

bereaved believers of Thessalonica, bidding them not to mourn for their departed, as those that had no hope, giving them the precious assurance that after a short time they should be reunited with their departed ones who were fallen asleep in Jesus.

3. That the future body will contain in and have bestowed on it all the elements of infinite and eternal happiness. It will be *incorruptible*, liable to no pain, no change, no decay, no death. It will be *powerful*, endowed with powers of mind, and powers of body, and powers of work, and powers of endurance as much above those we now possess as the power of the full grown man exceeds the power of the infant child. It will be *glorious*, so glorious indeed that it can stand (at a remote distance it is true) comparison with the glorified body of Jesus. "We shall be like Him," and what that means it does not yet appear, being such glory as it is not lawful for a man to utter, as Paul, who saw it, tells us. It will be *spiritual*, as different from this natural body as heaven is from earth, and in intelligence and beauty of expression as far excelling anything here, as Stephen's face, when it looked like the face of an angel, excelled the faces then around him.

THE BATTLE WITH STRONG DRINK.

This century, which is now near the close of its third quarter, marks a very important stage in the annals of the Anglo-Saxon race. During this century, the English speaking nations of the world have rid themselves of the foul blot of slavery. It was with a feeling of pride Cowper said in the preceding century, that slaves could not breathe in England: but the gold of Britain, and the blood of the United States have so issued things, that to-day slaves cannot breathe where the English tongue is spoken.

During this century, the Anglo-Saxon race has gone far to rid itself of the blot of international war. The Conference of Geneva, which settled by arbitration what would have been settled last century by war, has set on foot a way of settling international quarrels which will ere long make war between English speaking nations as disgraceful as slavery among them is now.

Thus it has happened to us in God's mercy and through the Religion of love which He has given us, that one terrible evil—slavery—has been quite cast out; and that a second—war—is in a fair way of following; but there is a third—drunkenness, not less destructive to life—which has still a frightful hold upon English-speaking communities. What of this social enemy more unconquerable, because more closely interwoven into the social fabric, than the other two? In answer to this question we would say that there is abundant reason to hope that before the close of the present century, this third foul enemy will lie in one grave with slavery and causeless war.

In our conflict with drunkenness, we must place our main reliance on the preaching of Christ. Let us explain what we mean by this. Our readers cannot have failed to notice in the forest, the homes of many of them from their childhood, that when the life of a tree begins to fail, and its sap to be dried up, that tree from that date becomes the object of attack on the part of enemies that would not have dared to meddle with it when its life was vigorous and its sap strong. Moss creeps up the dying trunk, insects lay their eggs in its bark, worms breed in it, and the woodpecker bores it with his merciless beak, all feeding on the corruption that is in the dying tree and hastening its death. Now, if it were possible to start life afresh in that tree, and to send the rich sap careering up the trunk to its utmost boughs and top-most leaves, these merciless enemies could not keep