days; and could now go to those very places of prayer, although they are hundreds of miles from Rochester.

When seeking the Lord, at the age of fourteen, we retired to a little grove, a few rods from the house, and there, burdened with a sense of being a sinner in the sight of God, we wept, and cried to the Lord for mercy. The Lord answered the broken prayer, and smiled. O! how sweet was the smile of Jesus, that pleasant morning. He seemed exceedingly near and lovely.

After this, we delighted to go away alone and pray, where we often shared the rich blessings, and smiles of the Saviour of sinners. Dear children, do not forget the words of the Saviour: "Watch and pray, that ye enter not into temptation." J. W.

Keep the Sabbath Holy.

Those who wish to be blest and approved of the Lord in this world, and who expect to finally be saved, and have right to the tree of life, must keep the Sabbath holy. They should pray daily for grace and wisdom to keep from polluting it in any way. Isaiah says: "Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain." Chap. lvi, 6, 7.

Dear children, are you as careful as you should be in keeping the Sabbath? You have something to do besides laying aside your work and amusements on that day. If you, on that day, lay plans of what you will do when the Sabbath is past, or talk of your work, amusements and clothes, you pollute the Sabbath. The Prophet has in another chapter told us how to keep the Sabbath from polluting it, and nothing short of doing as he has pointed out will be keeping the Sabbath holy. He says:

"If thou turn away thy foot from the Sabbath, [that is, from treading it down, or breaking it,] from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," &c.

When you are speaking of your hope in God, of Jesus and of his soon coming, and of the beauties of the New Earth, you are not speaking your own words. Of these things you may freely speak on the Sabbath. On six days you may talk of business matters, and lay plans that are necessary; but the Sabbath is holy time, and all worldly thoughts must, on that day, be dismissed from the mind. The blessing of God will then rest upon you, and you will have the sweet consolations of his Spirit, and you will also have confidence when you approach the throne of grace.

E. G. W.

SABBATH SCHOOL LESSONS.

NUMBER XVIII.

CHRIST'S SECOND COMING.

In the last Lesson we noticed the testimony of the angels, to those who gazed after the Lord when he ascended into heaven, that the same Jesus which was taken up from them into heaven, should so come in like manner as they saw him go into heaven. We also noticed the testimony of the apostle Paul, that "the Lord himself" should descend from heaven, [1 Thess. iv, 16,] and the words of Christ that "they shall see the Son of man coming in the clouds of heaven with power and great glory."

You see the manner of Christ's second coming, that it is to be personal, that the same person that ascended into heaven is coming back again. And that his coming is to be visible, that as he was seen to ascend, so will he be seen when he descends to earth again. We will now notice what Christ is to do at his second coming.

1. To raise the righteous dead and change the living saints. "The Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv, 16-18. In Matt. xxv, 31, it is said that the "Son of man shall come in his glory, and all the holy angels with him." And in Matt. xxiv, 31, it is stated, that when the Son of man comes, he will "send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

When the Lord descends from heaven, all the holy angels will attend him. And as the trump of God sounds, the voice of the arch-angel [Son of God] will call the sleeping saints from their graves. Then the angels will be sent forth to gather these saints to meet the Lord in the air. The living saints will also be changed from mortal to immortality, and be caught up with those who will be raised out of their graves.

O, what a happy meeting that will be! Jesus will be there, and all the holy angels with him.—All the pious and godly of all past ages will be there, clothed with immortality, also the living saints, now scattered abroad, will meet to join that holy throng. No wonder that the Apostle has said, "Comfort one another with these words."—Those who love Jesus, angels, and the New Earth more than they love the perishing things of this earth, will certainly be comforted with the doctrine of the coming of Christ and the resurrection.—While those who love the things of this world

most, will not be comforted by it. We will notice another portion of scripture which in a beautiful manner speaks of the resurrection.

"Behold I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O; death where is thy sting? O grave, where is thy victory?" 1 Cor. xv, 51—55.

The phrase, "we shall not all sleep" means that all the saints will not die, but some will be alive when the Lord comes. Those will be changed in a moment to immortality. At the last trump the sleeping saints, those who sleep in Jesus, will be called forth from their graves, and at the same moment the living saints will be changed in the twinkling of an eye, and caught up with them to meet the Lord. And as the sleeping saints, who have lived in all past ages, awake from their long slumber, and are clothed with incorruption, they will shout victory over death and the grave. Then will come to pass the saying that is written, death is swallowed up in victory. This saying is written in Isa. xxv, 8. "He will swallow up death in victory," says Isaiah, "and the Lord God will wipe away tears from off all faces." In the next verse it reads: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us."

When the Lord descends with all the holy angels with him, and his voice calls forth the sleeping saints, they will shout, as they come forth, "O death where is thy sting? O grave, where is thy victory?" And the living, waiting saints, as they behold the Lord coming, surrounded by all the holy angels, will shout, "Lo, this is our God we have waited for him."

*Questions:—*Whose testimony was noticed in the last lesson? What will be the manner of Christ's coming?—What will Christ do at his second coming? Who will attend the Lord when he shall descend from heaven? What will call forth the sleeping saints from their graves? Who will then be sent forth to gather the saints? What will then take place with the living saints? When that happy meeting takes place, who will be there? What does the Apostle say that we should do with these words? Who will be comforted by the doctrine of Christ's coming and the resurrection? Who will not be comforted by it? What does "we shall not all sleep" mean? As the sleeping saints awake, at the sound of the last trump, what will they do? What saying will then come to pass? Where is it written?—What does Isaiah say that the Lord will then do? What will be said in that day? What will the raised saints shout? What will the living saints, who have waited for the Lord, shout as they see him coming?

LESSON XIX.

2. Another object of the coming of the Lord, is to destroy the wicked. Speaking of the "man of sin" (which is Papacy, or the Roman Catholic church) the Apostle says: "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 Thess. ii, 8. Here we will refer to the resurrection of Christ. The glory that attended the angel that came down and rolled the stone away from the door of the sepulchre, was so great, and overpowering, that the "keepers became as dead men." Matt. xxviii, 4. And if the presence of one angel had such an effect, what may we conclude will be the effect when the Son of man shall come in the glory of the Father, and all the holy angels with him? The effect will be as stated by the Apostle, the wicked will be destroyed by the brightness of Christ's coming. But the righteous, after receiving much of the Holy Spirit, to prepare them to stand and gaze on the lovely Jesus and the holy angels, will be able to endure the sight, when the whole heavens shall blaze with the glory that will attend Jesus at his coming, surrounded by all the holy angels.

This is also very clearly shown in 2 Thess. i, 7—10. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe."

What a contrast, or difference, there will be in the feelings of the righteous and the wicked. While the saints will gaze on the lovely Jesus with admiration and joy unspeakable and full of glory, the wicked will be seeking to hide from his presence, and will perish before the brightness of his coming.

The scriptures already presented, fully prove that all the wicked, who shall be left after the plagues are poured out, will be destroyed at the coming of Christ. The man of sin, which certainly includes all the Catholics, will then be destroyed by the brightness of his coming. And when he is revealed from heaven in flaming fire, he is to take "vengeance on them that know not God, [this certainly includes all the heathen,] and that obey not the gospel of our Lord Jesus Christ." These are, then, all to be destroyed from the Lord's presence. Now, when the Catholics, the heathen, and all that obey not the gospel, are destroyed, there will certainly be none of the wicked left.

When the sign of the Son of man shall appear, then all the tribes of the earth will mourn. And as the days of Noah were, when they were eating and drinking, &c., and knew not till the flood came and took them *all away*, "so shall also the com-

ing of the Son of man be." Matt. xxiv. 30-39.—Then, at the coming of the Lord, the wicked will all be destroyed, as they were in the days of Noah.

The wicked are represented in Rev. vi, 14-19, as hiding from the presence of the Lord. While the saints will behold him with joy, those who are not prepared to meet him will flee to rocks and mountains to hide from his presence. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

It is not the time of the wrath of the Lamb, or Jesus, for he is now a tender, merciful high priest; but when he leaves the heavenly Sanctuary, it will be the time of his wrath. Those who confess their sins now, and receive pardon, and a preparation to meet the Lord, will hail his coming with joy.—But those who continue to live in sin, while Jesus is offering mercy, will flee to rocks and mountains to hide from his presence, in the day of his wrath.

Questions:—WHAT is another object of the coming of the Lord? What is the "man of sin?" What does the Apostle say of the man of sin? What effect did the glory of one angel have on the keepers of the sepulchre? What will be the effect when Christ comes, and all the holy angels with him? Who will then be able to stand, and endure that sight? How does 2 Thess. i, 7-10, show that the Lord will be revealed? What will the wicked then seek to do? What do the scriptures here presented prove? Who will mourn when the sign of the Son of man shall appear? What did the flood do? What will be like the days of Noah? How are the wicked represented in Rev. vi, 14-17? How will the saints behold the Lord? Repeat Rev. vi, 14-17. Why is it not now the time of the wrath of the Lamb? What must those, who wish to hail him with joy, now do? What will those then do, who continue to live in sin?

The Family Altar.

SOME poor little children know nothing about a family altar. The very terms would be Greek to them. Do you not pity them? Is it any wonder that they grow up prayerless and profane, when they are not taught by their parents to bow their knee unto the Father of our Lord Jesus Christ? But it is passing strange that you should not love prayer who can say:

"I remember, I remember
The very corner where
My father every morning knelt,
And every eve in prayer.

I remember where the circle stood
That joined the holy lay;
I remember how, in solemn mood,
We all knelt down to pray."

BEREAN'S ASSISTANT.

This work, designed to assist the youth to a knowledge of the Sacred Scriptures, was published in 1844, by Joshua V. Himes, Boston. Part second, contains appropriate questions on the Book of Daniel.

We designed writing out Sabbath-School Lessons from a portion of Daniel; but after examining the *Assistant*, have decided to copy from it, a portion of the Lessons on the Book of Daniel.

LESSON XX.

DANIEL—CHAPTER I.

HISTORY OF DANIEL AND HIS THREE FELLOWS.

By whom was the Book of Daniel written? *Ans.* By Daniel, a captive of Judah in Babylon. It was written partly in Hebrew, and partly in Chaldee, about B. C. 534.

Verse 1. Who was king of Judah, when Nebuchadnezzar, king of Babylon, besieged Jerusalem?

In what year of his reign was this? Compare Jer. xxv, 1, and xxxvi, 1. It was also about B. C. 607.

How is Dan. i, 1, and Jer. xxv, 1, reconciled? *Ans.* Jehoiakim was appointed king in July, and Nebuchadnezzar commenced his reign in January; so that his first year was partly in the third and partly in the fourth year of Jehoiakim. See Hale's New An. Chron., Vol. I, p. 477.

In what year of the reign of Nebuchadnezzar was this? See Jer. xxv, 1.

Verse 2. What was the success of this siege?

Verses 3, 4, 5. What did Nebuchadnezzar command respecting certain of the children of Israel?

Verse 6. Who were among these?

Verse 7. What names were given them?

What do these names signify? *Ans.* Daniel denotes, "God is my judge;" Belteshazzar denotes the depository of the secrets of Bell: the tutelary god of the city and empire of Babylon; Hananiah, to whom the Lord is gracious; Shadrack, "the inspiration of the sun;" Mishael, "he who comes from God;" Meshach, "he who belongs to the goddess Sheshach;"—a celebrated goddess of Babylon, mentioned in Jer. xxv, 26; Azariah, "the Lord is my helper;" and Abed-Nego signifies, "the servant of Nego, a Babylonian divinity, by which they meant the sun, or the morning star.

Verse 8. What did Daniel purpose?

What was his request?

Verse 9. How did God favor Daniel?

Verse 10. What did the prince of the eunuchs fear?

Verses 11, 12, 13. What was Daniel's reply?

What is pulse? *Ans.* Peas, beans, &c.

Verse 14. What did the eunuch consent to do?

How long did he prove them?

Verse 15. How did they appear at the end of the ten days?

Verse 16. What did Melzar then do?

Verse 17. What did God give these children?

In what had Daniel understanding?

Verse 18. What had the king said should be done at the end of the days?

At the end of what days were they brought before the king? *Ans.* The three years. Verse 5.

Verses 19, 20. How did the king find them?

Verse 21. How long did Daniel thus continue?

LESSON XXI.

DANIEL—CHAPTER II. 1-30.

NEBUCHADNEZZAR FORGETTETH HIS DREAM—THE CHALDEANS UNABLE TO TELL IT.

Verse 1. What did Nebuchadnezzar in the second year of his reign?

How could this be his second year, when Daniel waited

three years before he came before the king? *Ans.* It was the second year of his *sole* reign. He reigned two years with his father, in the first of which he went up and besieged Jerusalem; and Daniel waited three years before he could come before the king; so that this was the fourth year from his accession to the throne in connection with his father.

How did his dream affect him?

Verse 2. Whom did he call in to interpret his dream?

Verse 3. What did the king say to them?

Verse 4. In what language did the Chaldeans reply?

What did they say to the king?

Verse 5. What reason did the king give for not relating to them his dream?

What did he threaten them, if they would not make it known to him?

Why did he thus threaten them? *Ans.* They laid claim to such superior knowledge, that, if they could not make known his dream, he would regard them as impostors.

Verse 6. What did he promise them, if they would show the dream?

Verse 7. What did they again reply?

Verse 8. What did the king answer?

Verse 9. What was the king's decree, if they should fail to tell his dream?

If they had made known his dream, how would the king have known they could give a correct interpretation of it? *Ans.* It would have been an assurance to him of Divine assistance on their part.

Verse 10. What did the Chaldeans answer before the king?

Was it customary for such things to be required at the hand of astrologers?

Verse 11. Who alone could show the king his dream?

Verse 12. How was the king affected at their refusal?

What did he command?

Verse 13. Whom did they seek to slay with the wise men?

Who were Daniel's fellows? See i, 19.

Why were they included? See i, 20.

Verse 14. Who went forth to put the decree into execution?

How did Daniel answer?

To whom did he answer?

Verse 15. What did he inquire of Arioch?

Did he obtain the information he desired?

Verse 16. What did Daniel then do?

What did he desire of the king?

What did he promise the king?

Verse 17. Where did Daniel then go?

Whom did he consult?

Verse 18. What did he request of them?

Why did he request this?

Is God a revealer of secrets? Compare Amos iii, 7; Gen. vi, 13; xviii, 17; Ps. ii, 7; John xv, 15.

Will God hear the prayers of his children? Compare Matt. vii, 7-11; xxi, 22; Mark xi, 24; John xiv, 13; xv, 7.

Is it right to inquire respecting the things of the future? Compare Deut. xxix, 29; Matt. x, 26, 27; 1 Cor. ii, 10; Phil. iii, 15; Isa. xlv, 11; 1 John v, 13-15; Rev. i, 1-3.

Verse 19. Was the secret, which Daniel sought, revealed to him?

How was it revealed?

How does God usually reveal his will to man? Hosea xii, 10; Heb. i, 1, 2.

What return to God did Daniel make?

Verses 20-23. What was the purport of Daniel's blessing?

Should we always be grateful for the knowledge and blessings we receive?

Verse 24. Where did Daniel then go?

What did he say to Arioch?

Verse 25. What did Arioch then do?

What did Arioch say to the king?

Verse 26. By what other name was Daniel called?

What did he ask him?

Verse 27. Who did Daniel say could not show the king this secret?

Verse 28. Who, did he say, does make it known?

What did God make known to the king?

What are the latter days? *Ans.* The days from the first to the second coming of Christ. See Acts ii, 17.

Verse 29. What thoughts came into the mind of the king?

Where was the king at that time?

Does God take cognizance of all the thoughts of man?—Compare Ps. xciv, 11; cxxxix, 2; Amos iv, 13; 1 Chron. xxviii, 20; Isa. lxvi, 18; Matt. ix, 4; 1 Cor. iii, 20; Heb. iv, 12.

Did God gratify the king according to his thoughts?

Verse 30. Was that secret revealed on account of Daniel's wisdom?

For whose sake was it revealed?

What other reason does Daniel give for its being revealed?

THE increasing interest in the INSTRUCTOR is cheering. Those who have written for this little sheet, will receive our thanks, and we hope they will continue to write. We hope to hear from many who have not written. Articles must be short, and to the point.

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How to Ruin a Son.

1. LET him have his own way.
2. Allow him a free use of money.
3. Suffer him to roam where he pleases on the Sabbath.
4. Give him full access to wicked companions.
5. Call him to no account of his evenings.
6. Furnish him with no stated employment.

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