The object of education is to fit us for this service by developing and bringing into active exercise every faculty that we possess. Satan desires to defeat this object. He is the great enemy of God, and it is his constant aim to lead souls away from their allegiance to the King of Heaven. He is continually using his influence to mislead us. He is continually working to weaken the influence of the Spirit upon the heart and intellect. If the fear of God is made the basis of education, the result will be a well-developed intellect. Many parents who make great sacrifices to educate their children, seem to think that a well-trained intellect is more essential than a knowledge of God. They hold that certain properties are imparted to the mind that are the result of their scientific investigations. They say that these properties are imparted to the mind, and that the operations of nature are carried on in harmony with fixed laws, that God himself cannot interfere with. This is the science; she is idolized, while her Creator is buried in the ashes. The conclusions which learned men have reached are the result of their scientific investigations, which are carefully taught and fully explained; while the impression is distinctly that if these learned men are correct, the Bible is wrong. The only one who would make us believe that man, the crowning work of God, is the result of pure chance, is Satan himself. The young see an independence in it that captivates the imagination, and they are deceived. Satan says, "I will bring you to the knowledge of the highest truths; I will open your eyes to the meaning of life." But the Bible says, "The fear of the Lord is the beginning of knowledge; fools despise wisdom and discipline."

Parents and teachers should make God first. The foundation of all right education is a knowledge of God. Parents and teachers should inform their children that the knowledge of God is the foundation of everything. All true science is in harmony with his works; all true science leads to obedience to his government. The first consideration should be to honor the Lord, and to have an intelligent trust in his word. The education begins and is completed by the teaching of the Bible. The Bible is the foundation of all true education. It is the foundation of all true knowledge. It is the foundation of all true faith. It is the foundation of all true obedience. It is the foundation of all true love. It is the foundation of all true service. The Bible is the foundation of all true righteousness. The Bible is the foundation of all true wisdom. The Bible is the foundation of all true piety. The Bible is the foundation of all true character. The Bible is the foundation of all true intelligence. The Bible is the foundation of all true happiness. The Bible is the foundation of all true beauty. The Bible is the foundation of all true virtue. The Bible is the foundation of all true power. The Bible is the foundation of all true influence. The Bible is the foundation of all true success. The Bible is the foundation of all true success in business. The Bible is the foundation of all true success in marriage. The Bible is the foundation of all true success in politics. The Bible is the foundation of all true success in the ministry. The Bible is the foundation of all true success in the pulpit. The Bible is the foundation of all true success in the school. The Bible is the foundation of all true success in the army. The Bible is the foundation of all true success in the navy. The Bible is the foundation of all true success in the church. The Bible is the foundation of all true success in the family. The Bible is the foundation of all true success in the world. The Bible is the foundation of all true success in life. The Bible is the foundation of all true success in death. The Bible is the foundation of all true success in eternity. The Bible is the foundation of all true success in the kingdom of heaven. The Bible is the foundation of all true success in the kingdom of God. The Bible is the foundation of all true success in the kingdom of Christ. The Bible is the foundation of all true success in the kingdom of truth. The Bible is the foundation of all true success in the kingdom of love. The Bible is the foundation of all true success in the kingdom of righteousness. The Bible is the foundation of all true success in the kingdom of holiness. The Bible is the foundation of all true success in the kingdom of peace. The Bible is the foundation of all true success in the kingdom of joy. The Bible is the foundation of all true success in the kingdom of glory. The Bible is the foundation of all true success in the kingdom of eternity. 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The Bible is the foundation of all true success in the kingdom of love. The Bible is the foundation of all true success in the kingdom of righteousness. The Bible is the foundation of all true success in the kingdom of holiness. The Bible is the foundation of all true success in the kingdom of peace. The Bible is the foundation of all true success in the kingdom of joy. The Bible is the foundation of all true success in the kingdom of glory. The Bible is the foundation of all true success in the kingdom of eternity.
The promise of the Saviour's coming is the key-note of prophecy. "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." And John in the Apocalypse says, "I saw a new heaven and a new earth, because the first heaven and the first earth were passed away; and there was no more sea. But the city of Jerusalem came down out of heaven from God, prepared as a Bride adorned for her husband." The promise of the Saviour's coming is the key-note of prophecy. "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." And John in the Apocalypse says, "I saw a new heaven and a new earth, because the first heaven and the first earth were passed away; and there was no more sea. But the city of Jerusalem came down out of heaven from God, prepared as a Bride adorned for her husband." The promise of the Saviour's coming is the key-note of prophecy. "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." And John in the Apocalypse says, "I saw a new heaven and a new earth, because the first heaven and the first earth were passed away; and there was no more sea. But the city of Jerusalem came down out of heaven from God, prepared as a Bride adorned for her husband."
TWO WAYS TO ETERNAL LIFE.

Are there two ways? Did Jesus teach two ways?

There is a class of teachers in these days who say the ten commandments have been abolished, blotted out, being nailed to the cross of Christ; that the dispensation was the old covenant, which has passed away, being superseded by the new. They know not of the ten commandments, we have the two great commandments given by Christ; namely, to love God with all our heart and our neighbor as ourselves; and to this we say, Amen. They were not new, however, when spoken by Jesus, but were quoted from the books of Moses. Deut. 6:5; Lev. 19:18. Had they superseded the ten in the days of Moses? If not, if the ten were then binding, why not now? What proves our love to be genuine? "This is the love of God, that we keep his commandments," not as a burden grievous to be borne, but in so hearty a manner as "these commandments are not grievous." 1 John 5:3.

Four of the ten teach our duty directly to God, and the other six, our duty to our fellowmen. Can we break one of these six, and still love our neighbor as ourselves? Impossible. And can we love God with all the heart, and still break one of these commandments? No, for that is given by Christ, to teach us how he would have us honor him. Yet not evident that the ten are all comprehended in the two? No one will deny that nine of them are. Why not the other?

To the young man who asked the Saviour, "Master, what good thing shall I do, that I may have eternal life?" Jesus answered, "If you would enter into life, keep the commandments." He then quoted five of the ten, so that we are sure that he meant the ten. See Matt. 19:18-19. The term, the commandments, includes the whole code of laws, and not quoted a part. Therefore, Jesus did teach the keeping of the commandments as the way to life.

Again, a certain lawyer demanded of Jesus, "Master, what shall I do to inherit eternal life?" He said unto him, What is written in the law? How readest thou? And he answered saying, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do and thou shalt live. Luke 10:27.

Now the question is, Did Jesus teach two ways to eternal life? If he did not, then to keep the ten commandments truly, and to love God with all our heart and our neighbor as ourselves, is one and the same. If there is but one way to eternal life taught by Christ, whoever truly and heartily keeps the ten commandments, loves God with all his heart, and his neighbor as himself; and whoever loves God and his neighbor as he ought, will not willingly break one of the ten commandments. In mathematics two quantities, or lines of extension, that are equal to each other, are precisely equal to each other. Therefore, if our Saviour did not teach two different ways to eternal life, the two great commandments, "Love the Lord thy God, and love thy neighbour as thyself," are one and the same. When the two hang all the law; if these are kept, the whole moral law of God is kept. This is the way of the cross, and of our transgressions but by faith in Christ; and the only way to life is the way of the cross. The parting blessing to his church pronounced by Jesus to his beloved servant on the lonely isle is: "I commit unto thee the word of life, which is able to make both you and them rich and eternal life." "These commandments [my] commandments, that they may have right to life is the way of the cross. Disobedience drove man from the tree of life; obedience is the only way back. —R. F. Corrall.

I am the way, the truth, and the life.—Jesus.

THE TROUBLE IN THE CHURCH.

Trum was evidently troubled, and the parson heaved a sigh. As he glanced around the audience and caught the dean's eye, the dean gazed in wrath upon the leader of the choir, while the latter looked the sexton through with sly, smiling, fiendish eyes.

The little band of worshipers sat silently in Good. Of some impending evil, while the parson's fathered hand sank low upon his withered hand. No sound the stillness heard. Until, in times subdued and sal, the old parson spoke.

"My brethren, many weary years I've taught this little book, and tried to place them safely on the firm, unyielding Rock, through summer's sun, through winter's chill, through day and cheerful night. I've striven to serve my Master, and lead my sheep right.

When first I came among you, there was lightness in my tread. The snores of eighty sinners had not drifted o'er my head. This withered hand was strong and firm; this brow as smooth as your own. As, ere the last of time had left its traces there.

If you did not come and tell me then that I was growing old, and that a younger man, perhaps, could better guard the fold, but that I was no fitter to preach my Master's word!

"Tell me, my dear, my hand is trembling, my voice is weak and low.

And you've circled round my head, and left it white as snow; but do you think, my brethren, that my heart is altered in any wise?

That time—thither it, until there is no place for you?"

And now—O brethren, do you think it is that I've passed here.

Where the heavens and earth and all mankind grew—
dearly do!"--

This little church, the only spot this world can hold for me, I must look upon again—these faces never see.

"It fills my heart with sadness; but the Father's will be done, and even though my voice be weak, I pray God bless you, and all that hears and all that eyes are dear.

And if you say the ten commandments have been abolished, shall I now, after all my labor and study, and teaching, and preaching, be forced to drop them from my ministry?"

"It is an excellent thing when men's roll, and heart, and tongue, and brain, are joined together in the same work.

I've borne the cross for many a year, and soon shall wear the crown. And think you, when I've journeyed to the shining gates of gold, the breather of his heart, 'I see it now, and the assurance of his heart legal, "Be baptized, Massa.""

"Well, Cato, what ground have you for believing yourself a true Christian?" said a minister one day to an old colored man whose life was not so much in harmony with his profession as it ought to be.

"Be baptized, Massa," replied Cato, placing the word baptized.

The minister vainly tried to convince Cato that mere baptism could not make him a Christian. Cato was stubborn on this point; for he knew that the work of the Holy Spirit is the heart, and nothing else.

Cato, then a happy thought struck the minister's mind. He led Cato into his study, and laid an empty ink bottle before the minister, and said, "Brother, suppose I compose a letter to you, and sign it."

"Very good, Cato."

"Now do you say, 'Whoever signs this, and puts his name inside of that bottle, is a true Christian.'"

"It is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; being justified by his grace, we should be made holy according to the hopes of eternal life."—The Reformed.

FOLLOWING a look through thirty years of church life we are compelled to come to the conclusion that the most unsatisfactory members we have ever had, have been those who were best satisfied with themselves. One brother has said as much as he could, that he could not live with his wife; and another had so clean escaped from sin of every sort that he quitted us all in disgust. We find in the church cottages, the church schools, the church workers' association: the Christian young men's meetings; and in all other forms of work, that as soon as any of the brethren or sisters begin to brag about their holiness they become wholly useless, and before long the place that knew them no more.—C. H. Spurgeon.

It is an excellent thing when men's roll makes them generous, love-hearted, and manned.
The Coming Kingdom of Glory.

Our first prophecy that sounded amid the hills of Palestine, which has been translated into history; it is a process not at present interrupted, and governed by a King of whose presence in the midst thereat from the letter is commonly the worst. "That the sunshine of Sinai, Calvary, Tabor, and Olivet, shall never be extinguished; they are some of our sole, mystery, but, in all probability, of the universe itself; the shining of the Promised Crown. Their ignorance of his power and presence in the midst of the Jews looked for a profile instead of a full-face view. They looked far across the human heart, and bring in a thing still future. And Jesus said to them, "Happy fellows! I had rather hammer customers won't pay—what shall I do?" grumbled the merchant. "I had rather be a truck, a dog, or anything else." —Sel.

The Spirit of Discontent.

The other day we stood by a cooper who was playing a merry tune with his uke round a cask. "Ah!" said he, "mine is a hard lot—driving a hoop."

"Hi!" sighed the blacksmith on a hot summer day, as he wiped the perspiration from his brow, while the red iron glowing on the anvil; "this is life with a vengeance, melting and frying one's self over a hot fire." The shoemaker as he bent over his lapstone. The bricklayer—"broiling under the sweltering sun;" the tailor—"this is life with a vengeance, melting and frying one's self over a hot fire." The bricklayer—"broiling under the sweltering sun;" the tailor—"this is life with a vengeance, melting and frying one's self over a hot fire.

Another expression of his has also been misinterpreted: "My kingdom is not of this world." It is literally from the Greek, "My kingdom is not from the earth, but from on high." Cesar; his birth is not in this world; it does not descend in any shape from the powers of this world. This meaning is obvious from what he adds. "If my kingdom were of this world, my servants would be arrayed in purple and wearing gold; " and he will fulfill in his person, and in the manifestation of his glory, and in the creation of his everlasting kingdom, all the prophecies I have quoted; for not one jot or title shall pass away from out of them until all shall be fulfilled.—Dr. Conning.
The Golden Rule.

The golden rule requires us to do unto others as we wish them to do unto us. Notwithstanding the justice of this principle upon which rests all moral obligation between man and man, there is a natural disposition against it, and declares that the only true rule to be governed by is to do unto others as they do unto us. We are told that it is an impossibility to obey the golden rule in all its bearings, as it requires us to regard other people's rights as sacred as our own. I cannot see any difficulty in this except for selfish individuals. Those who are satisfied with equal rights, but want the advantage of the rule. They love themselves better than the golden rule requires them to love their neighbor. With such, obedience is an impossibility.

The objector to the golden rule has success wormed an improvement in the wording of the rule, so as to have it read, "Whatever man do to you do ye even so to him, for this is natural, and therefore right." If we let the strength of the logic in this revised copy. A. in business transaction with B, is defrauded to the amount of one hundred dollars. Now it is the duty of A, in defense of his rights, to recover the same, and therefore right. But let us test the

Sins of Omission.

In using this term I do not mean to imply that what are called sins of omission are less important than what are called sins of commission. In fact, sins of omission are the most positive of sins. For man owes to his Maker the unmitting and perfect obedience of his life-time; so that one single sin of omission is a debt which he can never find time or means to pay; and therefore the Lord teaches us to pray, "Forgive us our debts." In fact, the parent sin—the sin of sins, that root sin of which I am one of the offices of the Holy Spirit to convict the world—is a sin of omission: "Of sin, because they believe not me. Alas! most of us have failed to do what we should have done. The sins which are called sins of commission—outward, manifest sins. They forget that by far the larger proportion of our sins in God's sight are sins of simple neglect. The sinner's whole life is one vast black spot, and thus rife by sins of commission flourishing atwrt. Did ever a day pass over the head of any of us in solemn review of which we could truly say, "I have done too little preparatory to his kingdom of God?" "Oh, these sins of omission! Who shall count them? Who shall weigh them? Who shall for that of your Master—" Father, forgive them, for they know not what they do."

Hypocrites.

The most dangerous enemies of the church are not those who are absent from, but those who are present in, the church. An enemy is far more powerful for evil in the camp than outside of it. One inconsistent Christian injures the cause of religion more than five rampant infidels. One backsliding profession may, if not curbed, bring down wrath upon the church as a whole, in the same way as a dozen of Ingersoll's most eloquent lecturers. In view of this, it is an ominous sign that so many ministers are departing from the old faith, preaching the "enticing words of men's wisdom," while they still preserve the "Spirit of Truth". The child of the supper out in the words and actions of his people. If we were what we profess to be, and what we should be, we should be pictures of Christ; yea, such a striking likeness of him that the world would know him and love him. A Christian should be like Christ in this boldness. Never shall you own your religion. Your profession will never disgrace you; take care you never disgrace that. Be like Jesus, ever valiant for your God. Imitate him in your loving spirit, think kindly, speak kindly, and do kindly, that men may do you good. He has taught us with Jesus. Imitate Jesus in his holiness. Was he zealous for his Master? So be you; even go about doing good. Let no time be lost in doing good, and never looking to his own interests? Be the same. Was he devoted? Be you fervent in your prayers. And be he the same with all the cares of life? To learn to endure. And best of all, as the highest portraits of Christ, try to forgive your enemies as he did, and let those sublime words of your Master—"Forgive those that are not willing, not what they do—"always ring in your ears. Forgive as you hope to be forgiven. Hide your eyes from the head of your foe by your kindness to him. Good for evil, revolting, and doing good, not with the mouth, but in the heart, and by all ways and means so live that all may say of you, "He has been with Jesus." Remember his words, "Learn of me, for I am meek and lowly in heart."—A Great Gulf.
**The Sabbath School.**

The object of the following lessons is to bring out points of truth not commonly studied by the majority of Bible readers. They will be found of great benefit to those who will give them careful study. They will be a valuable addition to Sabbath-school classes; but are also designed for family study. Let the proofs be well studied in their connection with the subject, and the points will clearly appear. Some of the references cited appear in heavy-faced figures, which indicate that these texts should be thoroughly committed to memory.

**IMPORTANT LESSONS ON PROPHETY.**

**First Sabbath in January.—Nebuchadnezzar's Dream.**

1. Who were taken captives to Babylon during the reign of Nebuchadnezzar, king of Judah? Dan. 1:1-3.
2. What remarkable persons were among those Jewish captives? Verse 6.
3. What special blessings did God bestow upon Daniel and his companions? Verse 17.
5. How did the king try to interpret an interpretation of his dream? Verses 2-8.
6. What did Daniel see in the form of a man, that saw the magicians could not tell the dream, what doctrine did he make concerning them? Verses 9-11.
7. Did that decree embrace Daniel and his companions? Verse 12.
11. Were the prayers of these men answered? Verse 19.

**Second Sabbath in January.—The Dream Continued.**

1. What part of the image represented the fourth kingdom? Dan. 2:41.
2. Which kingdom was to arise after Nebuchadnezzar? Dan. 2:44.
3. What will be the division of the Roman kingdom? Dan. 2:44.
4. How was the division of the Roman kingdom symbolized? Dan. 2:41.
5. How many divisions or kingdoms, would the toes consist of? Verses 17, 18.
6. How will the division of the Roman kingdom be indicated? Verse 27.
7. What will the God of Heaven do in the days, or period of the Gentiles? Dan. 2:44.
8. How many beasts did the Medo-Persian kingdom have? See lesson three.
9. How were the Medo-Persian kingdom and the Roman kingdom compared? See lesson three.
10. What moved the king to demand an interpretation of the dream? Verses 1-3.
11. What was the result of this strife? Verse 3.

**The Prophecy of Daniel.** The lines of prophecy in the Book of Daniel are entirely devoted to the history of the world, as connected with the people of God, and reach to the consummation of all earthly scenes, to the setting up of God's everlasting kingdom over all nations.

The expression, "Thou art this head of gold," has reference to the kingdom over which Nebuchadnezzar ruled, the Babylonian kingdom. In verse 39, the statement is made, that "after thou shalt arise another kingdom inferior to thee." This has reference to the Medo-Persian kingdom, which did not arise in his day, but in the time of his grandson Belshazzar, the reign of three other kingdoms intervening. The king is often represented as the symbol of the king or the government. See Dan. 7:17; 24:8-10; 9:27. These all have reference to the kingdoms governed, and not to any one king, as many of the kingdoms thus represented were governed by a long line of kings.

Sorcerers were such as pretended to hold communication with the dead. In this sense, we believe, it is always used in the Scriptures. Modern spiritualism is simply ancient heathen sorcery revived. The Chaldeans here mentioned were a race of philosophers, similar to the magicians and astrologers, who made physics, divinations, etc., their study. All these sects or professions abounded in Babylon. The end aimed at by each was the same; namely, the explanation of mysteries and the foretelling of future events, the principal difference between their being the means by which they sought to accomplish their object. The king's difficulty lay equally within and without the province, each to explain; hence he summoned them all, "Thoughts on Daniel and the Revelation."
nezzar, who added to its original dominions the provinces of Asia Minor, Phoenicia, Egypt, Syria, and Palestine. These, with the empire of Babylon proper, embraced all the then known world of any national value. Seleucus and Ptolemy.

It is a manifest rule of interpretation that nations are not particularly noticed in prophecy until they become so far connected with the people of God that mention of them becomes necessary to make the record of the event complete. When the case with Babylon, it was the great and over-towering object in the political world.

In 677 B.C., Babylon became connected with the people of God by the capture of Manasseh, king of Judah, and comes at this point, consequently, into the field of prophecy.

The character of this empire is indicated by the nature of the material composing that portion of the image by which it was symbolized—the head of gold. It was the golden kingdom of a golden age.

Fifth Sabbath in January.—The Second and Third Kingdoms.

1. What was the second universal kingdom? Dan. 5:23,28; Est. 1:22.

2. How did it become universal? *Ass. By the conquest* of Babylon. See Jer. 51:11

3. When was Babylon overthrown? *By the con-

4. What part of the image it represented the Medi-Persian kingdom? *See verse 23.

5. What is it represented in Daniel’s vision? *Dan. 7:11.

6. What characteristic of the Medes and Persians was symbolized by the bear, which could not be shown by the silver of the image? *Dan. 7:8,9.

7. By what power was Medo-Persia overthrown? *Dan. 8:2.


10. By what was it represented in the vision of the four beasts? *Dan. 7:4.

11. What four did the wings on the beast symbolize? *Dan. 7:13; Est. 6:1.

12. What was indicated by the four heads of the golden beast? *Dan. 7:8,12; Est. 6:9; Jer. 51:11.

13. What was the name of the fourth universal king? *Est. 6:1.

14. When was its authority established? *Est. 6:1,6.

As the breast and arms of silver were inferior to the head of gold, so the bear was inferior to the lion. Medo-Persia fell short of Babylon in wealth and power, but measured her superiority in her capacity.

But in addition the character of the power is well represented by a bear. The Medes and Persians were cruel and rapacious, robbers and spoilers. All the time.

"From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander’s march; first from the extreme by Stan, in which he could not find a place to fight, to the temple of Jupiter Ammon in Libya; and his returning thence to Tyre, a journey of three hundred leagues at least, and as much space at least for the windings of his route in different places; we shall find that Alexander in less than eight years, marched his army upwards of seven hundred leagues or more than fifty-one hundred miles, without including his return to Babylon. —Robert Chambers.

"The bear had also four heads. The Greek empire maintained its unity but little longer than the lifetime of Alexander. Within fifteen years after his brilliant career ended in a drunken debauch, the empire was divided among his four leading generals. Cassander had Macedon and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosporus in the north; Polyneices received all of Greece and Italy, and all the rest of Alexander’s dominions in the east. These divisions were denoted by the four heads of the leopards.—Thoughts on Daniel and the Revelation.

Exhausters and summons are on a par—both are blank checks, which we hand without the least pleasure in error. Wisdom sits patiently the chalk from the grain.
As this, the first number of our paper, meets the eye of the public, we expect that many honest queries will arise in reference to its design, and the scope it will occupy in the religious field. To many the name of the journal, Bible Echo and Signs of the Times, will be a sufficient explanation. For the benefit of others we will state that the design of the publishers is to make the paper a thorough exponent of the Bible. In other words, it will endeavor to entertain that which is distinctly taught in the Scriptures, and will vigorously oppose every theory that is not supported by a clear statement from the same authority. Our reason for marking out this line of policy is, that we firmly believe the Bible to be the revealed will of God concerning his people on the earth, and that any deviation from its teaching is, not only not to be tolerated, but, when knowingly indulged in, is a positive evil, inasmuch as the authority of God is disregarded by such a course. On the point of moral obligation, then, the journal will endeavor to maintain the character it has assumed in its leading title, and echo back the sentiments that the Bible has heralded down through the ages.

It will also be a chronicler of events which mark the times pointed out in the prophecies. These, it cannot be denied, are an important part of the Bible, for without them their inspiration would be a matter of doubt. If Christ had not fulfilled these predictions of the Old Testament, which pointed out the Messiah, none could have foreseen, nor could any have made a sufficient explanation, for the benefit of others having professed to serve. And thus it will ever be until we shall take the place of the future, nor ever be able to account for the event on scientific principles, because it would have to be accounted for according to the Bible rule for interpreting symbolic days (Eze. 4: 6), which is not merely to tear down error, but also to build up truth.

The Bible Echo and Signs of the Times adds one more to the list of journals that stand in defense of "Present Truth." We would here make honorable mention of The Signs of the Times, of Oakland, California; Advent Review and Sabbath Herald, of Battle Creek, Michigan, U. S. A.; Present Truth, of Grimsby, England; with similar publications in Norway, Sweden, Germany, France, Italy, and other European countries, that are all doing a united and noble work in behalf of the truth for the last days. As these papers have uniform aims, one of them might be selected, we suppose, without doing injustice to the others. God, regardless of the strictures of others, and now having their tens of thousands of readers, so we hope in this respect to imitate them, trusting that the seed sown through this medium may bring forth to the honor and glory of God.

The Present Truth.

While some of the truths of the Bible are applicable to every generation of men, there are others that have a special application to a certain period, and to no other. The preaching of the flood by Noah is a case in point. The warning note sounded by Noah was not applicable to any preceding generation; neither could it be made the basis of a religious movement at any period since that time, as its fulfillment was limited to the generation to whom the message was originally given. If, then, the Jews were justified for their rejection of the Messiah, it was because the day of grace was at hand, the time of the Lord's patience being about to cease. God has ever warned the world, through his servants, that they should take heed to imitate them, trusting that the seed sown through this medium may bring forth to the honor and glory of God.

Christ, God sent a man to herald the approach of the Messiah. When asked about his mission, he did not say, "I come to bring good tidings to all people," but "I come to bring good tidings to the people that are acceptable to God, according to the will of God." John 1:23.

Every day that the light of God's truth is moving through the world, is a day that has been taken from darkness to light. The Gospel will sooner or later be brought to all parts of the world. The prophetic days will be five hundred and thirty years.

The night following May 19, 1780, was as remarkably dark as the day that preceded it. The moon did not shed its light, and the stars fell from heaven, and the powers of the heavens were shaken, and then shall appear the sign of the Son of man in heaven; and thus it will ever be until the Son of man comes in the clouds of heaven with power and great glory. Luke 21:25-27."
the most sublime sight ever beheld by mortals. A grand meteoric shower took place, not after the ordinary method, but in such a way as to be in exact fulfillment of the description given by the prophet in Rev. 6:13, viz.: "As a fig tree casteth her untimely figs when she is shaken of a mighty wind." Edward Dunlin, F. R. A. S. of the Royal Observatory, Green- wich, in a work entitled The Heavens and the Earth, p. 186, says of this wonderful display: "The spectacle of the season has now been repeated in the same manner. The apostle John might have had it before him when he indited the passage referring to the opening of the sixth seal:—And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." It was, in short, the climax of divine power, which has perplexed the science of man.

There are those of the present generation who were eye witnesses of that thrilling scene, the last sign given by our Saviour as a precursor of his second coming. How near, then, may we expect the crowning event? Have the words of Christ upon this point: "Now learn a parable of the fig tree: When his branch is yet tender, and puttheth forth leaves, ye know that summer is nigh; so likewise, ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:29, 30. But further, Christ says:—"Verily I say unto you, That in this generation it shall be before the end of the world. When these things be fulfilled, What generation? He had just been talking of a people who should see these things. When they shall stand this side of the last of these signs—the falling stars—the generation that witnessed their fall will not pass till the Lord shall come again.

Truly his coming is near. Reader, are you ready for it? If you are not, do not delay longer to seek an interest in the Saviour's blood or it may be too late. The Lord's coming is a "present truth" to this generation, the same as the coming flood was a present truth do weeks before Noah entered into the ark, and knew that the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

Who will be among the faithful ones at that day?

**Former Times vs. Modern.**

Strange as it may seem to those who have eyes to discern the present moral condition of society, there are multitudes who claim, and perhaps really believe, that the world is daily growing better; and in support of their claim they will refer to some particular defects of past times, which modern enlightenment has remedied, and consider that a triumphant settlement of the question in favor of mankind. This is illustrated by a letter we once received from a friend in New Hampshire. He says:

"You seem to delight in trying to believe the world was never so corrupt and wicked before. Have you read history? Look at England two centuries ago. Think of the longings of Quakers, witches, etc. A century and a half ago, you would not have been tolerated; and if you had lived in those 'good old times,' your life would have been insecure, and your work undone, God would employ, perhaps, one of the most exemplary people, avoiding even the appearance of evil. It will be time to extend sympathy to the perpetrators of gross crimes in high places when they show penitence and a spirit of confession. It is safe to turn our deaf ear to excuses and self-justifications, and the history of Sodom will be repeated in the last days. There is danger before us. They who accept excuses for gross immorality, and let their sympathies run toward such crimes, are opening the way for Satan to triumph, and they need not wonder if their own children be made to bleed because of his wide influence. They who teach obedience to the "commands of God and the fulness of Jesus" should be most exemplary people, avoiding even the appearance of evil. It will be time to extend sympathy to the perpetrators of gross crimes in high places when they show penitence and a spirit of confession. It is safe to turn our deaf ear to excuses and self-justifications, and the history of Sodom will be repeated in the last days. There is danger before us. They who accept excuses for gross immorality, and let their sympathies run toward such crimes, are opening the way for Satan to triumph, and they need not wonder if their own children be made to bleed because of his wide influence. They who teach obedience to the "commands of God and the fulness of Jesus" should be most exemplary people, avoiding even the appearance of evil. It will be time to extend sympathy to the perpetrators of gross crimes in high places when they show penitence and a spirit of confession. 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Missionary Work in the Third Angel's Message.

The work in which we as a people are engaged is, in many respects, unlike all other denominational enterprises. It is not a work which presents one or two main features merely, but every point of Biblical truth is made a specialty. It not only involves the Sabbath reform, but, every good principle concerning "wars and rumors of wars;" and great sorrows upon the men which had the mark of the beast, as those concerning "wars and rumors of wars;" but not so in this case. Like the rising of the sun as it lights up the eastern horizon, dispelling the fog and mist until the whole earth is lighted with its cheering rays, so it is with this work. It is represented in prophecy as small in the beginning, but growing into every part of the earth, till it goes forth in majesty and power, arousing the attention of people and nations, from the king on his throne to the humblest person in his humblest cottage, as the world embraces every genuine reform. And when the message has gone to every nation, kindred, tongue, and people; gathered together in the truth the meek of the earth, and they have enlivened under the blood-stained banner of Prince Immanuel, then the curtain drops upon the scene, and the wicked will be destroyed from the face of the earth.

This people will have a different experience from others who have seemingly learned everything necessary to their advancement, and graduated in spiritual things. They will have the experience of genuine reformers; not learning to-day that the light of truth was on, but gathering additional light, and thus growing in grace, and the knowledge of our Lord and Saviour Jesus Christ. Ways and means will be devised to carry forward this work upon a larger and still broader scale, until the interest of it fills the very center of the earth.

The commandments of God and the faith of Jesus embraces the practical truths applicable to the present time. God will honor this message. Those who have no interest are not interested in the promotion of this cause, although they may be despised by men, will be honored in heaven. It is not a high-sounding title which gives value and power to this work, but the living God will be glorified in every unselfish act. It may be by the sending of the Brux Euno to some unknown person, if it be done in love and faith, that the Spirit of God will make the sower and reaper rich in harvest results. Therefore the first inquiry of the heart should be, How much can I do? How much of means, or of physical and mental strength, can I put into this cause during the few remaining years of life? May the Lord grant us grace and strength to "fight a good fight," and "finish our course with joy and peace in the Lord."

These truths are presented before the world as a speciality, looking in every definite object, namely, a preparation to meet God. To this generation it is said: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall in no wise inherit the kingdom of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascends up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whoever receiveth the mark of his name." Rev. 14:9-11.

The truth is not of such a character that it makes no difference whether men believe it or not; but it presents, as a warning against its rejection, the most awful threatenings found in the Bible. It restores every lost and corrupted truth in past centuries as presenting salvation to the receiver, and condemnation to those who reject it.

The message is given in human, and women who listen to this solemn warning will be witnesses of the witness of the God of God's wrath; and those who reject it will receive the same, and be destroyed thereby. "And the first wind, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Rev. 16:2.

This is a warning which will be given but once. There are no privileges which refer to events like the rise and fall of nations, which can be set aside and forgotten, as concerning "wars and rumors of wars;" but not so in this case. Like the rising of the sun as it lights up the eastern horizon, dispelling the fog and mist until the whole earth is lighted up with its cheering rays, so it is with this work.
recently found in the cellar. They were buried head downwards. Those who claimed that they could tell from the bones whether they were youth, the judgment alone will reveal all the secrets of that terrible system which compelled men to believe con- cerning to their judgments and their Bible.

S. N. Haskell.

Reward of Missionary Effort.

The following excellent article was written by the California Superintendent of Baptist Missions. It was a sermon given at meeting in the church here, and if there is a professor of religion who is not interested in missionary work, we especially commended it to him as being well adapted to his need.

One who has written much on the subject of Home and foreign Missions has said: "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister." Another who has done more for missions than Paul, or any of us, has said. "Give and it shall be given unto you; good measure, shaken down, pressed over, and running over, all men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

The gifts of God to us are without measure. His gifts are limited only by his love. That is, without limit. But it finds expression in every gift given to those that loved the world that he gave his only begotten Son to be our Saviour.

So also his love for us finds expression in what he requires of us. If he requires us to deny ourselves it is that we may be more like Christ, and so be loved more of our heavenly Father. If he requires us to give, it is that he may give back the more to us. If he requires us to work, it is that we may rest in Christ. So in all his requirements, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

Be not forget our works of love. As a small stone should underlie all our work in missions. Our efforts, in time and thought bestowed upon the work, in gifts made to it, or sacrifices for it, should be the expression of our love to the one who forsook the pleasures of youth and the delicacies of this life, and went about doing good, and not neglecting to visit and to see. These were not inbreeds, but "as a lamp in the dark, and a light in the shadow--a light that shineth in darkness--a light in the darkness in which we are circum- stanced, and a light upon the path which we tread."

Then again, efforts thus put forth, and gifts made in such a spirit, are not subtracted from our capital. It is rather capital invested, upon which we are to reap a hundredfold. "Give and it shall be given unto you; good measure, shaken down, pressed over, and running over, will be given unto your bosom."

Brethren, can we not cultivate this spirit, forgetting the things that are behind and pressing forward to those things that are before? There are open fields before us, where we are called upon to go and sow. There are fields which seem impervious, only one in ten of which can be answered with the assistance needed; the scattered sheep are straying farther away and souls are perishing, not more possibly for want of ability to help them than for want of this mind and spirit of Christ which would soon develop all our resources and gladden all our hearts, causing us to shout the praises of Him who hath called us with an heavenly calling to an heavenly kingdom; and that we may work together in heavenly places in Christ Jesus.

A Persian proverb as translated by the French, says: "0, square thyself for us; a stone that may fill in the wall is not left in the way."

"Ye are the light of the world."
BETTER THAN GOLD.

Better than grandeur, better than gold,
Than rank and titles a thousand fold,
Of the sons of toil when the labors close;
The glories of empires passed away;
The shrines of love, the heaven of life,
The sage’s lore, and the poet’s lay,
And center there, are better than gold.

EMPEROR THAN GOLD.

—Set.

BETTER THAN GOLD.

BETTER THAN GOLD.

Better than a king, better than a prince,
Better than the pomp of unbroken peace.
Better than the vaulting thoughts of man,
Better than the pleasure of the chase.
Better than the power that rules the world,
Better than the glory of the land.
Better than the gold that shines so bright.

—BETTER THAN GOLD.

BETTER THAN GOLD.

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Better than the gold that shines so bright.
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—BETTER THAN GOLD.
Health and Temperance.

Not Fit to be Kissed.

"What all papa's mouth!" said a sweet little girl. Her father leaned back with a solemn intent look; "I love him, and kiss him, and sit on his knee, but the kisses don't good when he kisses me!"

"But mama,"—her eyes opened wide as she spoke—"tastes like nice and clean! What's the difference?—that's what I mean. I want to kiss papa, I love him so well, but kisses don't taste good that have such a smell!"

"It's not to smoke, eat 'bacon and eggs, and then kiss. And the kisses ain't good, and ain't sweet at all!" And her blossoming face wore a look of disgust, as she gave you her smile so earnest and just.

Yes, yes, little darling! your wisdom has seen, That kisses for daughters and wives should be clean; For kisses lose something of their charm and bliss. From moistures that are stilled and until for a kiss.

Disease and its Cures.

It is the duty of men and women to act with reason in regard to their labor. They should not exhaust themselves, over-taxing their vitality and energy, so they not only bring suffering upon themselves but, by their efforts, bring anxiety, weariness, and suffering upon those they love. Intemperance in eating, drinking, and in the desire of money, for the desire of man, have led to this intemperance in labor. If the appetite is controlled, and that food only which is healthful be taken, there will be so great a saving of expense that people will not be compelled to labor beyond their strength, and thus we all live longer.

The desire to accumulate property is not sinful, if in their efforts to attain their object, men do not forget God, and transgress the last six precepts. If the wife realizes every day that she is doing too much work for her strength, yet she toils on thinking she is doing nothing. She is living upon a course that necessarily increases the house work. It is the duty of every married couple to study and notice the effects of eating wholesome food, and the desire for wealth, which is a course that destroys health. The father should encourage the wife and mother to lean upon his large efforts for health; I am allied with very uncomf.

"Excuse me, but do you really mean to say that you, a minister called of God to preach the way of salvation to lost sinners, must depend upon a filthy weed for your inspiration? What kind of a call is that?"

"I will give up tobacco if I must, doctor, but you will allow me to taper off gradually, won't you? I am afraid it will injure my health to give it up all at once."

"Taper off?" it would sound too strong on, again. I knew a man of a woman who turned from a wrong way to a right way too quick. My dear sir, if I were a repentant horse-thief and had come to you for spiritual help, would you tell me I might 'taper off stopping horses, and steal pigs and chickens and smaller things, until finally I should reform all together? No, you would not preach any such nonsense. You would tell me to leave off stealing entirely. And I, after I had given up for a week or two, a terrible hankering and craving should come over me, what could I do?"

"Get down on your knees, and pray for divine help until you get it."

"Well, doctor, I must I think stop using tobacco, but I will wait till I go to the Adirondacks in the summer, I can attend to it better then now."

"Impossible! If people you would get, one of the important things you have right now matter till 'a more convenient season.' I warn you, sir, that you cannot trifle with your health in this way without serious consequences. It must be attended to immediately or I cannot answer for the result."

The patient finally concluded to follow the physician's counsel fully, and the gain in health and vitality proved the wisdom of the course.—Phrenological Journal.

Tobacco.

Fanny Fern once entered a woman's protest against the use of this vile narcotic in the following words: "I hate tobacco. I am a clean creature, and it smell bad. Sniffs is a mild word; but I don't use it, being a woman. I deny your right to poison the air of our parlors or our bed-rooms with your breath or your tobacco-saturated clothes, even though you may be our husbands. Terrible creature! I think I hear you say; I am glad you are not my wife. So am I. How would you like it, had you arranged your parlor with dainty fingers, and were rejoicing in the sweet-scented mignonette, and violet, and heliotrope in the pretty vases on your table, forgetting, in your happiness, that Bridget and Mary are your servants, and not your children, but, by their errors, bring anxiety, weariness, and suffering upon those they love. Intemperance in eating and in drinking, and the desire for wealth, which is a course that destroys health. The father should encourage the wife and mother to lean upon his large efforts for health; I am allied with very uncomf.

Mrs. John Kipp, of Chappaqua, N. Y., recently bought a green carpet in this place. She cut it and wanted to have it for decorative purposes, but I am afraid it is the only thing she can afford. She bought it and had a feeling of being suffocated. Dr. Metal, finally I should you would not preach any such nonsense. You would tell me to leave off stealing entirely. And I, after I had given up for a week or two, a terrible hankering and craving should come over me, what could I do?"

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1. How came sin in the world? 
"Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon men, for that all have sinned." Rom. 5:12.

2. What is sin? 
"Whosoever committed sin transgresseth also the law; for sin is not against the law, but against the commandments of God." 1 John 3:4.

3. What convinced the apostle Paul that he was a sinner? 
"What shall we say then? Is the law sin? Nay, I had not known sin, but for the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

4. Is sin recognized when there is no law? 
"And they that are under the law, for the law is not a thing which is done away: but it is in force until this present time until the perfect be come; and then the law shall be abolished out of the presence of the Lord." Gal. 3:23.

5. Have all men sinned? 
"We have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

6. Are Jews and Gentiles in the same condition? 
"For he is the propounder of the gospel of righteousness: that through the faith of Christ unto all men the promise of eternal life might be fulfilled in them." Acts 10:43.

7. Are all condemned by the same law? 
"For he that said, Do not commit adultery, said also, Do not commit fornication; or any other thing, whether it be expressed or unexpressed, which is hateful unto any man, to do it; and to him who knoweth his own heart, that as by one man sin entered into the world, and sin is the transgression of the law; and death passed upon the whole world, for sin is not against the law, but against the commandments of God." Rom. 5:13, 14.

8. When may God be justified in the sight of men? 
"For this is the love of God, that we keep his commandments: and his commandments are not weighty or heavy." 1 John 5:3.

9. How are men justified? 
"Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24.

10. For what was Christ's righteousness declared? 
"And how I kept back nothing that was profitable unto them, but taught them publicly, and from house to house; testifying both to the Jews and also to the Greeks," Acts 20:20, 21.

11. Is the law abolished, then, when men believe in Christ? 
"Is the law then opposed to the promises of God through faith? God forbid: for if the law had been given for that purpose, then it would notwithstanding have had virtue when the promise was spoken." Rom. 4:17.

12. If Christ did not abolish the law, for what purpose did he die? 
"For if the law were away thou couldst not know what the gospel meant: nor as thou dost not see pardon, favor, and grace, except the law belied thee, and declared unto thee thy sin, misdeed, and trespass. Repent and believe the gospel, as saith the Lord." 1 John 3:4.

13. Is it a sin to ignorantly break the commandments of God? 
"And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty," Lev. 1:4, 7.

14. What was the sinner required to do when he found that he sinned? 
"Or if it be a strange sin which he hath sinned, come to his knowledge; then shall he bring his offering, a kid of the goats, to be a trespass offering, and shall bring his sin offering for that sin which he sinned, and shall make his trespass offering; and he shall bring a goat as a sin offering." Lev. 5:15, 16.

15. What should Christians do when they find they have sinned? 
"If we walk in the light, as he is in the light, we have this fellowship with the Son of God, and know God. He that walketh in darkness knoweth not where he goeth. And in this is the commandment, that we should walk in the light, as he is in the light." 1 John 1:7, 9.

16. If they claim that they have not sinned, and consequently have nothing to confess, what is the result? 
"If we say that we have not sinned, we make him a liar, and his word is not in us." 1 John 1:10.

17. Describe those who hear the law and will not do it? 
"James 1:22, 24.

18. What is the condition of those who do, and meditate in the law? 
"But whose looketh into the perfect law of liberty, and continueth, he is blessed in his deed; being approved by himself, a doer of the work, this man shall be blessed in his deed." James 1:25.

19. What is the result if men break any part of the law? 
"For whosoever keepeth the whole law, and yet offendeth in one point, he is guilty of all." James 2:10.

20. How does the apostle enforce this point? 
"For he that said, Do not commit adultery, said also, Do not commit fornication; or any other thing, whether it be expressed or unexpressed, which is hateful unto any man, to do it; and to him who knoweth his own heart, that as by one man sin entered into the world, and sin is the transgression of the law; so speak ye, and so do, as they that shall be judged by the law of liberty." Rom. 13:12.

21. What must all do if they would inherit eternal life? 
"And he said unto him, why tallst thou me good? there is none good, but God: but if thou wilt enter into life, keep the commandments." Matt. 19:17.

22. Who is our lawgiver? 
"For this is the love of God, that we keep his commandments: and his commandments are not weighty or heavy." 1 John 5:3.

23. What precedes genuine faith in Christ? 
"Do we then make void the law through faith? God forbid: yea, through faith we even make the law more effectual." Rom. 3:31.

24. Who is our advocate? 
"For this is the love of God, that we keep his commandments: and his commandments are not weighty or heavy." 1 John 5:3.

25. What witnesses to correct works which perfect a genuine repentance and faith in Christ? 
"But now the righteousness of God is manifested apart from the law, being witness to this, that men are sinners, even as before; and as it is written, there is none righteous no not one; for we have before proved both Jews and Gentiles, that they are all under sin." Rom. 3:19, 23.

26. If Christ did not abolish the law, for what purpose was he crucified? 
"And the grace of our Lord Jesus Christ be with you all. Amen." 1 Cor. 15:58.

27. How does the apostle teach this? 
"And how I kept back nothing that was profitable unto them, and taught them publicly, and from house to house; testifying both to the Jews and also to the Greeks; repentance toward God, and faith toward our Lord Jesus Christ; Acts 20:20, 21.

28. Are all of God's commandments righteousness? 
"Whosoever committeth sin transgresseth also the law; for sin is not against the law, but against the commandments of God." Rom. 3:23.

29. What shall we conclude respecting the law and the gospel? 
"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth and every tongue may confess that Jesus Christ is the Lord; to whom be glory for ever and ever. Amen." Phil. 2:10, 11.

30. What is the difference of the law and the gospel? 
"By the confession of sin which is a transgression of the law, whosoever abideth in him sinneth not; and sin is the transgression of the law." 1 John 3:4.
In the N. Y. Observer, Professor Shedd, of Union Seminary, gives the following clear statement of the real point at issue in the controversy as to the authorship of the Pentateuch:

"There are two views of the Old Testament; the one is historical, the other critical or critical, so-called. The one is held by the church, the other is held by parties and individuals, sometimes within the church, and sometimes outside of it.

"The historical or traditional view is: That the books of the Old Testament are the infallible word of God, communicated to a small circle selected out of the people of Israel, to pass on to us the truths which were revealed to the ancient dispensation. In this manner, the Old Testament religion, unlike the natural and national religions of the world, is homogeneous in its nature. It is pure monotheism, from first to last, from Genesis to Malachi. From beginning to end, also, it contains the promises and the doctrine of a Redeemer, and of redemption. There is no polytheism, deism, or pantheism in the religion of Israel, as constituted by Moses and the prophets. The Old Testament, from first to last, was either more or less idolatrous and deistical, but the religion which Jehovah gave them inspired individuals had nothing of this tincture. In brief, the Old Testament is a revelation, not an evolution, a revelation from the divine mind, and not an evolution of the human mind.

"The rationalistic or critical view is: That the books of the Old Testament are the productions of men; that the common Hebrew mind, as spontaneously developed in a national literature from age to age. The religion of Israel, like the religions of Babylon and Assyria, of Egypt and India, of Greece and Rome, has no uniform and homogeneous character. It begins, like all human religions, in polytheism, and passes gradually upward into monotheism.

"This theory supposes that there was no supernatural influence in the manifesting of the will of God to the people, but only that ordinary unfolding of man's religious nature, which is common to every nation. The books of the Old Testament are a history of this unfolding. The Hebrews were in nowise different in this respect from other nations, nor less infallible and entitled to be the rule of religious faith for all mankind than any other books or literatures which contain similar accounts of national religions. In brief, the Old Testament is an evolution, and not a revelation; an evolution of the Hebrew mind, and not a revelation from the divine mind.

"Such are the two views of the Old Testament. They are antagonistic in every fiber. In the entire history of opinions, there are no two theories that are more hostile to each other than these. The latter of these two views calls itself the 'critical' doctrine, the former, the 'historical.' But it is attempted to be established wholly unchristian!"

Wesley on Matthew 5:18.

"Our Jot." Literally, not one iota, not the least inconsiderable vowel. "Or one tithe" muita kerovia, one corner or point of a consonant. It is a proverbial expression, which signifies that no one can abridge the meaning of the law, or the least part of one, however necessary it might seem, should ever be disannulled.

"Shall I in wise pass from the law" ou me paréthe agó tomos. The double negatives, here used, strengthen the expression of the adverb, and give it much force. The adverb, "in wise pass from," is not always translated; and the paraphrase may be, it may be observed, is not merely future, declaring what will be, but has likewise the force of the imperative, ordering what will be. It is a word of authority, expressing the sovereign will and power of Him that spake; of him whose law is the law of heaven and earth, and stands fast for ever and ever. "One jot or little shall in no wise pass from the law," etc. The command is expressed immediately after, hos an panta genetai, till all (or rather all things) be fulfilled, the consummation of all things.

Here is therefore no room for that poor evasion (with which some have delighted themselves), that "no part of the law was to pass away till all the law was fulfilled: but it has been fulfilled by Christ; and therefore now must pass, for the gospel to be established." Nothing can be more misleading, to mean all the law, but all things in the universe; as neither has the term fulfilled, any reference to the law but to all things in heaven and earth.

From all this it is plain that there is no contrariety at all between the law and the gospel; that there is no need for the law to pass away in order to establish the gospel. Indeed, neither of them supersede the other, but they agree perfectly well together. Yes, they agree perfectly well in different respects, are parts of both the law and of the gospel. If they are considered as commandments, they are parts of the law; if as promises, of the gospel. But, if the word is God with all thy heart, when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the gospel;—the dispensation being the means by which the law proposed by way of promise. Accordingly, poverty of spirit, purity of heart, and whatever else is enjoined in the holy law of God, are no other, in effect, than more refined and ideal light, than so many great and precious promises.

"There is therefore the closest communion that can be conceived between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbour, to be meek, humble, and holy; we feel that we are not sufficient for these things; yes, that "with man this is impossible." But we see a promise of God, to give us that love, to make us humble and meek, and holy, we lay hold of this gospel, of these glad tidings; it is done with us according to our faith; and the righteousness of the law is fulfilled in us," through faith which is in Christ Jesus.—Westley's Sermons.

The Book of Daniel.

Armors of recent discoveries in the field of Assyrian exploration, it may not prove uninteresting to the reader, particularly, to point out some of the most remarkable. Captain Bussius, of the North German Lloyd Steamship Line, has lately completed his eleventh-hundredth trip across the Atlantic Ocean. Sixty thousand passengers and an officer of one of the most fashionable churches in the city. "Ye cannot serve God and mammon."

It is not many years since the Bible was a proscribed book in Italy; now Bible depots are established in every Italian city, and itinerant venders circulate the book among the people of all the states in Europe. Gas companies in that section must feel some annoyance at such abundant natural productions for lighting purposes.

A late hurricane on the Labrador coast, caused the loss of seventy vessels, and three hundred lives. Several of the casualties perished from hunger, and hundreds who escaped drowning, were said to be in a starving condition.

William Vanderbilt, the American "railway king," who lately died in New York, is reported to have attended church for four years before his death, though a member of the Conservative Presbyterian Church of the city. "Ye cannot serve God and mammon."

Nothing more clearly defines the primitive period of the book of Genesis than the age of Christ Jesus. For two pence half-penny, and a separate gospel for one pence.

A parish priest in St. Louis, U.S.A., has announced that he will refuse the first steps toward confirmation to any child who attends the public schools. A reporter made inquiries recently into this point, and ascertained that the same attitude will be maintained by the entire Roman Catholic Church.

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Nine hundred pounds of gold were used in overlaying the five cupolas of St. Peter's Cathedral, just finished at Munich, says a leading Christian paper, "abolishes the marble floors nearly $40,000,000; and probably there were several hundred of people within a stone's cast of all this expenditure, who were suffering for the saddle necessary of life.

Information has been received at Washington to the effect that the De Lesseps Panama Canal Company is on the verge of bankruptcy, and must soon collapse. It is reported that an investigation will be made regarding the reported expenditure of more than 2,000,000 dollars by the United States Congress by the American agent of the company.

Detachments of the Salvation Army have found their way to the Thibetan borderlands; but, to their great astonishment, they have been able to make no impression whatever on the population. The temperature is low in winter, and their dress of Saffron yellow, the sacred color of the Buddhists, attracts no attention to them. They visited a monastery, but the monks would not interrupt their litanies to greet them.

In Europe the Sunday agitation is reaching even those nations where the Sabbath is observed only from labor. At the demand of the workmen in the Ruhr, Prince Bismarck has ordered a Sunday inquiry into the question of Sunday labor throughout Germany. Emperor Napoleon has passed a law suspending various kinds of work on Sundays, and has granted a four-year leave to people working on the River Niger.

The Great Eastern, the largest steamer in the world, was recently sold at public auction, for $250,000. A new steamer costing $5,000 has just been finished for the use of mission work on the River Niger. America has over seven hundred million acres of land not yet surveyed; and more than this amount which has been surveyed and not yet taken up.

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The mission rooms of the International Tract and Missionary Society have been removed from 46 Highett Street, Richmond, and are now in the same building with the Bible Echo Publishing House, corner of Rae and Scotchmer Streets, North Fitzroy, where all communications to that Society should be addressed.

News from Basel Switzerland informs us that the late Council of our European missions held at that place was a success. Delegates were present from England, Ireland, Wales, Denmark, Norway, Sweden, Germany, France, Italy and Roumania, representing the principal tongues of Europe. Measures were adopted in that council for the advancement of the cause, which, if faithfully carried out, cannot fail, with the blessing of the Lord, to increase the efficiency of the labour expended, and to materially enhance the work in those countries, in all its parts.

We rejoice at the prosperity of the cause in New Zealand, as reported by Bro. Haskell in another column. The Lord is also blessing the presentation of his truth in and around Melbourne. Not a week passes, but some are reporting progress in the message, and who are about decided to obey. It is good to witness the large company who meet each Sabbath in the largest tent for worship, and to hear the intelligent, and earnest testimonies they bear in behalf of the truth they have so recently espoused. We shall look for a still greater gathering of souls in the suburbs of Melbourne as the season advances.

Trades unions in America have already become powerful organizations, and threaten the welfare of the country. One of the latest developments is their general co-operation, by which the men who represent one branch of industry come to the aid of another. In some large cities, when the men of one organization inaugurate a strike, for any reason, the other unions follow suit, and thus prostrate the entire business of the city. From some notable cases that have lately occurred, the so-called knights of labor seem to have things pretty much their own way. There is some talk that a bill will be introduced in the present Congress for a law to prevent such organizations on the ground that they are conspiracies against society. It remains to be seen what that body will do in reference to the matter. It is easy, however, to predict that the fate of such would be in an American Congress, where the members are controlled by rings and trades unions. When any nation contains labor organizations strong enough to paralyze the business of the country, such a law as that which the office is connected. Look the paper over, and then send in your subscription to it for one year, which will be only 3s 6d post paid. Subscription will be received by the following agents, of whom single copies of the paper may also be obtained:

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It is said that when Cyrus had conquered Armenia, he said to Tigranes, the conquered king's son, "What would you do to save your wife from slavery?" He replied, "I would willingly lay down my life to save her from such a fate." Upon this Cyrus released and restored them to power. After Cyrus was gone one praised his beauty, another his eloquence, and another his valor; when Tigranes, turning to his wife, asked what she thought of Cyrus. "Indeed," said she, "I did not observe him." "What then were you looking at?" he asked in surprise. She answered, "At him who offered to lay down his life for me." Many more whom Christ died look first at any other object, in preference to him who gave his life for them. What ingratitude! How base and degraded is man to neglect his Saviour!

Stand Firm.

At the battle of Waterloo a certain regiment sent word to the Duke of Wellington that they must soon yield. The Duke sent back word: "Stand firm." "But we shall all perish," they replied. "Stand firm," again said the Duke. "You'll find us there," then replied the officer, as he flung his sword away, and gave the word to the men: every man of that brigade fell fighting at his post.

Joesa, our great Captain, calls on us to stand firm, to do battle against Satan and all his hosts. Will the young soldiers of the cross prove less brave and true than earthy soldiers fighting for earthly glory?—S. S. Messenger.

A Celebrate minister recently expressed it as his opinion that a church may be in every way harmonious though not living up to the Bible standard, and illustrated his idea by the following: "Your pastor and people are thoroughly united, you say. United? Yes—all frozen solid together."

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