

The Present Truth.

"Sanctify them through thy truth: thy word is truth."—St. John 17: 17.

VOL. 1, No. 21.

THURSDAY, DECEMBER 3, 1885.

ONE PENNY.

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY,

On the First and Third Thursdays of each Month,
At 72 Heneage Street, Grimsby, England,

—for—

The International Tract & Missionary Society.

Terms: 3s. a year (post free) in advance.

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THE TEST.

"FORGIVE our debts as we forgive;"

Ah, who, dear Lord, can pray that prayer?
The rest with ready zeal is said,
But self-accused we falter there,
Conscious, beneath its crucial test,
Of hate our lips have ne'er confessed.

As we forgive! O Christ in heaven,
Can we both pardon and forget,
When arrows dipped in deadly gall
Within our hearts are rankling yet?—
Sharp arrows by the false hands aimed
Of those who once love's largess claimed?

Be pitiful, O blessed Christ,
Nor chide us for our bitter thought
Of those who rendered hate for love,
And mocked us for the gifts we brought,
For thou alone, dear Lord, dost know
How measureless the debt they owe.

Forgive us, Lord. Can theirs exceed
The endless debt we owe to thee?
Thy patient, unrequited love,
Thy mercy, boundless as the sea,
Thy life-blood poured, a healing balm,
From wounded side and nail-pierced palm?

Ashamed and penitent we kneel;
O Thou who dost our sins forget,
Help us with thy sweet charity
To pardon freely all the debt,
That praying, Lord, that prayer again,
Our inmost hearts may say, "Amen."
—Mary B. Sleight, in the (Chicago) Advance.

GENERAL ARTICLES.

"Hear; for I will speak of excellent things; and the opening of my lips shall be right things."—Prov. 8: 6.

THE SUFFERINGS OF CHRIST.

(Continued from page 298.)

BY MRS E. G. WHITE.

THIS important night-watch should have been spent by the disciples in noble mental struggles and prayers, which would have brought them strength to witness the terrible agony of the Son of God. It would have prepared them, as they should behold his sufferings upon the cross, to understand in some degree the nature of the overpowering anguish which he endured. They would then have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that trying hour, some rays of

hope would have lighted up the darkness, and sustained their faith. Christ had told them before that these things would take place. He knew the power which the prince of darkness would use to paralyze the senses of the disciples, and he therefore admonished them to watch.

But at the most critical moment, when Jesus was most in need of their sympathy and heartfelt prayers, his chosen companions had given themselves up to slumber. They lost much by thus sleeping. The Saviour's trial and crucifixion was to be a fiery ordeal to his disciples. Their faith needed to be sustained by more than human strength as they should witness the triumph of the powers of darkness. Christ designed to fortify them for this severe test. Had those hours in the garden been spent in watching with the dear Saviour and in prayer to God, the disciples would not have forsaken Jesus in his hour of trial, and Peter would not have been left to his own feeble strength, to deny his Master.

The evidence of the weakness of his disciples excited the pity and sympathy of the Son of God. He questioned their strength to endure the test they must undergo in witnessing his betrayal and death. He did not sternly upbraid them for their weakness, but, in view of their coming trial, exhorted them, "Watch and pray, that ye enter not into temptation." Then, his spirit moving in sympathy with their frailty, he framed an excuse for their failure in duty toward him: "The spirit indeed is willing, but the flesh is weak."

Again Jesus was seized with superhuman agony, and fainting and exhausted, staggered back to the place of his former struggle. Again he was prostrated to the earth. His suffering was even greater than before. The cypress and palm trees were the silent witnesses of his anguish. From their leafy branches dropped heavy dew upon his stricken form, as if nature wept over its Author wrestling alone with the powers of darkness.

A short time before he had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon him. Stubborn wills, and hearts filled with malice and subtlety, strove in vain to confuse and overpower him. He stood forth in divine majesty as the Son of God. But now he was like a bruised reed beaten and bent by the angry storm. A few hours before, he had poured out his soul to his disciples in noble utterances, claiming unity with the Father, and giving his elect church into his arms in the language of one who had divine authority. Now his voice uttered suppressed wails of anguish, and he clung to the cold ground as if for relief.

The words of the Saviour were borne to the ears of the drowsy disciples: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." The anguish of God's dear Son forced drops of blood from his pores. Again he staggered to his feet, his human heart yearning for the sympathy

of his companions, and he repaired to where they were sleeping. His presence roused them, and they looked upon his face with fear, for it was stained with blood, and expressed an agony of mind which was to them unaccountable.

He did not now address them, but, turning away, sought again his retreat and fell prostrate, overcome by the horror of great darkness. The humanity of the Son of God trembled in that trying hour. The awful moment had arrived which was to decide the destiny of the world. The heavenly hosts waited the issue with intense interest. The fate of humanity trembled in the balance. Christ might even then refuse to drink the cup apportioned to guilty men. He might wipe the bloody sweat from his brow, and leave men to perish in their iniquity. Will the Son of the Infinite God drink the bitter potion of humiliation and agony? Will the innocent suffer the consequence of God's curse, to save the guilty? The words fall tremblingly from the pale lips of Jesus: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Three times has he uttered that prayer. Three times has humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish under the Father's displeasure. He sees the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world rise before him. He beholds its impending fate, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that perishing millions may through him gain everlasting life. He left the courts of heaven, where all was purity, happiness, and glory, to save the one lost sheep, the one world that had fallen by transgression, and he will not turn from the mission he has chosen. Having made the decision and reached the final crisis, he fell in a dying condition to the earth, from which he had partially risen. Where now were his disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine-press alone, and of all the people there was none with him. And yet he was not alone. He had said, "I and my Father are one." God suffered with his Son. Man cannot comprehend the sacrifice made by the Infinite God in giving up his Son to reproach, agony, and death.

The angels who had done Christ's will in heaven were anxious to comfort him; but it was beyond their power to alleviate his sorrow. They had never felt the sins of a ruined world, and they beheld with astonishment the object of their adoration subject to a grief beyond all expression. Though the disciples had failed to sympathize with their Lord in the trying hour of his conflict, all heaven was full of

sympathy and waiting the result with painful interest. When it was finally determined, an angel was sent from the throne of God to minister unto the stricken Redeemer.

(To be continued.)

POLYGAMY AND MORMONISM.

In these days there is considerable agitation over the question of polygamy as practiced by the Mormons. While it is true that their work centers in Utah, it is also a well-known fact that their recruits are largely mustered from European countries. The thought of polygamy, with all the evils which cannot fail to result from it, should be an effectual barrier in checking the tide of emigration to that distant territory. Doubtless it does prevent some from receiving the other pernicious doctrines of that church, but, nevertheless, thousands are annually ensnared by them. A letter recently appeared in a leading Liverpool daily in which the author tried to justify polygamy on the plea that concubinage was practiced in Bible times. Christians should know what the Scriptures teach on this subject. And as there are two sides to every question—the right and the wrong—both must be considered before we can fairly decide where the truth lies. Truth loses nothing by investigation.

In this brief article—and without attempting to justify the course of either—the characters who have been chosen to illustrate the subject are two of the most prominent, and the ones who are invariably mentioned,—Abraham the patriarch, and Joseph Smith the founder of Mormonism. These men are now numbered with the dead; and as both lived and died unknown to me, I can speak of them only as history has given the record of their lives.

The history of the former is found in the Bible, where praise is given with modesty, and censure with faithfulness. The record of his life is brief; and while all can see how impossible it is for us to fully comprehend his situation in an ancient oriental nation, yet in this brief history, and from tradition as well, we see that to him is given a tribute of praise, as a man of faith, integrity, and virtue.

On account of his faithfulness, the Lord was pleased to show him great honor, and, accordingly, promised that his seed should be as the stars of heaven. At this time he and Sarai were old and childless. Anxious for the fulfillment of the promise, on account of her own barrenness, his wife wished to obtain children by Hagar, her handmaid, who, according to the custom of those times, was the property of her mistress. "And Abram hearkened to the voice of Sarai." When it was too late, she saw that evil would result from it, and "said unto Abram, My wrong be upon thee." Gen. 16:5.

This was not God's plan, as the sequel shows; for, thirteen years after Ishmael was born, the Lord renewed the covenant which he had made, introduced the rite of circumcision, and gave to his servant the significant name of Abraham, "father of a multitude," with the promise that he should have a son by Sarah, and that she should be the "mother" of nations. So when both were old and well stricken in age "Sarah conceived and bare Abraham a son," at the set time of which the Lord had spoken. Thus we are shown their folly in anticipating responsibilities which the Lord never intended them to bear in their way; and also that "the seed" of Abraham, "which is Christ," did not spring from an adulterine, for Isaac was the legitimate son of Abraham and Sarah.

According to the general teaching of the Scriptures, concubinage and polygamy are condemned as fornication and adultery. If

the Lord has ever seen fit, for reasons not given, to make an exception to this rule, that has nothing to do with us; and if it has ever been condemned as sin, we have no right to screen ourselves with the polluted garments of his ancient servants who were men of like passions as we, and easily led into temptation.

JOSEPH SMITH'S

History is quite generally known, as many people are living to-day who knew him personally. He was born at Sharon, Vermont, U. S. A., Dec. 23, 1805, and was shot at Carthage, Illinois, June 27, 1844. In this age of flattery, when the tendency is to laud virtue and cover up vice, and especially to eulogize the dead, his history has been written. And from it we learn that from boyhood until the time of his death his life was stained with sin. The following quotations from The "New American Cyclopædia," published in New York, by D. Appleton & Co., in which quite a full history of Mormonism is given, will be sufficient for our present consideration:—

"In 1838, Smith had persuaded some women to the crime of adultery, under the pretense that they were his spiritual wives, though he had a lawful wife to whom he was married in 1827. His wife became jealous of these rivals, and to pacify her, Smith received a revelation July 12, 1843, authorizing polygamy. The imputation was strenuously denied in public, and in 1845 the heads of the church put forth a formal denial of the charge. It was not until 1852 that they admitted the truth of the charge, and boldly defended polygamy on the authority of the revelation made to Smith in 1843.

"Meantime Smith, in 1843 and 1844, made advances to so many women in Nauvoo that great uproar was created by the declarations of those whose virtue was too strong for his seductions. Several men whose wives had been insulted by Smith, renounced Mormonism, and commenced the publication of a journal at Nauvoo called the *Expositor*. In the first number, sixteen women published statements under oath that Smith and Rigdon had attempted to seduce them under the pretense of special permission from Heaven. Smith and his party attacked the house in which the *Expositor* was printed, and utterly destroyed the house and its contents May 6, 1844. Joseph and Hiram Smith were arrested for this crime, and confined in the jail at Carthage, Illinois. On the evening of June 27, 1844, the jail was attacked by a mob, who fired upon the prisoners with rifles through the door and window. Hiram Smith was instantly shot dead. Joseph returned the fire with a revolver till his charges were exhausted. Then he attempted to leap through the window, but was shot as he leaped, and fell to the ground dead. Such was the dreadful end of Joseph Smith."

In the next number the contrast between these two characters will be considered.

A. A. JOHN.

HOW TO MEET INFIDELITY.

THE world knows that Christianity is practical, and demands that we shall practice it. We can and must meet that demand, or we are shorn of our strength. How can we expect worldlings to believe and practice what we do not fully believe and practice ourselves? We must prove Christianity true by living it. The best answer the church can make to all forms and attacks of modern infidelity is simply to own up and confess her whole list of well-known sins, to God and man, and begin a new score on the line of radical, separate, holy, Bible Christianity. Let the church study her Bible and go by its guidance, instead of studying the world and "doing as they do," and we should soon see a change in the attitude of the world. The New Testament emphatically enjoins this consistency in order to success in saving man. "Walk in wisdom toward them that are without;" "Be careful to maintain good works;" "If ye love me, keep my commandments."—E. P. Marvin.

To DRY a single tear has more of honest fame than shedding streams of gore.—Byron.

HOME & TEMPERANCE.

"Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8.

DRAWING WATER.

With joy shall they draw water out of the wells of salvation. Isa. 12. 3.

I HAD drunk with lips unsated,
Where the founts of pleasure burst;
I had hewn out broken cisterns,
And they mocked my spirit's thirst;
And I said: "Life is a desert spot,
And measureless and dry,
And God will not give me water,
Though I pray and faint and die."

Spoke there then a friend and brother:
"Rise and roll the stone away;
There are wells of water hidden
In thy pathway every day."
Then I said—my heart was sinful,
Very sinful was my speech:
"All the wells of God's salvation
Are too deep for me to reach."

And he answered: "Rise and labor;
Doubt and idleness is death;
Shape thee out a goodly vessel
With the strong hands of thy faith."
So I wrought, and shaped the vessel,
Then bent lowly kneeling there,
And I drew up living water
With the golden chain of prayer.

—Phæbe Cary.

MRS. WESLEY'S EXCELLENT METHOD OF TRAINING UP HER CHILDREN.

MRS. WESLEY was assiduous in teaching her children their duty to God and to their parents. She had nineteen children, most of whom lived to be educated. All these were educated by herself. Their times of going to bed, rising in the morning, dressing, eating, learning, and exercise, she managed by rule, which was never suffered to be broken, unless in case of sickness. From her Mr. John Wesley derived all that knowledge in the education of children which he has detailed so simply, and so successfully enforced. It has been wondered that a man who had no children of his own could have known so well how they should be managed and educated; but that wonder will at once cease when it is recollected who was his instructress in all things during his infancy and youth. Mrs. Wesley had little difficulty in breaking the wills of her children. They were early brought by rational means under a mild yoke; they were perfectly obsequious to their parents, and were taught to wait their decision in everything they were to have, and in everything they were to perform. They were taught also to ask a blessing upon their food, to behave quietly at family prayers, and to reverence the Sabbath. They were never permitted to command the servants, or to use any words of authority in their addresses to them. Mrs. Wesley charged the servants to do nothing for any of the children unless they asked it with humility and respect, and the children were duly informed that the servants had such orders. "Molly, Robert, be pleased to do so and so," was the usual method of request both from the sons and daughters; and because the children behaved thus decently, the domestics revered and loved them, were strictly attentive to, and felt it a privilege to serve them. They were never permitted to contend with each other; whatever differences arose, the parents decided, and their decision was never disputed. The consequence was, there were few misunderstandings among them, and no unbrotherly or vindictive passions; and they had the common fame of being the most loving family in the county of Lincoln. How much evil may be prevented,

and how much good may be done, by judicious management in the education of children!

Mrs. Wesley has explained her own views and conduct in a letter, dated July 24th, 1732, part of which is here given. "In order to form the minds of the children, the first thing to be done is to conquer their will, and bring them to an obedient temper. To inform the understanding is a work of time, and must with children proceed by slow degrees, as they are able to bear it. But the subjecting the will is a thing that must be done at once, and the sooner the better; for by neglecting timely correction, they will contract a stubbornness and obstinacy which are hardly ever after conquered, and never without using such severity as would be as painful to me as the child. In the esteem of the world, they pass for kind and indulgent, whom I call cruel parents, who permit their children to get habits which they know must be afterwards broken. Nay, some are so stupidly fond as in sport to teach their children to do things which, in awhile after, they have severely beaten them for doing. When a child is corrected it must be conquered, and this will be no hard matter to do, if it be not grown headstrong by too much indulgence. And when the will of a child is totally subdued, and it is brought to revere and stand in awe of its parents, then a great many childish follies and inadvertencies must be passed by. Some should be overlooked and taken no notice of, and others mildly reprov'd; but no willful transgression ought ever to be forgiven children without chastisement less or more, as the nature and circumstances of the offense may require. I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents till its own understanding comes to maturity, and the principles of religion have taken root in the mind. I cannot yet dismiss this subject. As self-will is the root of all sin and misery, so whatever cherishes this in children, insures their after wretchedness and irreligion; whatever checks and mortifies it, promotes their future happiness and piety. This is still more evident if we further consider that religion is nothing else than the doing the will of God, and not our own; that the one grand impediment to our temporal and eternal happiness being this self-will, no indulgences of it can be trivial, no denial unprofitable; so that the parent who studies to subdue it in his child, works together with God in the renewing and saving a soul. The parent who indulges it does the devil's work,—makes religion impracticable, salvation unattainable; and does all that in him lies to damn his child, soul and body, forever."—*Sel.*

COMMUNION WITH GOD.

SEEK, my friends, Enoch's introduction to the living God; go to him as Enoch went—believing that he is, and that he is accessible (Heb. 6: 6), and seek to get the same just and realizing knowledge of him that Enoch got. He is revealed to you more amply, perhaps, than he was to Enoch. Believe, believe that he is not far off, but nigh. Believe that he is not hostile, but propitious. Believe that he is all that Jesus was, and, believing this, walk with him. Admit him into your house, that he may hallow it. Admit him into your hourly occupations, that he may elevate and expedite them. Admit him into your happy moments, that he may enhance them, and into your hours of anguish, that his presence may tranquilize and transform them.

Let his recollected presence be the brightness of every landscape, the zest of every pleasure, the energy of every undertaking, the refuge from every danger, the solace in every sorrow, the asylum of your hidden life, and the constant sabbath of your soul. Learn with all reverence for his greatness, but with equal reliance on his goodness; learn to make the eye that never slumbers the companion of your nights and mornings, and the ear that never wearies the confidant of your weakness, your solitude, your ecstasy, your woe. Learn to have not one life for God and another for the world; but let your life be divinely devoted and divinely quickened. Let every footstep be a walk with God.—*Dr. Hamilton.*

WASTING BREAD IN AMERICA.

To make intoxicating drinks, over sixty-six million bushels of the various kinds of grain are destroyed annually in America. In 1882 there were destroyed in distilleries 2,192,719 bushels of malt; 301,241 bushels of wheat; 4,228,669 bushels of rye; 20,051,239 bushels of corn; 168,488 bushels of oats; 452,330 bushels of mill-feed, and 2,121,804 gallons of molasses. There were destroyed in breweries 39,201,697 bushels of barley.

Total grain destroyed in distilleries and breweries, 66,660,792 bushels, which at fifty cents a bushel, would be worth \$33,330,396.

The average weight of grain used for liquors is about fifty-three pounds per bushel, and yields forty pounds of flour, which makes sixty pounds of bread, or fifteen four-pound loaves. The 66,000,000 bushels would give a grand total of 990,000,000 four-pound loaves of bread, or more than 99½ loaves for each family in the United States in 1880. This does not include the grain destroyed in making the imported liquors used, nor the native wines, 30,000,000 gallons, as given in the Report of Agriculture, 1880, but only liquors paying tax as per Internal Revenue Report for 1822.

To remove these loaves from the bakery, at the rate of 500 for each load, and a load every half hour to be thrown into the Delaware River, Philadelphia, and to haul them ten hours a day during the entire year, it would take 275 wagons, or one wagon 275 years.

What horror and rage would be excited in the minds of every sane citizen who should see these 275 wagons going to the Delaware, each having 500 four-pound loaves of bread to be thrown into the river! He who attempted to destroy the bread would be thrown in after it. Yet year after year grain is destroyed in manufacturing intoxicating drinks equal to the amount of bread that these 275 wagons could haul in one year at the given rate. If 990,000,000 four-pound loaves of bread, or 66,000,000 bushels of grain, were annually destroyed by being thrown into the rivers of our country, the food would be lost, and that would be the end of it; our people would be blessed by its destruction compared with the evil results that flow from the drinks made from the grain. It is certainly bad to destroy the grain, but it is very much worse to destroy the grain and ruin the people also. The food annually destroyed would feed not less than three millions of our people. Every bushel of grain made into liquor increases the price of what remains. *Dear bread means bad trade.*—*Dr. Wm. Hargraves.*

"MR. J. N. EDWARDS, of Cynwyd, a temperance leader in North Wales, who died recently, was at one time a great smoker, but being convinced that smoking was inconsistent with temperance principles, he gave it up, and afterwards gave all the money he used to spend on tobacco to the cause of Christ." A good example.

POPULAR ERRORS.

ALMOST everybody thinks you are sure to take a severe cold if you fall into the water, while it would be perfectly safe to stand in a mist or drizzling rain. The opposite is the truth; the mist is likely to give you a cold, but there is no danger in plunging into the water.

And many people would not hesitate to put you into that "nice spare bed" which had not been used for weeks, they knowing that the sheets feel somewhat damp. But if the sheets were dipped in a tub of water they would not think of putting you into them for fear you would "take your death of cold." Again contrary to reason and fact. You may lie down in sheets dipped in water, wrung out or not, as you please, with perfect safety; but damp sheets will lay you up with rheumatism, or perhaps down in the grave.

Many people think it adds greatly to the comfort of the house to keep the rooms shut up closely, the curtains down at the windows to exclude the light, and thus prevent the heat of the day from afflicting them; and they think it quite sufficient for health if they open them occasionally in the evening to air them. But this is all wrong. They are not fit to dwell in unless you let the sunlight into them; and if it shines directly in them, so much the better.

Many people think the appetite is a safe guide in eating, and that you should always eat when the appetite craves food, without regard to times and circumstances. But it is not so; the appetite may be trained to be regular or capricious, just according to your habits. If you eat at regular periods, and not too often, your appetite will not fail you when the proper time comes, and will not clamor for food out of season. But if you accustom yourself to eat at all hours, just when you feel like it, your appetite becomes unreliable, often refusing food when you need it, and calling for it when you should not take it.—*Pacific Health Journal.*

THE BOOK BAD MEN HATE.

ONE reason why we believe that the Bible is the word of God, is the extraordinary and indefatigable pains taken by men of obscure integrity to get rid of the Bible. The things that bad men hate, it will, as a rule, be safe for good men to believe in. Men's hearts stain through into their philosophy. It never ceases to be true that every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. Light always shows the spots. Bad men congregate under the shadows. Men like to have the Bible vilified because it eases a little the pressure on their conscience. It is always possible to gather an audience to listen to an unbeliever.—*C. H. Parkhurst.*

WHAT though to-day
Thou canst not trace at all the hidden reason
For his strange dealings through the trial season,
Trust and obey:
In after life and light all shall be plain and clear.
—*F. R. Havergal.*

I'VE kept old ways, and loved old friends,
Yet one by one they've slipped away;
Stand as we will, cling as we like,
There's none but God can be our stay.
It's only by our hold on him,
We keep a hold on those who pass
Out of our sight across the seas,
Or underneath the churchyard grass.
—*I. Fyvie Mayo, in Sunday at Home.*

"BETWEEN the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour."
—*Longfellow.*

THE PRESENT TRUTH.

"And be Established in the Present Truth."—Bible.

GRIMSBY, DECEMBER 3, 1885.

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THE THREE ANGELS' MESSAGES.

(Continued from page 300.)

THE THIRD ANGEL'S MESSAGE.

THE third angel's message is a warning against the worship of the beast or his image, and the reception of his mark. The beast represents, as shown in our last, and held by Protestant commentators, the Papal-Roman power. The *image to the beast* is made and its worship enforced by the two-horned beast, which comes on the stage at a subsequent period. It is introduced by the following words:—

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13: 11.

We invite the reader's careful attention to the consideration of this most important prophecy. We would gladly give more space to it than we shall be able to give in these brief articles. As it is, we shall do but little more than outline the greater features of the prophecy and its fulfillment.

1. *The time of its rise.* The prophet just announces the death blow, or captivity, of the papal beast (Rev. 13: 10), and then says, "And I beheld another beast coming up." That is, the two horned beast is just rising into power as the Roman beast receives the deadly wound. This was given the papacy at the time the pope was deposed by the French, 1798, at the end of the forty-two months. So Wesley in his notes on Rev. 14, written in 1754, says: "He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast." Hence the government to which this beast applies must be a rising power in the political field near the close of the eighteenth century; for at that point of time John beheld it coming up.

2. It is *another* beast. That is, it represents a different government than the preceding. The preceding beast represented the Roman kingdom in its divided state, symbolized by the ten horns. The same is represented by the ten-horned beast of Dan. 7. It exists in that divided condition till destroyed by the coming of Christ. Dan. 7: 11. Consequently the two-horned beast does not represent Rome. It is "another" beast, hence, "another" power.

3. *Its location.* It came up "out of the earth." The great powers of the Old World are represented before Daniel as arising out of the sea amidst the strife of elements. Dan. 7: 2, 3. So also are they represented before John. Rev. 13: 1. The sea represents peoples, and multitudes, and nations, and tongues." Rev. 17: 15. But the two-horned beast is represented as "coming up out of the earth." It arises in a vacant section of the earth.

4. *The manner of its rise.* It does not come up by force, nor gain its territory by strife and conquest, as did the four great monarchies (Dan. 7: 2, 3); but it arises peaceably and quietly in a region hitherto unoccupied. The word which John uses to describe the manner in which this beast comes up, is very expressive. It is *anabainon*, one of the prominent definitions of which is "to grow or spring up as a plant." Burkitt in his "Notes" in commenting on this symbol says: "Here St. John enters upon the description of a second beast, very different from the former, yet not succeeding the former, but appearing during his continuance; and this beast (whoever he is) we find sundry ways here described. By his original, he *ascended out*

of the earth (verse 11), which denotes his rise from a small beginning to a mighty height, as those things which from small seeds grow out of the earth to be tall trees." In this manner the power symbolized by this beast is to arise. While John beheld, it arose up out of the earth.

5. *Its character.* "He had two horns like a lamb, and he spake as a dragon." A lamb is the symbol of the Son of God (Rev. 4: 6), and denotes meekness, mildness, and innocence. A dragon is the symbol of Satan (Rev. 12: 9, and 20: 2), and denotes cruelty, malevolence. The Lamb died for sinners, even the worst. The dragon persecuted the church (Rev. 12: 13), even the best. In profession and appearance the beast was mild, but his heart was that of a dragon; "for out of the abundance of the heart the mouth speaketh."

6. *Its power.* It had two horns. Horn is a symbol of power, strength, glory, and honor. Deut. 33: 17; Job 16: 15. Whatever government this beast represents must have two prominent characteristics which contribute to its success, power, and glory. These characteristics are seemingly mild at first, yet the dragon nature is to be developed, and enforce its mandates. The government symbolized by this beast will be a persecutor of the people of God.

7. *Great wonders.* Mighty signs are to be wrought, by which people will be deceived, and thus be led to make an image to the beast and enforce its worship. Thus they worship the beast through its image. An image is a representation, or likeness. An image to the beast must bear the *essential* characteristics of the beast. The beast represents, as brought to view in Rev. 13, Papal-Rome. It was a church clothed with civil power, which permitted her to persecute the people of God, or those who did not yield to her behests. These were its essential characteristics: Religious dogmas enforced by civil law. Both were essential; for a non-religious civil power would not compel worship, and a religious body, unconnected with the civil arm, could not enforce its decrees. Hence an image must be the enforcing of certain religious dogmas by statute law.

7. *The mark of the beast.* The most prominent dogma thus enforced is "the mark of the beast." For the mark is not to be understood as a literal mark. It is a symbol drawn from the ancient customs of masters marking their servants. It denoted that those who were thus marked acknowledged the rule of the one whose mark was upon him. See Bp. Newton and Doddridge. It is used in this prophecy as a distinguishing feature of beast-worship. It marks the worshippers of the beast as distinct from the true worshippers of God.

The foregoing will be the most prominent and characteristic features of the rise, character, and work of the government symbolized by the two-horned beast, wherever that government is found. It must bear not one of these, but all. Mark these features: 1. It must arise in the latter part of the 18th century. John beheld it rising to power when the papal beast went into captivity, which was in 1798; 2. It is a power distinct (another beast) from that denoted by the ten-horned beast, or the Roman kingdom; 3. It arises in different territory (the earth); hence we must look for it in regions not covered by the kingdoms of the past; 4. It must come up in a silent, rapid, peaceful manner, as a plant would spring out of the earth; 5. Its character must be professedly mild and peaceful; but it is to develop a dragonic, persecuting power; 6. Its success will be achieved by two leading lamb-like features or principles, symbolized by the horns; 7. It is to create that which will bear a certain likeness to Rome, and enforce religious dogmas by statute law, the chief of which will be the *mark*, or distinguishing characteristic, of the Roman papal power; 8. This is to be accomplished by great wonders which will be done to deceive the people. The term *false prophet* is doubtless for this reason applied to this power. Rev. 16: 13.

Has any power met, or is any power meeting, these specifications? We look to the Old World. The countries of the East were covered by the symbols representing Babylon, Medo-Persia, and Grecia. Europe is symbolized by the ten-horns, representing Western Rome in its divided State. The Turks and Mahomedans were represented by the symbols of the ninth chapter of Revelation. In fact, no power of any note made its appearance at that time. We turn our eyes to the New World. South America, Central America, and Mexico were composed of barbarous and uncivilized nations and tribes under European rule. There is but one country left, a country that ranks among the greatest nations of ancient or modern times,—

THE UNITED STATES OF AMERICA.

Every nation of note having connection with the people of God, is mentioned in the prophetic word. But if this symbol of the two-horned beast does not apply to the United States, then we have a symbol without an application, and a great and mighty nation, which has had large connection with the people of God and large influence in breaking down the prejudice of other nations, is without notice in the predictions of Inspiration. The latter would be as surprising as the former is inconsistent. But does the United States meet the foregoing specifications so far as they have been fulfilled? and is there a probability that all will be fulfilled in that great nation? To both of these questions we unhesitatingly answer, Yes.

As regards the first three, no one will deny that they are amply met in the United States. That government was just rising to power at the time of the papal captivity in 1798. Her independence was declared in 1776; acknowledged by Great Britain in 1783; constitution adopted in 1787; and first President, George Washington, inaugurated in 1789. The prophecy declares it to be "another beast," that is, distinct from all the powers of the Old World. And this is true. The United States also occupies a region of territory hitherto unknown. She arose not from the teeming multitudes of the Old World, denoted by "sea" and "waters," but from the "earth," the great unexplored West. So Bishop Berkley in his oft quoted stanza predicted its greatness before the United States as a nation had an existence:—

"Westward the course of Empire takes its way;
The first four acts already past,
The fifth shall close the drama with the day,
Time's noblest offspring is the last."

Concerning the manner of its rise, the application of the prophecy to the United States, and to the United States alone, is equally evident. The prophecy indicates that it would spring up as a plant. And it is a marvelous fact that almost the very definition of the original term *anabainon* has been unconsciously used in describing the rise and growth of America by various writers.

Mr. G. A. Townsend, in his "New World compared with the Old," speaks of the "mystery of her coming forth from vacancy" (p. 46); and "like a silent seed we grew into empire" (p. 635). A writer in the Dublin Nation is quoted as referring to the United States as "emerging," and "*amid the silence of the earth* daily adding to its power and pride." Edward Everett, speaking of the Pilgrim Fathers, says, "Behold the mighty regions over which in *peaceful conquest—victoria sine clade*—they have borne the banners of the cross." Mark these expressions used by politicians and historians, and compare with the prophecy, "coming up out of the earth," springing up as a plant out of the earth. But what are the facts in the case?

When the United States was first launched as a nation she possessed 815,615 square miles of territory and 3,000,000 souls. Her possessions were limited to a narrow strip of coast line on the Atlantic. Now her territory is more than 3,578,000 square miles, and her population more than 52,000,000 souls. Macmillan's Year Book for 1867, in speaking of the period of time between 1817 and 1867, remarks as follows:—

"The half century has extinguished three king-

doms, one grand duchy, eight duchies, four principalities, one electorate, and four republics. Three new kingdoms have arisen, and one kingdom has been transformed into an empire. There are now forty-one states in Europe against fifty-nine which existed in 1817. Not less remarkable is the territorial extension of the superior states of the world. Russia has annexed 567,364 square miles; the United States, 1,968,009; France, 4,620; Prussia, 29,781; Sardinia, expanding into Italy, has increased 83,041; the Indian Empire has been augmented by 431,616. The principal states that have lost territory are Turkey, Mexico, Austria, Denmark, and the Netherlands."

Thus we see that the United States added more than 1,400,000 square miles of territory *more than any other single power*, and more than 800,000 square miles *more than all the nations put together*. The increase in the population of the United States has been since 1790 *four times greater than Russia, six times greater than Great Britain, nine times greater than Austria, and ten times greater than France.*

These proofs are sufficient, but they might be multiplied a hundred-fold. All this increase of territory has been acquired through peace. Thus far the prophecy is applicable to the government under consideration. Is it equally applicable as regards the remaining specifications? That question we will consider in our next.

(To be continued.)

MAN'S NATURE. NO. 6.

(Continued from p. 301.)

THE LIVING SOUL.

THE "abundant argument from both philosophy and the Scriptures" for man's immortal spirit, may be more difficult to find than many suppose. But this admission, that nothing of the kind is implied in this passage, is a gratifying triumph of fair and candid criticism over what has been almost universally believed and taught.

But we are not left to our own reasoning on this point; for inspiration itself has given us a comment upon the passage in question; and certainly it is safe to let one inspired writer explain the words of another.

Paul, in 1 Cor. 15:44 and onward, is contrasting the first Adam with the second, and our present state with the future. He says: "There is a natural body, and there is a spiritual body. And so it is written, the first Adam was made a living soul, the last Adam was made a quickening spirit." Here Paul refers directly to the facts recorded in Gen. 2:7. In verse 47 he tells us the nature of this man that was made a living soul: "The first man is of the earth, earthy; the second man is the Lord from heaven." In verse 49 he says, "And as we have borne the image of the earthy," have been, like Adam, living souls, "we shall also bear the image of the heavenly," when our bodies are fashioned like unto his glorious body. Phil. 3:21. In verses 50 and 53 he tells us why it is necessary that this should be done, and how it will be accomplished: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. For this corruptible must put on incorruption, and this mortal must put on immortality."

Putting these declarations all together, what do we have? We have a very explicit statement that this first man, this living soul which Adam was made, was of the earth, earthy, did not bear the image of the heavenly in its freedom from a decaying nature, did not possess that incorruption without which we cannot inherit the kingdom of God, but was wholly mortal and corruptible. Would people allow these plain and weighty words of the apostle their true meaning upon this question, it would not only summarily arrest all controversy over the particular text under consideration, but leave small ground, at least from the teachings of the Scriptures, to argue for the natural immortality of man.

But the term "living soul," like "the breath of life," is applied to all orders of the animate creation, to beasts and reptiles as well as to man. The Hebrew words are *nephesh chayyah*;^{*} and these words are in the very first chapter of Genesis four times applied to the lower orders of animals; Gen. 1:20, 21, 24, 30. On Gen. 1:21, Dr. A. Clarke offers this comment:—

"*Nephesh chayyah*: a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid potted, or lower still, to the polyp, which seems equally to share the vegetable and animal life."

This is a valuable comment on the meaning of these words. He would have greatly enhanced the utility of that information, if he had told us that the words "living soul" applied to man in Gen. 2:7, are the very same words.

Prof. Bush, in his notes on this latter text, says:—

"The phrase 'living soul' is in the foregoing narrative repeatedly applied to the inferior orders of animals, which are not considered to be possessed of a 'soul' in the sense in which that term is applied to man. It would seem to mean the same, therefore, when spoken of man, that it does when spoken of beasts; viz., an animated being, a creature possessed of life and sensation, and capable of performing all the physical functions by which animals are distinguished, as eating, drinking, walking, etc. . . . Indeed, it may be remarked that the Scriptures generally afford much less *explicit* evidence of the existence of a sentient, immaterial principle in man, capable of living and acting separate from the body, than is usually supposed."

And there is nothing in the term "living" to imply that the life with which Adam was then endowed would continue forever; for these living souls are said to die. Rev. 16:3: "And every living soul died in the sea." Whether this means men navigating its surface, or the animals living in its waters, it is equally to the point as showing that that which is designated by the term "living soul," whatever it is, is subject to death.

Staggered by the fact (and unable to conceal it) that the term "living soul" is applied alike to all animals, the advocates of man's immortality then undertake to make the word "became" the pivot of their argument. Man "became" a living soul, but it is not said of the beasts that they became such; hence this must denote the addition of something to man which the animals did not receive. And in their anxiety to make this appear, they surreptitiously insert the idea that the animal life of man is derived from the dust of the ground, and that something of a higher nature was imparted to man by the breath of life which was breathed into him, and the living soul which he became. Thus Mr. Landis, in his work, "The Immortality of the Soul,"[†] p. 141, says: "Hence something was to be added to the mere animal life derived from the dust of the ground." Now Mr. L. ought to know, and knowing, ought to have the candor to admit, that no life at all is derived from the dust of the ground. All the life that Adam had was imparted by the breath of life which God breathed into his nostrils, which breath all breathing animals, no matter how they obtained it, possessed as well as he.

No emphasis can be attached to the word "became;" for everything that is called a living soul must by some process have become such. "Whatever was or is, first *became* what it was or is."

Take the case of Eve. She was formed of a rib of Adam, made of pre-existent matter. It is not said of her that God breathed into her nostrils the breath of life, or that she became a living soul; yet no one claims that her nature was essentially

* Green's method of transliteration.

† "The Immortality of the Soul and the Final Condition of the Wicked Carefully Considered. By Robert W. Landis. New York: Published by Carlton and Porter." This is a work of 518 pages, and being issued under the patronage of the great Methodist Book Concern, we take it to be a representative work, and shall occasionally refer to its positions.

different from that of Adam, with whom she was associated, as a fitting companion.

And it will be further seen that this word "became" can have no value in the argument, unless the absurd principle be first set up as truth, that whatever becomes anything must forever remain what it has become. Remember that the question before us is, whether or not man's soul is immortal, and will live forever despite all contingencies. He might reach a certain condition, and lose it again. The fact that he had reached it, would not prove that he would forever retain it. See the argument on the use of the word "image" in the New Testament presented in a preceding article. Now if it should be conceded (which it is not) that man, by becoming a "living soul," became exempt from death so long as he retained that position, the real and vital question whether he must always remain so, would still be untouched.

Defenders of the popular view, by such reasoning reduce their argument to the last degree of attenuation; but here its assumption becomes so transparent that it has no longer power to mislead and needs no further reply. U. S.

THE WATCH-TOWER.

"Watchman, what of the night? Watchman, what of the night? The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."—Isa. 21: 11, 12.

LAWLESSNESS.

WHEN our Saviour was asked the question, "What shall be the sign of thy coming, and of the end of the world [or age]?" a portion of his reply was as follows: "And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved." Matt. 24: 12, 13 (*Revised Version*). The word rendered "iniquity" is often rendered "lawlessness," which better expresses its literal meaning. It is as if our Saviour had said: Just before the end, lawlessness will abound; enmity to the restraint of law will exist everywhere; there will be a prevailing desire to throw off that restraint. This spirit will be manifested in governments, terminating in revolution and rebellion. It will be seen in the family, and parental authority will be relaxed and despised. The same spirit will enter the church. The law of God will not be preached. Its solemn prohibitions of sin will not be heard; the penalties of its transgression will not be proclaimed. The church will abound with a class who are led by their own imagination; and, as a result of this, "the love of the many," which compose the people of God, "shall wax cold."

Love is manifested in obedience. A warm, fervent love is manifested in a *willing* obedience that is truly a delight. To love grown cold, obedience is irksome, and the demands of just law unpleasant. And is not the above a picture of to-day? Many, and some we fancy unwilling, witnesses there are to the above. The *Christian Commonwealth* of Nov. 5 speaks as follows:—

"Impatience for authority is the order of the day; and, indeed, many truly liberal minds fear that it may become the disorder of to-morrow. The four seas of our political meeting of the waters are frothing with the under-current of many agitations, social and religious. In this time of emancipation of opinion, insubordination against even legitimate and salutary restraining influences may be the unfortunate issue of the crisis on which the nation is entering."

The *Christian Leader* of Nov. 12 has the following:—

"THE COMING REVOLUTION.—President Washburn of Robert College, Constantinople, says the labor question is the most pressing question of the day in Europe and America, and expresses his belief that it will lead on this side the Atlantic, before the end of the nineteenth century, to commotions as wild and terrible as those which marked the close of the last century."

The words of such a man as Mr. Samuel Morley,

M. P., as quoted in our last, ought to have weight. "In my opinion," said he, "we are living over a volcano in this country. When it may break out, we know not. . . It seems to me the masses are diverging toward a mischievous direction." We would that there were grounds of hope that the end of it all would be a better and purer condition of things,—that the evolution was morally progressive instead of retrogressive; but we find none, and the unfailing word of God assures us that even so it will be "until He come whose right it is" to reign, the kingdoms of this world are destroyed, and the everlasting reign of peace begins. "Let us labor therefore to enter into that rest."

DEMORALIZING INFLUENCE OF PLEASURE-SEEKING.

A FEW weeks ago a telegraphic despatch made the simple announcement that one of the jockeys on the Brighton track had been thrown from his horse and killed. Afterward the details were given by a correspondent of a New York paper. The letter shows, although not written for that purpose, the heartlessness which is begotten by a love for amusement. It seems that the managers of the track insisted that thirty-one horses should start together, so that it might be said that the greatest number of horses ever started together had run at Brighton Beach. In the consequent wild rush and jam, one jockey, a lad sixteen years old, was crowded from his horse and trampled upon and his skull crushed. Says the correspondent:—

"The dead body of the boy was carried into the stable. Then everybody on the grand stand knew Moran was dead, and many a woman's handkerchief was brou ht into use. The poor mother sat there as still as a pillar of stone could be. The news was too sudden and shocking for her. The darling that she had kissed a few hours before, was cold in death. Then came the reaction with her, and that was too sad to be described here. The indignation against the management of Brighton Beach was intense, but it did not last long on the race-course. In a few minutes men and women were betting just as wildly as ever, jockeys were weighing out for the next race, the bell was calling the horses to the post, and amid it all lived the sorrowing heart of a mourning mother bending over the form of the boy who would never caress her in life again."

The one who writes the above thinks that the managers of the track, who are to blame for the boy's death, ought to get up a benefit for his mother. By all means; have another race, and let her have the proceeds.

And this in the nineteenth century, in the midst or the highest civilization the world has ever known. It may be the highest civilization, but it reminds us very strongly of the civilization of Rome in the days of her gladiatorial shows, when the death of a man added to, rather than diminished, the sport. We repeat, that a love for pleasure for its own sake begets heartlessness. It could not be otherwise, for selfishness is at the root of all mere pleasure-seeking. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves."—J. H. W., in *Signs of the Times*.

THE moral degradation of the streets of Glasgow is said to be terrible. The *Christian Leader* of Nov. 26 says: "A medical gentleman resident in the Maryhill district reported that it was in a deplorable state, and that the barracks, instead of being as some supposed a well-ordered government establishment, was a veritable hot-bed of vice." The *Sentinel* for December reports Mrs. Josephine Butler as saying at Exeter Hall, Nov. 12, when speaking on the "social question:" "You may believe it or not, as you please, but I think we are living on the top of an inferno, walking about on the top of a volcano which may burst at any moment and destroy us." And certainly Mrs. Butler has had means of knowing. The above testimonies could be multiplied. "As it was in the days of Lot, . . . thus shall it be in the day when the Son of Man is revealed." Luke 17: 28-30.

MISSIONARY.

"Cast thy bread upon the waters: for thou shalt find it after many days."—Ecc. 11: 1.

THE TIME FOR PRAYER.

WHEN is the time for prayer?
With the first beams that light the morning sky,
Ere for the toils of day thou dost prepare,
Lift up thy thoughts on high;
Commend thy loved ones to his watchful care;
Morn is the time for prayer!

And in the noontide hour,
If worn by toil or by sad cares oppressed,
Then unto God thy spirit's sorrow pour,
And he will give thee rest;
Thy voice shall reach him through the fields of air;
Noon is the time for prayer!

When the bright sun hath set,—
While eve's bright colors deck the skies;
When with the loved at home again thou'st met,
Then let thy prayer arise
For those who in thy joys and sorrows share;
Eve is the time for prayer!

And when the stars come forth,—
When to the trusting heart sweet hopes are given,
And the deep stillness of the hour gives birth
To pure, bright dreams of heaven,—
Kneel to thy God, ask strength life's ills to bear;
Night is the time for prayer!

When is the time for prayer?
In every hour, while life is spared to thee,
In crowds or solitude, in joy or care,
Thy thoughts should heavenward flee,
At home—at morn and eve—with loved ones there,
Bend thou the knee in prayer. —Selected.

MISSIONARY REPORT.

(For Quarter Ending Sept. 30th, 1885.)

THERE is but little difference between the following report and the one for the previous quarter. The Southampton Society failed to report through some misunderstanding. The increase of tracts sold is gratifying, but there is a corresponding decrease in the number loaned and given. This work is largely done through our private home-workers. They must not slack their efforts. Souls all around them are dying for the want of the precious truth of God. Do not say, "Am I my brother's keeper?" but "in the morning sow thy seed, and in the evening withhold not thy hand." It is ours to labor; God will give the increase.

No. of members,	39
" " reports returned,	15
" " missionary visits,	5,768
" " Bible Readings held,	15
" " ships visited,	560
" " letters written,	198
" " printed letters sent out,	15,363
" " letters received,	227
" " subscribers obtained for periodicals,	157
" " periodicals sold,	1,065
" " " loaned and given,	26,690
Total,	27,725
" " pages of tracts given away,	692
" " " " loaned,	4,750
" " " " sold,	92,794
Total,	98,236
" " Bible readings given away,	169
" " " " so. d.,	376
Total,	545
Cash received on donations,	£ 0 4 6
" " " " periodicals,	13 9 0
" " " " sales,	30 4 11
Total,	£43 18 5

JENNIE THAYER.

THE SABBATH SCHOOL.

"And thou shalt teach them diligently."—Deut. 6: 7.

LESSON V.

(For Second Sabbath in December.)

THE SEVENTIETH WEEK.

1. How may we know that the seven weeks and the sixty-two weeks (69 in all) were to reach to the baptism instead of the birth of Christ? Ans. Because

the word "Messiah" means "anointed." (John 1: 41, margin), and the Saviour was anointed at his baptism. Read Acts 10: 37, 38; Mark 1: 10; Luke 4: 18.

2. What other reason can you give? Ans. Counting back sixty-nine weeks (483 years) from the Saviour's birth, would bring us to about the year B. C. 487, and there was no decree for the restoration of Jerusalem issued at or near that time; but reckoning back sixty-nine weeks (483 years) from the Saviour's baptism, brings us to the year B. C. 457, the exact time when Artaxerxes issued the decree to Ezra.

3. How many of the seventy weeks remained to be fulfilled at the baptism of the Saviour?

4. What did the angel say that Messiah should do during this one week? Dan. 9: 27.

5. What was he to do in the midst of the week?

6. How did he cause the sacrifice and oblation to cease? Ans. By making a sacrifice of himself. The sacrifices of the temple service pointed forward to the death of Christ, and when he was crucified, these sacrifices were no longer significant or proper.

7. How many literal years did the seventieth prophetic week represent?

8. How many of these years were past at the crucifixion of Christ in the midst of the week?

9. When did this seventieth week commence?

10. When did the baptism of Christ take place?

11. Reckoning three and a half years from the time of our Saviour's baptism, would bring us to what point of time? Ans. To the spring of A. D. 31.

12. When was the Lord crucified? Ans. In the spring of A. D. 31.*

13. Counting from this time, when would the remaining three and a half years of the seventieth week terminate? Ans. In the autumn of A. D. 34.

14. Then when would the whole period of seventy prophetic weeks, or 490 literal years, that were to be determined upon Daniel's people, end?

15. What event transpired in A. D. 34 to mark the termination of this period? Ans. The Jewish sanhedrim formally rejected Christ; Stephen was stoned to death by the Jews; and the Lord turned from them and commissioned Paul to preach the gospel to the Gentiles.

16. Then did the events, as they transpired, exactly fulfill the prophecy, according to the dates and explanations here given?

LESSON VI.

(For Third Sabbath in December.)

REVIEW.

1. WHAT event marked the commencement of the seventy weeks?

2. Into how many parts were the seventy weeks divided?

3. How many weeks did the first division comprise?

4. How many literal years did they represent?

5. When did this period commence?

6. When did it terminate?

7. What work was to be accomplished during this period?

8. How many weeks in the second division?

9. How many literal years were denoted by them?

10. When did this period begin?

11. When did it terminate?

12. To what was this period to reach? Ans. To "Messiah the prince." Dan. 9: 25.

13. What event fulfilled the prophecy in this particular?

14. How many weeks did the third division comprise?

15. How many literal years did it denote?

16. When did this period commence?

17. When did it terminate?

18. What was to be done during this period?

LESSON VII.

(For Fourth Sabbath in December.)

REVIEW—CONCLUDED.

1. WHAT event was to transpire in the midst of the seventieth week?

2. How could our Lord confirm the covenant with many for one week, when he was cut off in the midst of the week? Ans. We think he confirmed it by his own preaching, for the first half of the week (three and a half years), and by the preaching of his apostles for the remainder of the week. See Heb. 2: 3.

3. What event marked the termination of this prophetic week, and of the whole 490 years?

4. When did the 490 years end?

5. Since 490 of the 2,300 years were determined upon the Jews, how many remained to the Gentiles?

6. Now, since the first 490 of the 2,300 years reached to A. D. 34, to what time will the remaining 1,810 years reach?

7. What event was to transpire at the end of the 2,300 prophetic days? See Dan. 8: 14.

8. Then when must the cleansing of the sanctuary have commenced?

* See Hale's Chronology; Council of Cesarea, A. D. 196 Alexandrian Chronicle; etc., etc.

INTERESTING ITEMS.

—More than 300,000 persons use the bicycle and tricycle in England.

—The whole number of visitors to the Inventions Exhibition was 3,760,581.

—Britain's last new colony is Port Hamilton, purchased of the Korean Government.

—The Salvation Army of Scotland have received for all purposes the past year £11,505.

—England has 1,660 women engaged as Bible-readers and missionaries in various ways.

—An aerolite, or meteoric stone, has fallen near Clayville, Pennsylvania, measuring 36 feet across.

—The cargo of a New Orleans steamer lately consisted of 10,000,000 silver dollars, weighing 315 tons.

—The Great Eastern steamship, purchased for £26,200, is to be used, it is stated, as a coal hulk at Gibraltar.

—Five inquests were held by a Liverpool coroner in one day. Death in every case had been caused by drink.

—The writs for the general election will be returnable on Dec. 24th, but the Parliament will not meet until January.

—An elm tree of historic fame at Northampton, Mass., planted by Jonathan Edwards, was blown down in a storm October 4.

—An English railway guard has refused promotion on the ground that his present position gives him £100 gratuities (tips) in addition to his wages.

—A terrible fire occurred in the city of Galveston, Texas, U. S., Nov. 14. The damage is estimated at \$2,000,000. Hundreds of families are homeless.

—A fire has occurred in the Bull Domingo mine at Silver Cliff, Colorado, owing to an explosion of gunpowder. The shaft was burnt, and ten miners who were below at the time were killed.

—"A penalty of 20 dollars," says the *Christian Leader*, "is attached to the selling of a cigarette to a boy or girl under 16 in the State of New Hampshire!" Good for New Hampshire.

—One coroner in London, Dr. G. Danford Thomas, mentioned at a recent inquest, in a case of hydrophobia, that he had held seven such inquests in as many months, and that hydrophobia had increased very much of late.

—The Canadian Pacific Railway steamer Algoma was wrecked Nov. 5 in Lake Huron, near Thunder Bay. Forty-eight lives were lost, only the captain, two passengers, and eleven of the crew being saved.

—Louis Riel, the insurgent, was executed at Regina, Nov. 16. The day was observed in the French quarters of Montreal as one of mourning. In the evening a mob paraded the streets, burnt some of the principal men in effigy, and did some damage.

—A striking proof of the decrease in the value of land in Lincolnshire is afforded by the recent sale, for £3,350, of a farm of 170 acres, which several years ago was bought for £8,000, and on which nearly £3,000 was afterwards spent in improvements.

—The emigrant returns for Great Britain for the ten months ending Oct. 31, show a falling off of 34,000, the total being 117,000 against 221,000 last year. The diminution runs through all nationalities. There was a reduction of 12,000 in the number of Irish emigrants.

—A resolution was passed by the recent Congress of Railway servants at Leicester deprecating the increase of labor on Sundays, and calling upon railway men "to resist by every legitimate means any further encroachments on the preservation of the [Sunday] sabbath as a day of rest."

—Another great American officer has passed away, General George B. McClellan. He died at his home in St. Cloud, Orange, N. J. The exercises at his funeral were in harmony with his request, of the simplest character. He was a man of lofty and noble character. His knowledge was both extensive and thorough.

—The *Christian World* of Nov. 5 gives an account of the persecutions of a Moslem professor, his wife, and fifteen students who embraced Christianity. The Turkish officials drafted the professor and students in different regiments, and carried off his wife and children, "no one knows whither." Intolerance toward native Christians also exists.

—Dr. Joseph Parker says that "dissent means ultimate disestablishment, or it means nothing;" that "it is simply ironical for any dissenting minister to pose as an advocate or defender of the Established Church. His practice contradicts his preaching, and the cogency of his argument only demonstrates the pitiableness of his inconsistency."

—All hope has been abandoned of the safety of the ship Labrador, which is now 84 days out from Quebec. The Labrador belonged to Greenock, and was a vessel of 1,500 tons. She was commanded by Captain Liddell, and had a crew of 22. It is feared that she has been sunk through collision with an iceberg, shoals of which were floating in the Atlantic two months ago.

—The total number of members of the next Parliament will be 670, and these are distributed as follows: England and Wales will return 495 members—253 for county divisions, 237 for borough divisions, and 5 for universities; Scotland will return 72 members—39 for counties, 31 for boroughs, and 2 for universities; Ireland will return 103 members—35 for counties, 16 for boroughs, and 2 for universities.

—In the week ending Oct. 3, 1885, there were 238 bills of sale in England and Wales, an increase of 13 over those of the corresponding period last year; and the failures gazetted numbered 84, an increase of 25. Totals for the portion of year to Oct. 3, 1885, are bills of sale registered for England and Wales, 8,886, an increase of 362; the failures gazetted number 3,376, an increase of 361.—*Stubb's Weekly Gazette*.

—Nov. 7, a list of 1,475 dissenting Scottish ministers was published, who have signed an address to Mr. Gladstone, calling on the party of which he is the leader to "make a speedy end of the religious and political injustice caused by the present position of the Church of Scotland." The question of disestablishment "will not down;" it will come up if it has to be brought up by the friends of the established churches.

—CYCLONES.—An official telegram from the Governor of the Philippine Islands announces that a terrific cyclone passed over the group Nov. 7th, causing great damage. Twenty-two persons are reported killed, and over 8,000 houses, besides churches and school buildings, were destroyed.—The same date a cyclone passed over the State of Illinois doing immense damage, and causing several deaths.—Nov. 9th the State of Alabama was visited. It left in its track wrecked bridges, torn-up railway beds, unroofed and demolished houses, destroyed crops, and levelled forests. Thirteen are reported killed, and fifty wounded. Some were torn to pieces, others carried away and cannot be found.

THE PRESENT TRUTH FOR 1886.

AN EIGHT-PAGE, SEMI-MONTHLY, PUBLISHED AT GREAT GRIMSBY, ENGLAND.

WITH the present month closes the first volume of PRESENT TRUTH. Its publishers are much gratified at the success which has attended its publication thus far, and the good it has accomplished for its numerous readers. At the commencement of the year it enters upon its second volume. The publishers are determined to put forth every effort in their power, not only to maintain its present high reputation, but to make many improvements during the coming year.

There are but few, if any, eight-page papers published in the United Kingdom which constantly contain such a choice variety of reading matter. Its departments are,

EDITORIAL, GENERAL ARTICLES, HOME AND TEMPERANCE,
MISSIONARY, WATCH-TOWER, AND INTERESTING ITEMS.

EDITORIAL.

In this department the articles will be principally devoted to the discussion and expositions of Biblical subjects, and answering questions which appertain to Bible themes.

GENERAL ARTICLES.

Perhaps but few articles of the present volume have been read with greater interest than those found under this head. Those from the pen of Mrs. E. G. WHITE have been perused with profound interest. Articles from her pen in the future may be expected, as well as from some other eminent writers. Many other articles treating on themes of a general nature will be given in each issue.

HOME AND TEMPERANCE.

The title of this department fully explains the nature of the reading matter it will contain. None but that of the choicest nature will be admitted into it. Its articles will contain instruction in regard to the education and training of children, and inculcate principles of obedience to parents, kindness and affection to all, benevolence to the poor, and compliance to those principles so faithfully set forth by the Gospel. The Temperance portion will be replete with articles discussing all phases of the question, and especially its relation to the laws of life and health. Its denunciation of the evils of intemperance will give no uncertain sound, yet it will avoid extreme views of the question.

THE MISSIONARY DEPARTMENT

Will furnish an excellent opportunity to publish the reports of those who are laboring for the furtherance of the Gospel in preaching the good news of the soon coming King, both in the Old and New World. Many reports and interesting items incident to their labor will be given in the next volume, as well as such other matter as will instruct and encourage the workers.

THE WATCH-TOWER.

In this department will be given many interesting articles which will plainly teach the fulfillment of those prophecies which clearly indicate that we are living in the last days just prior to the second coming of Christ. All important events which shall occur as signs of the times to teach that our redemption draweth nigh will be commented upon.

INTERESTING ITEMS.

Under this heading will be found in each issue items of religious and secular news of late occurrence, which will be wholly reliable. Everything of a sensational nature will be excluded, and only that admitted which is of the highest religious and moral nature.

THE PRESENT TRUTH does not admit advertisements into its pages, only to advertise books which more fully advocate the same doctrines its columns teach, therefore its entire pages will contain that which will make one wise unto salvation, and cannot fail to interest all who are earnestly seeking for precious rays of light and truth.

Believing with many godly men that the spirit of compromise has brought nothing but worldliness and weakness into the Christian church, the conductors of the PRESENT TRUTH will strive to keep close to the Word of God, persuaded "that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

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PUBLISHERS.

THE PRESENT TRUTH.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22: 12.

GRIMSBY, DECEMBER 3, 1885.

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[The signature of all articles contributed to this JOURNAL will be in SMALL CAPITALS; selected articles will be in *Italics*. Credit will always be given when the source is known. Articles without signature are by the resident editor.]

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The Sufferings of Christ, Mrs. E. G. WHITE.
Polygamy and Mormonism, A. A. JOHN.
How to Meet Infidelity, E. P. MARVIN.
Drawing Water (Poetry), *Phoebe Cary*.
Mrs. Wesley's Method of Training Children, *Selected*.
Communion with God, *Dr. Hamilton*.
Wasting Bread in America, *Dr. Wm. Hargraves*.
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Demoralizing Influence of Pleasure-Seeking, J. H. W., in *Signs of the Times*.
The Time for Prayer (Poetry), *Selected*.
Missionary Report, JENNIE THAYER.
Sabbath-School, Lessons, 5, 6, 7, G. H. BELL.
Interesting Items.
Prospectus.
Editorial Notes.

Notice our prospectus on the preceding page; show it to your friends. If the PRESENT TRUTH has interested and benefited you, interest others in it, that they too may be helped.

We are indebted to the editor of the *Bible Standard* for a copy of the Report of the Conditional Immortality Association, recently held in London. We see by it that the Association is making progress against the old pagan theory of inherent immortality. Thanks for the copy.

We noticed, in our last, the departure of one of our old laborers, Miss Jennie Thayer, and Mr. Andrews and party of Bale, Switzerland, from Liverpool Nov. 7th. They had quite a smooth sea all the way for the season. The "Etruria" made the run from Queens-town in six days, nineteen and one-half hours, reaching New York the 15th.

News just reaches us of the death of two prominent public men: Vice-President Thomas A. Hendricks of the United States, who died the 25th ult. in his 66th year; and King Alfonso of Spain, who died the same day at the age of nearly twenty-eight. He has been failing for some time past. It is thought in some official circles that his death will lead to a revolution. His oldest daughter is only five years of age. He has no male heir.

PARENTS, read "Mrs. Wesley's Excellent Method of Training up her Children," and do ye likewise. There is urgent need of reform in this respect. The love (?) that tends to headiness, stubbornness, and disobedience, is to be reprobated. Try Mrs. Wesley's method. It worked successfully with her, and the same principles carried out in the home have worked successfully in many other cases. Firmness, integrity, self-control, and gentleness, with the Spirit of Christ, will work wonders in the development of those boys and girls of yours. Try the plan; persevere in it, and victory is yours.

We had the pleasure of meeting Pastor W. C. White at Hull on the 16th ult., and spending a few hours with him. He was on his way to America to attend the Seventh-Day Adventist General Conference, now convened at Battle Creek, Michigan. He has taken a deep interest in our European Missions, and he attends the Conference to represent them. He embarked at Liverpool for New York the 17th, on the Inman Line steamship "City of Chester," and reached that port the 26th. He is expected to return about Jan. 1st. Our prayers are that the grace of Him who giveth "freely" may rest richly upon the meetings of the Conference.

THE *American Sentinel* is the name of a new monthly that will spread its banner to the breeze at the beginning of 1886. It is to be "devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious." It will strenuously oppose anything "tending toward a union of Church and State, either in name or in fact." Forty years ago such a paper was not needed. But few demanded the recognition of religious dogmas by statute law, but now there is a party, vigorous and growing, who think that a nation will be made more Christian by voting it so. It could hardly be said, "Vox populi vox Dei," in such a case. Well, the *Sentinel* has a conflict before it which will "try men's souls." But its projectors, we fancy, have counted the cost. It is to be published by the Pacific Press, Oakland, California.

"MAN'S NATURE."

THE articles on "Man's Nature," which have appeared from time to time, from the pen of our corresponding editor, Mr. U. Smith, have been taken from his work "Man's Nature and Destiny," published at this Office. As the articles are too long for the present size of our paper, they are discontinued. But as far as the subject has been discussed, they have been complete. While our readers have obtained something of an idea of the strength of argument and evidence that can be adduced in favor of conditional immortality through Christ, from the articles which have appeared in the PRESENT TRUTH, they would get a much better idea from the perusal of the work "Man's Nature and Destiny," from which these articles are taken. Especially would this be true with those who have not made a special study of the subject. Not only are the positive arguments and Biblical evidence of man's mortality presented, but every text supposed to teach the immortality of man and eternity of torment, is exhaustively and separately examined. "The Claims of Philosophy," "Influence of the Doctrine," and "The Historical View" are subjects considered in three chapters, while *life everlasting* through Jesus and the resurrection are faithfully set forth for "whosoever will" comply with the conditions, repentance and faith. Thirty-seven chapters, 444 pages. Price, post free, 6s. Send stamp for "Catalogue of Publications."

ENCOURAGING.

In a private letter received from Pastor E. W. Whitney, Rome, State of New York, some interesting items are given in regard to the work in the city of Utica in that State. About 200 subscriptions to the *Signs of the Times* have been taken, averaging six months each; more than 200 each of Vol. IV. of the "Great Controversy" and the "United States in the Light of Prophecy" have been sold; about £8 worth of tracts have been sold; enough reading matter directly upon "present truth" has been circulated through the secular press to make over 800,000 pages, besides the preaching and other missionary work; and 6,000 copies of a small paper, *Words for the Wise* have been distributed. As a result, a goodly number have now embraced the last message and are keeping "the commandments of God and the faith of Jesus." This is the kind of work which will tell. It is not a transient, emotional excitement; it is a real interest, in which the deepest feelings of the heart are stirred; men and women anxiously search to know "whether these things are so." The truth of God invites inquiry, close, candid, faithful investigation. It is error that fears the light; it is prejudice that withholds it; it is selfishness which rejects it.

The above has been crowded out of two issues, but it is still of interest. Bro. Whitney will please accept our thanks for all these items of interest, together with the copies of newspapers containing reports of meetings, articles from Mrs. White, etc.

THE way to preserve the peace of the church is to preserve the purity of it.—Henry.

Publication List.

THE following Publications will be sent *Post Free*, from the Depository at 72 Heneage Street, Great Grimsby, at the prices given:—

SABBATH TRACTS.

Assorted Package No. 1. Price, 5d.

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This package contains all the tracts in package No. 1, and the following in addition:—

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Vindication of the True Sabbath. By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti 89 pp. 5d.
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