LESSON X .- MARCH 6TH.

THE WITNESS OF JESUS TO JOHN. Luke 7:19-28. GOLDEN TEXT.—He was a Burning and a Shining Light.—John 5: 35.

DAILY HOME BEADINGS. M. Witness of Jesus to John, Luke 7: 19-28
T. Parallel from Matthew, - Matt. 11: 2-19
W. Witness of John to Jesus, John 1: 29-23
T. Works witnessing for Jesus, Luke 7: 1-17
F. Words witnessing for Jesus, John 7: 37-58
S. Confessions concern'g Jesus, Matt. 16:13-20
S. Jesus proven to be Christ, Luke 7: 19-28

schoolself OUTLINE.

COMMENTS. I. The Great Doubter's Question.

V. 19. Calling unto him two of disciples. While some of John's disciples followed Christ, others seem to have preferred to remain with their old teacher, and Herod, conscience-stricken doubtless, because he knew he had imprisoned an innocent man, was willing to allow his disciples to visit him in his dungeon. Their love for John did not ebb and flow with the tide of popular favor, but was as strong now as when surrounded by the applauding multitude. How unlike worldly attachments.

Sent them to Jesus. We should always bring our doubts to Jesus. John sent bein hearing distance.

(2.) John was a child of the desert, used | the devotees of Buddha, in China. to a stirring, active life, and the silent, monotonous confinement within four walls could but have a depressing effect upon him. Jonah was so despondent that he wished to die, when there came a reaction after that powerful sermon to the Ninevites.

(8.) John, doubtless, shared, with other Jews, the error that Christ would come as a temporal deliverer, and felt disappointed when his disciples told him that Jesus had not yet so announced himself.

4. It may have been that John felt neglected by Jesus. Here he was suffering in prison, and Christ had not visited him, nor tried to release him; How often Christians are tempted to think that God has forgotten them. But let us bear in mind that God is doing best for us, when he sends affliction

II. The Great Doubter Answered. Jesus gave a two-fold answer.

(1.) An answer by his works. In that same hour he cured many, etc., without appearing to notice his questioners, he went on curing those that were brought to Him. Infirmities. Diseases whether chronic or temporary. Plagues. Perhaps a plague was then raging in the neighboring towns. Evil Spirits. Those possessed with devils. Learn: If persons doubt our religion, let us like Jesus prove it by our works.

(2.) An answer by His words. Then Jesus said. V. 22 sums up the miracles, but gives, as the crowning proof of Christ's divinity, that "to the poor the gospel is preached." A mere man would not try to establish a religion by preaching to the poor, but to the rich, for men regard money as a great power. Jesus shows us that he does not de-

to John: "You are troubled now, because I am not acting according to your notion. The secret of true happiness is not in cavilling thus, but in submitting your will to my will, and being satisfied with whatever

Learn: To us as well as to John Christ proves himself to be the son of God by his works and his words. III. The Great Doubter Described...

V. 24. To speak unto the people concerning John. The people begin to wonder that the one who had baptized them and whom they considered so firm, begins now to waver. Jesus, knowing their thoughts and that they would do injustice to John, turns to correct their mistake. A reed shaken by the wind? When, a few months ago, you were all flocking into the wilderness to hear John, was it simply to see an unstable reed which any wind could shake, as these questions seem to indicate ? Did you not regard him

Certainly not, for you would have gone to king's houses and not to the desert to see such

but I tell you now that you saw more than a prophet, however much these doubting questions may astonish you. You saw the one too, that will set the million

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Reminiscences of a Long Missionary Life

BY REV. M. T. YATES, D. D.

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This is a foreign religion, the peculiar tenets of which can be found in any cyclopædia or work on Buddhism. In about the year 66 of our era, it was introduced into China from India, ander peculiar circumstances. Tradition reports that Chinese traders returning home from some part in the west—probably some part in the Red sea—as there are evidences of the Chinese having traded with Egypt—reported the existence of a new religion, the inauguration of which was attended by the appearance of an unusual star in the heavens. As a

matter of history the Emperor Ming-ti dispatched an embassy to investigate the matter and report. The embassy went overland to India, enquiring as they went about the new religion. Of course, at that time, Buddhism in India was a comparatively new religion. In process of time the em-bassy, contenting themselves with not going any farther west, returned, bringing with them the image of Buddha—a sage of India. They also brought some of the buddhist ritual, not translated into Chinese; but Chinesized, i. e. Chinese characters were selected, the sounds of which reprecause he cauld not go himself. We have the advantage over John that Jesus is ever hist classics. Such an illogical jum-Art thou he that should come? Four things still is, as unintelligible to a Chinese combined, it seems, to make John doubt : reader as an anglicized Chinese book (1.) Jesus had not yet proclaimed himself | would be to you. Take one sentence: the Messiah, and, hence, John might have Our Father who art in Heaven." yet that is the character of the buddhist classic, that is repeated daily by

> Dr. Edkins says, that Monks from the banks of the Ganges come to the Chinese court to propagate their religion. During several centuries, this new faith struggled for existence and influence in the country. The Emperors treated it with alternate patronage and persecution. The Buddhists from India came peaceably, teaching the Chinese to revere their pompeut ritual and their placid, benevolent, and thoughtful divinities. They spread among them the doctrine of the separate existence of the soul, and its transmigration into the bodies of animals. They also pleased their imaginations with splendid pictorial scenes of far-away worlds, filled with light, inhabited by Buddhas, Bodhisattwas, and angelic beings, richly adorned with precious stones and

metals. In this way they enticed the

Chinese into idolatry." My experience and study of the Chinese and their religions, lead me to attribute the successful introduction of Buddhism into China and the adjacent countries and islands, to an entirely different cause. I believe the religion of Buddha was successful in these countries China, Thebet, Mongolia, Manchuria, Corea and Japan, ecause it supplied or promised to supply, a felt want—a want that every human heart feels the need of -pity, compassion, mercy. It came n, as it were, to supplement what was felt to be wanting in Taouism and Confucianism; for neither the deep mysticisms and pompous ceremonies of the Taouists, nor the cold, pitiless and philosophical ritualism of the Confucianist systems that existed when Buddhism presented itself, supplied this craving of the sinful heart. Buddhism which is atheistic, while it had no basis upon which to rest its pretensions, promised mercy, compassion and relief, undertrying circumstances, both to the living and to their deceased friends in purge tory. And as the Chinese, at that time were worshiping their ancestors

any promise of supernatural aid was In my opinion it was this predicate of Buddhism that gave it its strongest recommendation to the Chinese the ultimate triumph of Christianity, The gospel of the only God of mercy when we have men enough to brin it to bear upon the multitudes, must commend itself to the masses. It will require much time; for Buddhism that promised to rescue the dead from their prison of darkness, was centuries in subjugating China. The gospel of Christ, while it does not promise what is predicated of Buddhism--we tion to every one that believeth; and with the blessing of Him who said, "Go, teach all nations," etc., will in the end gain as complete a triumph in this Empire as Buddhism has done;

to extricate their deceased relatives from the Chinese purgatory.

As srule, all mothers are Buddhists.

Their children when they obtain a literary degree, professedly abandon the worship of idels, and worship the tablet of Confucius—to them the founder of their literature. Many Confucionists however, and even many high officials who will not bring repreach upon Confucius or upon themselves, by worshiping idols in the public temples, have set up in some quiet upper room in their own dwellings a shrine to Buddha, in the person of the Goddess of Mercy,—Kway Ying. Here they, and their women worship for the influence of their women added to their early training prove that they are as susceptible as the kings of Israel were. While most them profess to be Confucionists, they are at heart, under the influence

of buddhism.
The three systems units with ancestral worship.

Buddhism in China has, from time to time undergone so many changes, and had so many important additions to meet the wants of the people, it is very different in its practical workings from the buddhism of India, ings from the buddhism of India, from whence it was imported. The Chinese have even added new deities that were unknown to the Indians, one of which Kwan Yin, called in this dialect Kway Ying—the Goddess of Mercy, is perhaps more devoutly adored by the Chinese, and especially by the women of China, than any other known deity. And strange to other known deity. And strange to say, it is this goddess that presides over every native junk that goes to sea. She also forms one of a group of small idols which occupy the shrine of almost every household—for all the Chinese worship and train their children to worship at home as well

as in the temples. Buddhist temples are numerous in country in every direction. They are generally much larger and much more expensively built than the dwellings of the people. Occupying as they do prominent positions, they are always conspicuous. They are usually built by public contributions, given to the priests who canvass the country from house to house, and generally they do not leave a house till they get something. Hence the temples belong to the people. Many of the Buddhist monasteries, which are on a grand scale, are stowed away in quiet glens and surrounded by fine mountain scenery, or on the almost naccessible peaks of high mountains -the favorite location of the Buddhist. Some of these are richly endowed in wooded land, etc., and have connected with them many hundreds, and even a thousands of monks. I have seen cast iron pot, in which the rice for the priests connected with one of these monasteries was cooked, that would hold thirty barrels. In some of these monasteries are to be found a few Chinese scholars-men of literary ability, who having been degraded from office, or having been sadly disappointed in their expectations, or having lost their property or reputation, have renounced the world and immured themselves in a monastery, embowered in some sylvan retreat, far away from the busy throng of life, to spend their days in meditation and communion with the spirits of the departed worthies. They render valuable service in teaching the priests the characters of the Buddhistic clas-

As a rule the Buddhist priesthood recruited by the abbot taking orhan children and training them to the duties of the temple. These, in time, are advanced step by step, till they become priests, and this is their home for life. They have no families; for like the Romanist, they hew marriage. And like them also they have nunneries, which, in most respects resemble the temples. They have idols and are visited by women. The nuns dress a little dif ferent from the common women of the country. They do not cramp their feet. They, as well as the Budd-hist priests, all shave the head all over. The priests wear full and flowing yellow robes, and are dressed generally quite different from the people. Their shaved heads and peculiar dress make them very conspicuous. They are generally very ignorant, and are a degraded set of men, and a byword among the people. If you wish to insult a man, call him a hoo-zong the name by which a Buddhist priest is known. Notwithstanding they are a degraded class, the whole people are under the influence of their religion, and must remain so, till they are berated by the gospel of Christ, "I".
The idols in the Buddhist monastes are of enormous size. The princi

flicted with the plague of leprosy, the whole people—four hundred millions, are possessed with a devil that is blind, deaf and dumb, and their hearts are set to do evil. And these are some of the people for whom Christ died, and to whom he has commanded us to go and preach the gos-pel of light and life; these are some of the gentiles so frequently men-tioned in the New Testaurat to whom the gospel was to be preached. Now the fullness of the gentiles has not yet come in, and the obligation still rests upon us to use the necessary means to bring it about. Dear Christian friends, if I could see you face to face, I would plead for this ancient people, I would sak you to say what can be done to meet the destitution here. Is there any other way than by Foreign Missions? Then, if there is no other way, will you sup-port Foreign Missions? Will you con-tribute of your means, and do it monthly and cheerfully, as unto the Lord? Or will you give yourself, a iving sacrifice, consecrated to the extension of Christ's kingdom? O for hearts and wills to work for Christ and the souls of men.

A TRIP ABROAD.

ST. MARK'S.

It is the Sabbath day, as beautiful and bright as Umnipotence eyer pro-Our hotel (Victoria) is only a short dishour of morning prayer, and as there is no English church within reach, so far as we know, we conclude to try to see what kind of worship is conducted in this heart of Catholicism. The priest is officiating, and the lad jing-ling the bells that are fastened around the bottom of his robe. There are two alters, one to the right and the other to the left upon entering the enter door. For a while he stands n front of one and goes through his manipulations, gesticulations and genuflections, while an almost innumerable multitude surrounds the altar, bowing, groaning, crossing themselves, kneeling and counting their beads. He then moves over to the other altar—the worshipping legion follows. There are hundreds of idle, curious lookers-on, evidently from every nation, who walk leisurely around among the mixed multitude. There are no pews, no ceats, save, perhaps, a dozen or two chairs scattered about over the vast audience room. This is because they wish to place all, prince and peasant, on the same footing, making all stand, or kneel, as they like best. There are evidently but very few who engage in the exercises, except the lowest and most degraded classes. There, by a pillar, kneels an old woman whose frame is bent with the weight of years, worshipping a crucifix; here is a decrepit male form, whose head is as white as the almon tree, bowing in humble adoration before a picture of the Virgin, apparently wholly unconscious of the presence of intruders; there a thin. pale face is raised heavenward, imploring aid from the Giver of all good, through the mediation of the departed Saint. These are but specimens of the ragged, dirty, motley throng, who, through ignorance and as dupes of the enlightened priesthood, weekly and daily bow here to mand of heaven, "Thou shalt not make unto thee any graven image, nor any likeness," etc. In the midst of it all a collection is taken up forward the cause. Sick at heart at

witnessing this idolatry in a christian money. land, we turn away and make our way back to the hotel. While on this subject, let me tell you what we see here Monday. I must tell you a legend just here, with reference to the body of the Evangehat, as told us by our guide. It goes somewhat thus: St. Mark died at Alexandria, in Egypt. Here his remains were sacredly preserved until more than a thousand years ago, body and packed it in a basket, cover-

prostrate German Emperor, Pepeating incense, which has ascended for ages in the same place—in a large hall that has no windows—a Chinese temple, with the hideous faces of the idols paering through the dense emoke and the blackened walls and roof, looks more like the stake-hole of pandemonium, than a place of worship for reasonable and intelligent men and women. Talk of destitution, here we have a destitution that is afflicted with the place of legrosy, the Nor would he take his foot off until Frederick was fully humbled. And prehension.

this is not all, for he made the poor Emperor hold the stirrup for him to doctrine of the remount his horse at the door. This was all done to show the supremery of the Pope over even the Emperor. This is all authentic, but I tell you that some of the other things pointed out by the guide fook very apochryphal. Dr. Thwing tells of a wase of the real blood of Christ, a part of the of this wonderful event. My only skull of John the Baptist. These I did not see, but some others just as wonderful, such as four columns of alabaster, brought from Solomon's temple at Jerusaiem, and they are exquisitely beautiful and may be real; a baptismal font brought from Constantinople in A. Dr. 1204; the stone on which John the Baptist was behended—it is vein stone; the identical stone on which Christ stood when he delivered the usermon on the mount 11! a vessel of holy water car-ried from Athens to Constantinople and brought thence to this place; a portrait of the Virgin painted by St. For all of these we have to pay; in'l fact, it is here like it is at Niagara Falls, every time you turn around you have to pay! and it is pay! pay!!

On the outside, just morth of the building is the tomb of Daniel Manin, the last President of the Venetian which we have all heard. There are tance from this grand cathedral, and no other animals in Venice, (and the the moving mass of humanity natural- lions, of course, are brass), except y drifts us in that direction. It is the | three horses and a few cows which are kept on one of the Islands in the suburbs as a show for the children. which are carried out there on reguar excursions just as some Americans when a circus comes aroundtake the children to see the animals. They are so much crowded here that they have their flower stands, in many instances, on the tops of the pases, as well as some of their fruit as I Just imagine an orchard in boxes on this elevated site! The clock tower, too, presents quite an interesting spectacle. It is arranged so the dial, but also to give the time exactly by means of numerals, which change every five minutes, and these are below the face, so that you may read V: 25, V: 30, etc. Two large images come out, or rather stand out, and strike the hours; and once a year the figures of the apostles come out and bow to the image of the Virgin

PAY 111

But come with us into our gondola and we will make a visit to some of the other places of interest. Here is the church of St. Maria Saluta, built in the 17th century, to stay the plague then raging, in which sixty thousand persons were swept away! Inside there is an elegant painting representing. Venice kneeling and beseeching the Virgin to stay the hand of destruction and desolation. The dead were all buried within the city until the conquest of Napoleon, who erected a cemetery outside and forbade the continuance of this ruinous custom.

Gliding along the Grand Canal, we pass the palace of Byron, in which he wrote Don Juan and some other productions. In the church Frere is buried the heart of Canova, his left hand is in Rome, his right hand in the Academy of Fine Arts in Venice, and the rest of his body is in one of the Venetian provinces. Here is althe images of the saints and the Sa- so a monument to Titian, who re-Greeks. Among other strange things is a large painting hanging here in the church for sale! They don't seem to scruple to do anything to raise

of a single marble arch, 01 feet span, resting on 12,000 piles," and was, built in 1599. On both sides of it, ranged under a covered way, are shops containing jewelry, fruit, fancy wares and notions generally; and they are so arranged as to be very attractive. In passing over I look on every side for a place for the vehicles. to go. Of course I find none, for they have nothing of this kind. On the other side are the fruit and rege-table markets, the square of Shylock's ries are of enormous size. The principal idol of a temple is seated in the oriental style on a flower of the lotus, and even in this position, they are twelve or feurteen feet high, and seven or more feet across the chest, seed are not more feet across the chest, and then shouting light with pork, and then shoutes are in exist palace, the first discontinuous light with pork, and then shouting light with pork, and the strength light with pork and the strength light with pork and the strength light with light with pork and the strength light with light wi

own, but shall only aim to call to your own, but shall only aim to call to your minds some of the things currently believed among us. My theme is "The resurrection of the body," one of the grandest doctrines that could possibly occupy our attention. We come to it with uncovered head and devout heart, asking the aid of that Divine Spirit whose it is to make our minds to understand and our hearts to believe the truth, even though that truth be beyond our complete combine prehension.

From the prominence given to the doctrine of the resurrection in Scripture, we may be sure of its importance; it forms a part of our holy religion not to be passed over in alence. In the resurrection our faith finds its best evidence and there our hope will find full fruition. I shall make no attempt to day to explain the manner of this wonderful event. sim will be to show, from both reason and Scripture, that it is to be, "Why should it be thought a thing incredible with you that God should raise the dead?" We notice, first,

some of the objections to the resur-rection of the body—for se we under-stand the Apostle's language. He is not arguing for future existence. Nearly all in his day, and nearly all men now, believe in future existence. and had Paul proclaimed this alone there would have been little dissent and no opposition. The Sadducees alone excepted, both Jews and Gen-tiles looked forward to an after life. Men now expect to live hereafter. One of the most noted infidels of our day, standing beside his dead, says:
Just so long as we love one another we'll hope for another world; just so long as love kisses the lips of death will we believe and hope for another

Our text speaks of the resurrection Republic, who, was buried here in of the body. The majority of the 1848. St. Mark's tomb is near by; people did not believe it then; they how it can be they deny that it can be. Men deny this doctrine on various grounds.

body at any given time. The proposi-tion involves no absurdity, even if God is limited to processes known to 1. It is said the future existence is us. But God is not so limited. "His spiritual and therefore does not need a body. We reply, no one has experienced spiritual existence, and therefore no one can tell what the needs of the extremest view and the one hard that existence are; and further the est to establish and harmonize with loctrine of the resurrection involves changed body, not such as we have "It is sown a natural body," s "soul body," that is, a body suited to the present, or soul life. "It is raised spiritual body; ha body suited to the spiritual life was bear bear bear

2. "The body has in many cases gone out of existence. There is no body to raise." This difficulty is a real one, and requires a fair and can-did answer. Many bodies have lost their form; they have been taken up nto other bodies, into vegetables, and lost in the atmosphere. Sometimes they have entered into the composi tion of other human bodies. No human wisdom can detect the least particle of the original body. Men have wheat not only resurrected but mulbeen burned, or drowned, or devoured

by wild beasts or wilder men. In meeting this difficulty it will help us to remember that in the economy of nature nothing is destroyed In its simplest elements matter refuses to cease to be. We may change its form, its combinations, its properties, but the atoms remain. Chem istry affords many illustrations here. Take a piece of fine copper, bring it into contact with oxygen gas, you have oxide of copper; put this into nitric acid and you have a pure liquid. Is the copper lost ? Take your liquid to a chemist and he will restore you very grain in its purity.

It is said that Professor Faraday was one day lecturing to his class and had in hand a beautiful silver cup, which by chance he dropped into a jar of very powerful acid. Before he could recover it the acid had eaten it

np. 'I will have my cup again," he said, and by processes well known to him he soon had a lump of pure silver and from the hands of the silversmith, soon held before his class the identical cup he had lost. Suppose a soil in which there is no lime or phosphorus; put into that soil phosphate of lime, then sow wheat in that soil The heads of wheat ripen. Now if will produce from the wheat both the lime and the phosphorus. These illustrations prove that there are laws which, if understood, enable us to follow atoms through many and varied changes and restore them to their original form. Faraday followed his cub. The chemist follows his copper or his lime. Is it incredible that God, the author of these laws, can

Further, this tracing of identity is built, and those bodies are in exist-of a matter of mere scientific interob too, that will set the millions, and are consequently any state of the state of

We do not say that he does do this.

obly that such a thing is not incredi-

3. Another objection has been raised. "There will not be material to con-

structall who have lived." This scarce-

ly deserves serious attention enough

4. Again we are told that a chemi-

cal analysis of a human body gives no

tion of His power and His will.

MILLES , 19768AVED.

IDENTICAL PARTICLES COULD BE

We have shown that we ourselves

recollecting of the particles of the

ways are higher than our ways."

scientific truth-71209 930

It is not incredible that God should

raise the identical body, thus taking

IDENTICAL PARTICLES NOT NECES-

We now say that the Bible does not

quire any such strained identity

neither does any fair representation of

the case require it. Identity of living

things is not identity of particles, but

of form, of quality, of consciousness

-chiefly the latter. You have the same body you had

ten years ago, the form, the quality,

the self-consciousness is the same.

though there may not be an atom in

your present body that was in it then. We sow wheat and the wheat that

fills into the head is, we say, the same

tiplied. So in the resurrection I may

not have a particle of the matter that

is in my body now, or ever has been. Yet, if it is recognized as my body, it

looks like my body, others say it is

new body every time we sleep. The God thought and power that has pre-

served an identity through the con-

stant changes of life, can surely pre-

serve that identity through the lew

changes between death and the resur-

We how turn to the positive side

We have shown that the resurrection

of the body is possible with God, but

there are many possible things that will never take place. That God could do a thing does not prove that

1. Men of all ages and conditions

have believed in a resurrection of the

body. There are propositions which

men cannot believe. No one can be-

lieve that twice two are five; that par

allel lines can be so long drawn as to

meet; that two straight lines can en-

close space; that a part is greater

than the whole. The mind refuses

to believe any testimony to such pro-

positions, but the doctrine before us

produces no revulsion, and large

The Indian buries horse, and gun,

Away back in old Egypt in the days

of Moses we find them embalming the

bodies of the dead. Great tombs were

and dog, and all his bodily effects,

numbers of people have believed it.

rection. officerson & mairin

he will do it.

Obituaries sixty words long, are insert free of charge. When they exceed to length one cent for each word must be p n advances 1 ____ polindol.

the worm, tis true, but worm with beauty and power to fly. So man "wraps the drapery of his couch about him and lays him down."

posed that identity of particles would require the raised body to peasess every atom it ever possessed here. There is constant giving off and taking on, and we may well believe that the particles that enter into the resurrection body would be those that made the body at its best. These particles God could preserve from combination with others. We are teld that the body changes every seven years, some say every few months. Now suppose a manist fifty was eaten by Cannibals, most of that body enters into theirs. I have read a of Garman countess, who, on her death-bed gave orders that her body should be placed in a tomb of granite. Above, beneath, around, were to be placed solid walls, these to be bolted and clamped with these to be bolted and clamped with strongest iron, and en it was to be cut with pen of iron in the rocks. This burial place, purchased to all eternity, must never be opened." Her request was faithfully carried out. There stood the menument against the resurrection. Man would not touch it, a man at fifty was eaten by Camibals, most of that body enters into theirs. In the resurrection whose should that body be? The difficulty vanishes when we suppose that God, foreseeing this sad event, selected for the resurrection body of the victim the particles that entered into it at forty years of age; thus giving him his body in its best. but natura would not brook such challenging of God's power. A little seed from within sprouted; it shot through a crevice; it grew strong and hard, until it burst the bolts and lifted the rocks, and instead of eternity witnessing God defied, a few short years saw the scoffer's monument in ruin. But I do not say these things prove the resurrection. They things prove the resurrection. They only hint at it making head has been of

me for thegroons stated and state, - 8. We turn to the Bible where the possible becomes actual, and hints be-

to be named. Allowing the average weight to be seventy-five pounds, and the average life to be thirty-three years, and the average population of the earth to be 1,400,000,000, there come realities.

(a.) The Bible doctrines of immortality and resurrection were one. This is material enough in the British Island, or in New Hingland, to furnish bodies for the inhabitants of the whole world for 2,000,000 years. is shown by the fact that the only people who denied the resurrection— the Sadducees—denied also any after existence. They were materialists. Acts, 23: 8:

more hint of resurrection than is found in the body of an animal. We reply the doctrine is not based on any chemical or other combinations, but on the power of God. It is a ques "But the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both." This common belief of the Pharisees is shown in the case of Martha before the raising of Lazarus. John, 11: 25: adW office bon sociation "I know that he shall rise at the resurre-tion at the last day."

OLD TESTAMENT PROOFS.

teaches the resurrection. In Job perhaps the oldest of all books, we read, chapter 14: 13th-15th verses: "O, that thou wouldest hide me in the grave, that thou wouldest keep me secret. whill the wrath be past, that thou wouldest appoint me a set time, and remember me I If a man die, shall be live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I

If Prof. Faraday had a desire to the work of his hands and restored it, Again, Chap. 19: 23-7: Oh, that my words were now

edeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

When men say that the Old Testament speaks vaguely as to the future t must surely be that they have not

David also speaks, Psa. 16 9-11. "Therefore my heart is giad, and my lory rejoiceth: my flesh also shall rest in glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." my body, my own consciousness so decides, by any reasonable definition it is my body. To press the theory of atomical identity would involve a

Again, Pss. 17:15: "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." In Daniel, 12: 2, we have the clearest prediction of the resurrection of the body:

"And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting con-

In further proof, read Ezkiel, 37: 1-14 the vision of the bones: "The hand of the Lord was upon me, and carried me out in the spirit of the Lerd, and set me down in the midst of the valley which set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me. Son of man, can these bones live? And I answered, O, Lord God, thou knowest. Again he said unto me. Prophecy upon these bones, and say unto them. O, ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will eause breath to enter into yeu, and ye shall live: mid I will lay sinews upon you, and will bring up flesh upon you, and eaver you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was command-Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a shaking, and the bones came ether, bone to his bone, And when I beid, lo, the sinews and the flesh came up on them, and the skin covered them over but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind. Thus, saith the Lord God; Come from the four winds, O breath, and breathe o these slain, that they may live. So I besied as he commanded me, and the prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then said he unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them.