

YOUTH'S INSTRUCTOR.

"KEEP MY COMMANDMENTS AND LIVE: AND MY LAW AS THE APPLE OF THINE EYE."—PROV. VII, 2.

VOL. II.

ROCHESTER, DECEMBER, 1854.

No. 12.

"LET THE CHILDREN COME TO ME."

"Let the children come to me,"
The kind Redeemer said,
When scowling looks and angry words
Their near approach forbade;
And straight the little ones he pressed
With fond caresses to his breast.

"Let the children come to me,"
Is still the Saviour's cry,
Still he watches o'er his lambs
With his kind and pitying eye;
Still he calls, in accents sweet,
Little children to his feet.

"Let the children come to me,"
Lord, thy voice I hear,
And among thy little flock
Humbly venture near:
To thy open arms I come
For a refuge and a home.

Have You Considered ?

DEAR YOUNG FRIENDS:—With the onward course and rapid flight of passing time, we are living near the close of another year. Events deeply mysterious and solemn have transpired all around us the present year. At this moment we should do well to stop and consider, *reflect*, and ponder well the blessings and tender mercies of our heavenly Parent, freely bestowed upon us this year.

Allow me then to ask, Have you considered with a grateful heart, the solemn obligations we are under to serve, love and obey God in all things, for the many blessings which cluster about our path? If so, we are doubtless prepared to adopt the language of David, "I will walk before the Lord in the land of the living. My meditation of him shall be sweet: I will be glad in the Lord."

The means which have been placed before you, to become followers of our Lord and Saviour Jesus Christ, are numerous. The *Instructor* has been prepared and published for you, to teach you the way of life everlasting, and to aid you in studying the Bible. No pains has been spared to render it both interesting and instructive. Have you done what you could to circulate it, that others might be benefited by it?

The Scriptures have been opened before you, and explained to your understanding. Have you walked in the light as it has shone forth from the sacred pages upon your pathway? "Thy word is a lamp unto my feet, and a light unto my path."

The Spirit of God has been sent to impress your mind with the importance of keeping the commandments of God and the faith of Jesus. And "to guide you into all truth." And to "reveal unto us the things which God hath prepared for them that love him." "For the Spirit searcheth all things, yea the deep things of God."

Our great High Priest still intercedes for us in the Most Holy Place in the heavenly Sanctuary. *Soon* his work will be finished as our Mediator. Then he that is filthy, will be filthy still, and he that is holy, will be holy still.

Have you considered these blessings which flow from the opening hand of the Giver of every good and perfect gift? Have you made the advancement toward a home in glory that you should? If not, make no delay, but hasten to improve each and every blessing, and thus secure a home in heaven with the redeemed.

"'Tis the last call of mercy
That lingers for thee;
Oh! Will ye receive it;
To Jesus now flee!"

A. S. HUTCHINS.

Stowe, *Vt.*, Nov. 1854.

"Seventy Times Seven."

THE favorite lesson among little boys and girls is usually arithmetic. Here is a sum. Let some little child reckon it up. But why choose this number? What is there special in 70 times 7? Let us see. Peter once asked the Lord Jesus a question which we should wish had been asked, if Peter had not done so: "Lord, *how often* shall my brother sin against me, and I forgive him? Till seven times?" Perhaps he thought that was a great many. Now mark the answer; it is very weighty: "I say unto you, not until seven times, but until seventy times seven." As much as to say, *you must keep on forgiving*. It leaves us no room to harbor ill feelings against any body.

When people get angry and will not speak to each other, or talk against or try in any way to injure each other, or lay up "hard thoughts" against their neighbors, or are bitter and back-biting, they forget this rule; and to forget it is a very serious thing, when we remember that petition in the Lord's prayer, asking God to "forgive us our sins *as* we forgive those who sin against us." Think of that little word "*as*." Will God forgive us *as* we forgive others? According to this rule, "seventy times seven" is none too large. Oh, how many, many more times have

we sinned against and grieved our heavenly Father, than have any of our companions sinned against us. How much we need his forgiveness and favor! Every moment, every hour, are we dependent upon his mercies.

Let us always try to breathe a forgiving spirit. Let our word be, "I will forgive, for I need myself to be forgiven." Let the dear children always remember "seventy times seven;" that is, let them cherish such an habitual need of the favor of God, that no room will be found in their hearts for hard and stubborn thoughts against their brothers, sisters, or play-fellows.

Filial Love.

THERE is not on earth a more lovely sight than the unwearied care and attention of children to their parents. Where filial love is found in the heart, we will answer for all the other virtues. No young man or woman will ever turn out basely, who has parents respected and beloved. A child, affectionate and dutiful, will never bring the gray hairs of its parents with sorrow to the grave. The wretch who breaks loose from wholesome restraint, and disregards the laws of his country, must have first disobeyed his parents—showing neither love nor respect for them. It is seldom the case that a dutiful son is found in the ranks of vice, among the wretched and degraded. Filial love will keep men from sin and crime. There will never come a time, while your parents live, when you will not be under obligations to them. The older they grow, the more need there will be for your assiduous care and attention to their wants. The venerable brow and frosty hair, speak loudly to the love and compassion of the child. If sickness and infirmity make them at times fretful, bear with them patiently, not forgetting that time ere long may bring you to the same condition, when you will need the same care and attention. Filial love will never go unrewarded.

Are you Kind to your Mother.

COME, my little boy, and you my little girl, what answer can you give to this question? Who was it that watched over you when you were a helpless baby? Who nursed you, and fondled you, and never grew weary in her love? Who kept you from the cold by night, and the heat by day? Who guarded you in health, and comforted you when you were ill? Who was it that wept when the fever made your skin feel hot, and your pulse beat quick and hard? Who hung over your little bed when you were fretful, and put the cooling drink to your parched lips? Who sang the pretty hymn to please you as you lay, or knelt down by the side of the bed in prayer? Who was glad when you began to get well? and who carried you into the fresh air to help your recovery? Who taught you how to pray, and

gently helped you to learn to read? Who has borne with your faults, and been kind and patient in your childish ways? Who loves you still, and who contrives, and works, and prays for you every day you live? Is it not your mother—your own dear mother? Now, then, let me ask you, *Are you kind to your mother?*

There are many ways in which children show whether they are kind or not. Do you always obey her, and try to please her? When she speaks, are you ready to attend to her voice? or do you neglect what she wishes you to do? Do you love to make her heart feel glad?

COMMUNICATIONS.

From E. M. Barrows.

DEAR YOUNG FRIENDS:—A sense of duty at this time has induced me to write a few lines. It has not been for a lack of interest that I have not written more for our little paper: but because I have thought of my inability to add anything to its interest; but I feel that I can no longer refrain from speaking of the goodness of Him who claims our deepest affections, and most ardent service. O that I could find language to express it! "For who can tell out his mercies!" When I reflect upon what Jesus has done to save us from our sins, and the precious promises contained in his holy Word for those who are faithful and overcome, my heart glows with gratitude to God, and I am led to exclaim, O the depth of a Saviour's love! I earnestly desire that my whole heart should be engaged in his service.

Can it be, dear friends, that any of us shall be left to slight his offered mercy? Can we think the way too straight for us to walk in? our trials too much to endure? and thus count it a light thing for so great and good a Being to lay down his life for us? O it seems to me we cannot; rather I feel to crave the suffering part of religion, if I may but be made partaker of the glory that is soon to be revealed. The inheritance of the saints is to me very desirable. The prize, O the glittering prize, as it is held up to my view, induces me to surmount every obstacle, and with all my mind press my way onward, knowing if I do (inasmuch as God's promise cannot fail) victory is sure.

Yes, dear friends, though the thought of being saved in the kingdom of God is a great deal to expect, yet through Jesus we may dare believe we can be. My heart is pained while I see some who have once professed to follow the Saviour, and have separated themselves from the world through the fear of God, that they might keep all his commandments, now turning away from the truth, and again taking up what they once so willingly and nobly laid down. From my heart I pity them, and would say to such, Retrace your steps before the wrath of God shall overtake you. I beg of you in the name of my

Master, no longer treat this subject carelessly. Remember that though you ridicule the idea now, a little while and you will be made to feel. But then it will be too late: sweet mercy will have taken her flight, and that forever.

You that have never given your hearts to God, O that I could impress upon your minds the necessity of doing so immediately. Time is very short. We have none too much to prepare for the scenes that await us. Very soon are the plagues to be poured out upon the shelterless heads of the wicked. But now God is waiting to be gracious; now Jesus pleads for you. O turn to him with all your heart. Accept his offered mercy. Keep the commandments of God, and you will be safe in the coming storm. But to the faithful let me say, Endure the scoffs of a cold world a little longer; trust fully in God; seek to have every passion of the heart subdued; and the blessed hope you will soon realize.

E. M. BARROWS.

Irasburgh, Vt., Nov. 8th, 1854.

From E. H. Ford.

DEAR YOUNG FRIENDS:—We are living amid the perils of the last days, when the enemy of all righteousness has come down in great wrath, knowing that his time is short, and is working with all signs and lying wonders, and trying to deceive if possible the very elect.

O how much grace and wisdom we need to keep us in the straight and narrow path! How careful we should be to study the Word of God, and strive to live up to the standard of Bible holiness! We have very much to overcome in order to stand before God acquitted. O do we realize that every idle thought and word, with every secret thing, will be brought into judgment, and that by our words we shall be justified, or by them condemned.

O may God help us to work out our own salvation with fear and trembling; strive to make our calling and election sure.

I know that the youth have much to contend with; the pleasures and vanities of earth have many fascinations for them; but, dear friends, the world with all its pomp and pride will soon pass away, and then we shall need something on which to lean more than this earth can give.

Had you not rather suffer with the people of God and receive their reward, than enjoy the pleasures of sin for a season? Let us all strive to be faithful a little while longer, keep all the commandments of God, confess all our sins, and have them blotted out when Jesus leaves the heavenly Sanctuary, that when he appears on the white cloud, we may say with joy, Lo, this is our God, we have waited for him, and he will save us. Remember if we suffer for him on earth, we have the promise of reigning with him in heaven; if we confess him before men, he will not be ashamed to confess us before the Father and holy angels.

O how much there is to induce us to live lives of holiness. May God help us to strive, by strict obedience to his requirements, to so square our lives by the rule he has laid down, that we may at last stand upon mount Zion, and sing the song of Moses and the Lamb.

Yours striving to overcome.

ELIZABETH H. FORD.

Wolcott, Nov. 1854.

From C. M. Cory.

DEAR YOUNG FRIENDS:—I am much interested in reading the different communications from the youthful followers of Christ; and it is my sincere prayer that they may endure unto the end, and at the resurrection morn, put on immortality.

It is but very recently that I have heard the sound of the third angel's message. It has awakened in my heart new convictions, new desires, and new determinations. I am young and a lone orphan, struggling hard to buffet the waves of life's tempestuous sea, and I need the grace of God who has promised to be "a father to the fatherless," to sustain me in all the trials and afflictions of this world. This is a vain, cold-hearted and delusive world; ready to scoff at the sound of gospel truth, and ready to persecute the followers of Christ, and the keepers of God's holy commandments, and it needs the ever-helping arm of God, and the faith of Jesus, to lead and sustain us through the snares and temptations of this vain and wicked world.

I look about me and see the world thronged with gay and thoughtless youth, vainly seeking happiness in the ball room, or public theatre, and in all the scenes of the fashionable world, wasting the precious moments allotted them to prepare for the Judgment. They do not stop to consider where they are, they stop not to read the Bible, which would teach them that their supposed happiness must end, and that very soon too, and that they are fast going down the broad road to everlasting destruction, and that if they do not soon turn and seek pardon, they must and will perish.

But the still small voice is speaking to me, Come ye out from among them, purify your heart, wash your robes in the blood of Christ, and prepare for his coming; for it is only the pure in heart that can see God.

We should be very grateful to God for the many mercies he bestows upon us, especially in giving us his precious Word. Is it not enough to inspire the heart of every believing child with a sense of gratitude to read the blessed promises throughout the Bible? They are not as the promises of men: they are lasting and sure: they will never fail.

But let us be cautious lest we deceive ourselves and think we are in the path of duty when we are not. We must guard against this. We must be sure that our hearts are right with God. We must pray for meekness and humility, and to be

guarded against the snares of the wicked one, and in all things we should try to imitate our Saviour: he set us the example, worthy of being followed.

CAROLINE M. CORY.

Meridian, Mich. Nov. 1854.

YOUTH'S INSTRUCTOR.

ROCHESTER, DEC., 1854.

Close of the Volume.

THIS number of the INSTRUCTOR closes Vol. II. It is the last for 1854. During this year, thus far, many changes have taken place; and not a few have occurred with those who have been, and are, interested in this little sheet. Quite a number have subscribed for the INSTRUCTOR, who did not read it at the commencement of the year. Several of our very dear young readers have died (fallen asleep in Jesus, we trust) the past year. Consumption, more than other diseases, preys upon the youth of our land to a fearful degree. In the hour of sickness and death, O the value of the Christian's hope! none can tell its value then. During the past year, some of our youthful readers have commenced a life of prayer, and have found peace in believing in Jesus as the sinner's Saviour from sin. Happy change! May all such endure to the end, that they may be finally saved in the kingdom of God.

Among the sad changes of the past year, we will mention the case of dear Sister Anna, who probably will sleep in Jesus before this sheet is greeted by its readers. With delicate health, and a heart full of love for the youth, she took charge of the INSTRUCTOR, and commenced to compile the little Hymn Book nearly a year since; but was forced by disease to leave the work to which she desired to devote her life. It is painful to see her so feeble, fast sinking from the surface of the sea of life; yet the "blessed hope" lights up the future. Her faith is firm, hope bright, and her peace like a river, while descending the dark valley. Jesus goes with her every step. In him she will soon sleep, and rest in hope till the glad morning of the resurrection. What a rest! what a hope! and what a shout of victory at the resurrection of the Just.

With regard to the INSTRUCTOR, the excellent lessons cannot fail to give it interest. They should be carefully studied by children and parents. Their value cannot be estimated. Bro. Cottrell designs to prepare lessons on the faith of Jesus, as well as the commandments of God. It is not

possible to always adapt all parts of such subjects to the capacity of little ones. Let the older ones and parents study them well, then teach the younger.

We still mean that the INSTRUCTOR shall be devoted to religious instructions. The world is full of books and papers, treating upon other subjects. We have no room for cat and dog stories, &c., &c. We wish to elevate the minds of the young, and direct their thoughts to things of God and heaven, immortality, eternal life in the world to come. We hope that all the friends of pure religious instruction and Bible truth will give their influence for such a sheet.

The Expense of Printing

THIS sheet is \$17* for each number, or \$204 a year. When all our subscribers pay 25 cts. each, the sum will be nearly or quite made up. But as yet we have received only \$167, which is \$37 less than cost of printing. But we have reckoned nothing for the Editor, or for preparing the Sabbath-School Lessons, which is worth at least \$63. By this it will be seen that the receipts of Vol. II fall short \$100 of real cost. This can be made up in several ways, (1) Those who can spare 25 cts. or more, for Vol. II, better than we can \$100, can soon make it up. (2) Those who have not paid their subscription can help by promptly paying, and (3) We have full sets of Vols. I and II, which we shall bind together with a neat cover, and sell to all who want them, as long as they last. Now, young readers, if you wish to help the Publisher of your little sheet, and obtain a neat, and very valuable New Year's present for your young friends, or an important addition to your little Library, we will send you (and pay the postage,) Vols. I and II of the INSTRUCTOR bound together for 50 cts.

We hope to report in No. 1, Vol. III, that *arrears are all paid up*, also, present you all with a sheet containing receipts of money *from you all* for next volume. Now see how many of you will have your names among the receipts in the next INSTRUCTOR. Punctuality is one of the finest things in the world, especially for the poor publisher, who wishes to purchase a nice lot of paper in advance, and has to pay down for it.

Young friends, we shall still serve you cheer-

*The expenses of printing have advanced much the past year.

fully, and we know you will be prompt to act your part. Perhaps no little paper has been sustained so cheerfully as the INSTRUCTOR. For this you have our grateful thanks.

SABBATH-SCHOOL LESSONS.

NUMBER XVI.

THE LAW OF GOD.

WITH such testimony, from the lips of the Son of God, in favor of his Father's law, it is truly astonishing that any, who hope for salvation through him, should attempt to prove that law abolished by forcing the words of the apostles, whom he sent out to teach the way of salvation from sin, which is transgression of the law. But so it is; and it is the words of Paul that are so forced. The Holy Spirit, foreseeing this, gave a timely warning, by another Apostle, that those who did so, would do it to their own destruction. 2 Pet. iii, 15, 16. It is sin that brings destruction; and sin is the transgression of the law. There is no surer way to encourage sin than to teach that the law is abolished. Therefore Paul is forced to teach that the law has passed away, and thus to contradict him who sent him.

Having exalted the apostles to their thrones before the regeneration, (Matt. xix, 28; Rev. xx, 4.) not as judges, but as law-givers, or rather as law-abolishers, the teachings of Jesus must be made to harmonize with this forced interpretation of theirs. To explain the fact that he presented the commandments to those who would enter into life, it is said, that the law was not abolished till Christ died; that the Jewish law was in force up to that time, therefore he taught it.

To this we reply, that we have the testimony of him that liveth and was dead, and is alive for evermore. Jesus bore a testimony to his servant John, about 60 years after his resurrection; if it disagrees with what he taught before, we will admit that the law is abolished or changed. His last testimony, on the point before us, is this: "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. That these are the words of Jesus needs no proof but what is found in close connection. Verses 13, 16. The way of the commandments is still the way of life. He does not say, My commandments, nor Their commandments, but, His commandments; and there can be no reasonable doubt that he means the commandments of the Father; the same that he had always taught, and that as the way of entering into eternal life.

QUESTIONS. Of whose law does the Son of God testify? What do some attempt? What were the apostles sent to teach? Whose words are forced? What do people bring upon themselves by wresting the Scriptures? What brings destruction? What will en-

courage people to sin? On what will the apostles sit in the regeneration? As law-givers, or as judges? To explain away the fact that Christ offered life to commandment-keepers, what is said? Who was dead and is alive? To whom did he give a revelation many years after the resurrection? What were his last words of blessing? What does he mean by his commandments? What may commandment-keepers hope for? Do you want eternal life?

NUMBER XVII.

It has been already proved (No. 3) that the apostle James teaches the keeping of the whole law. That law we have found to consist of ten commandments, therefore we need not examine his testimony farther.

We now enquire, Did Paul teach that the law is abolished? In Rom. vii, 12, he says, *The law is holy, and the commandment holy, and just, and good.* This was written twenty-nine years after the hand-writing of ordinances was nailed to the cross. A law that is abolished is not a law, therefore it is evident that he speaks of a law that is not abolished. The holy, just and good commandment connected with this law is one of the ten, for it is quoted in verse 7. He says, I had not known sin, but by the law; for I had not known lust, except the law had said, *Thou shalt not covet.* Thus the Apostle to the Gentiles teaches the ten commandments, 29 years this side of the cross.

But, says the objector, the law is abolished, and no part of it is binding unless it be re-enacted in the New Testament; but the precept, *Thou shalt not covet,* is re-enacted.

We ask, by whom was this precept re-enacted? It could not have been by Jesus; for the New Testament does not inform us that he ever repeated it. How can a law be re-enacted, without being repeated, or even named? As Paul is the only New Testament writer that mentions this precept, he must be the one that re-enacted it. His first words respecting it have been already quoted. Read it again as a re-enactment. I had not known sin, but by the law; for I had not known lust, except the law had said, *Thou shalt not covet.* A singular re-enactment indeed! Paul had not known himself a sinner had not the Holy Spirit re-enacted this law by him! But he had been a Christian many years when he wrote this. He was converted to Christ, however, some years after the new dispensation had fully begun, and he found no freedom from the condemnation of the law, till he found it "in Christ Jesus." Then, if the law was abolished at the cross, it certainly follows, that Paul was convinced of sin by the tenth commandment after it was abolished, and before it was re-enacted; or, that he had been a Christian more than twenty years before he knew that he was a sinner!—till, while he was writing this letter to the Romans, the Holy Spirit dictated the re-enactment of the tenth commandment, in these words: "I had not known

just, except the law had said, Thou shalt not covet."

But Paul positively decides the question before us in another place. He says, Do we then make void (abolish) the law through faith? *God forbid; yea, we establish the law.* Rom. iii, 31.

QUESTIONS. What is the inquiry in this lesson? What does Paul say in Rom. vii, 12? How long after the crucifixion was this written? What commandment is quoted by him in this connection? Repeat it. What, then, does he teach? Did Jesus re-enact the tenth commandment? Who is the only New Testament writer that mentions it? How did he know sin? According to the objector's teaching, by whom was the precept, Thou shalt not covet, re-enacted? When? Otherwise, how long had he been a Christian before he knew that he was a sinner? What is his answer to the question, Do we then make void the law through faith?

NUMBER XVIII.

Much more might be said to prove that the law of God has never been abolished or changed, *by its Divine Author*; but we leave this part of the subject. That the *Man of Sin* would attempt a change has been briefly noticed in No 10. We now will notice the *restoration of the commandments*—the repairing of the breach; for a *special work* of restoring is as clearly foretold, in the word of God, as the fact, that the Little Horn should think to change times and laws. And not only so, but the prophets clearly point out the time when this work must be done.

In Isaiah viii, 16 it is said, *Bind up the testimony, seal the law among my disciples.* The law and the testimony, in this, and in verse 20, I understand to be one and the same thing—the ten commandments. "To the law and to the testimony: if they speak not according to this word." This word, in the singular number, refers to the law and testimony, showing that they are one thing. The ten commandments are often called *the testimony*. We will quote two texts in proof of this. Ex. xxv, 16. And thou shalt put into the ark the testimony which I shall give thee. Ex. xxxi, 18. *And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.*

Bind up the testimony. The expression, bind up, is used in the sense of *healing*; as we would bind up a limb that is broken or wounded. The Lord, speaking of his flock, promised to bind up that which was broken. Eze. xxxiv, 16.

When is the testimony to be bound up? *After it is broken of course.* We do not bind up a limb before it is broken. The blasphemous work of the Little Horn has filled up a time, *times and a half* (1260 years) of the gospel dispensation. The binding up must be after the end of that period. This brings it *near the present time*. But is not the time given more definitely still? *Yes: the testimony is to be bound*

up, and the law sealed among the disciples, *when the Lord's people are looking for his coming.* The next verse says, *And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.*

Again, this work must be done when the people are seeking to familiar spirits, professing to be the spirits of the dead. Verse 19. And when they shall say unto you, *Seek unto them that have familiar spirits*, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? It is since 1844 that the "rapping spirits" commenced their present work; and the special work that is now going on in favor of the law of God, began *about the same time*. These two special works are progressing at the present time. The testimony is being bound up. The law of God is being sealed—confirmed—among the disciples of the Lord. The words of the prophet are now being fulfilled: *Bind up the testimony.*

QUESTIONS. By whom has the law of God not been changed? Who has attempted a change? What part of the subject is introduced in this lesson? What do we claim in respect to the restoration? What do the prophets clearly point out? What is said in Isa. viii, 16? What are the ten commandments often called? Will you repeat Ex. xxxi, 18? What is implied by binding up? When must the testimony be bound up? How long were the saints in the power of the changer of laws? Where does this bring the binding up? Is not the time given more definitely? When is it? What says the next verse? At the same time, what will people be saying? When did the spirits begin their present work? When did the special work in favor of the law of God begin? What prophetic words are now being fulfilled?

NUMBER XIX.

We have another prophecy, in Isa. lvi, that presents the work of restoring the commandments, and also shows the particular one to be restored, which is the *Sabbath commandment*. This is the one most universally trodden down. It is the only one of the ten that Protestants will openly violate and teach men so. Here then is the special work. If your right arm was broken, you would not bandage the left. So, since there is a breach in the law of God, the repairers must go right into that breach to work. And those who take their feet off from the Sabbath, and call it a delight, the holy of the Lord, have the promise of being called, *The repairers of the breach.* Isa. lviii, 12, 13.

Isa. lvi, 2. *Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.*

That a Sabbath reform is here prophesied of, is evident from the expression, "that layeth hold on it." We cannot lay hold on a thing that is already firmly within our grasp, without first letting go our hold. So, the blessing in the text is for

those who have been breaking the Sabbath, but now turn and keep it.

The objector would give this text to the Jews; but let him read the chapters before this, and he will see that the gospel dispensation is the theme of the Prophet. Does he break off this theme abruptly, and engage in teaching Jewish commandments? *By no means.* Hear him:

Verse 1. *Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed.*

This gives us the time. When is salvation near to come, and God's righteousness to be made manifest? It is at the close of the gospel age, when Christ shall appear the second time without sin unto salvation. Heb. ix, 28; Rev. xv, 2-4. The saints will be rewarded—obtain salvation, at the resurrection of the just. Luke xiv, 14. This Sabbath reform, then, is to take place, when Christ's second coming is near.

Again, as soon as this subject of the Sabbath is finished, the Prophet says, *All ye beasts of the field come to devour, yea, all ye beasts in the forest.* Verse 9. This doubtless is an allusion to the time when the beasts will be called to the supper of the great God, which is at the coming of the King of kings, and Lord of lords. Rev. xix, 11-18.

Thus there will be a Sabbath reformation just before the coming of Christ—the broken law will be bound up; and blessed is the man that follows not the blind watchman of verse 10, but keepeth the Sabbath from polluting it. To such salvation is now near to come.

QUESTIONS. What commandment is to be restored? What will those be called that build it up? Repeat Isa. lvi, 2. Can we lay hold of that which we already hold? For whom, then, is the promised blessing? To whom would the objector give this text? What is the subject of preceding chapters? (Read chap. liii.) Is it probable that Isaiah leaves this theme to talk of Jewish commandments? Repeat verse 1. What does this verse describe? When will salvation come? When will this Sabbath reform take place? Repeat verse 9. What time is alluded to in this verse? At what time does this chapter point out a Sabbath reformation?

NUMBER XX.

Another proof, that the commandments will be restored to the people of God, is found in Rev. xii, 17: *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

This chapter gives, in symbolic language, a brief history of God's people on earth, down to the end. The dragon, that old serpent, which is the Devil, and Satan, makes war with them to the last. After the man-child, which symbolizes Jesus Christ, is caught up to God, the woman is driven to the wilderness, where she remains the same length of time that the saints, times and laws were given into the hand of him who should think to change times and laws: (Dan. vii, 25.)

that is, a time, and times, and half a time—a thousand two hundred and three-score days. (Compare verse 6, with verse 14.) This time is really *twelve hundred and sixty years*, and ended a little more than 50 years ago.

During all this time, the dragon, prevailing against the seed of the woman, the saints of God, enjoys his triumph. But soon the dragon is enraged—he is wroth with the woman, and renews the combat with his once subjected, but now rising foe. He goes to make war with “the remnant of her seed.” The remnant consist of the few faithful ones which remain to the coming of the Lord—the last end of the church on earth.

What is it now that stirs the dragon's wrath?

What is there new, that comes across his path?

The remnant have reared up the law of God,

Which had for ages in the dust been trod;

That law the Man of Sin had thought to change,

They keep entire, and this seems very strange.

They keep the commandments of God. This enrages the dragon. Is he not angry with all professors of christianity? Do they not all keep God's commandments? They may in part; but the remnant will keep them all.

The dragon is content if men but break [make:

One plain command, knowing the choice they

While one command they trample in the mire,

Nine they may keep and not evoke his ire.

James says we are guilty if we “keep the whole law and yet offend in one.” The Enemy of man knows this, and he will be as quiet as a lamb as long as men knowingly violate one commandment. But if we keep ten, he will declare war.

Thus we see that the remnant, the last of the church on earth, will keep the same commandments Daniel kept, and which the Lord showed him, the Papal church would think to change.

QUESTIONS. What is said in Rev. xii, 17? What is given in this chapter? Who makes war with them? Where does the woman flee? How long does she remain there? What do we understand that to be? When did they end? What is said of the dragon after this? With whom does he make war? Who are the remnant? What is the cause of the dragon's wrath? How many commandments can we keep and not offend the dragon? How does the word of God adjudge him who breaks one of the commandments? What commandments will the remnant keep? Who thought to change them?

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