The Time of Rewards and Punishment.

By J. R. Sproul.

Having previously proved the mortality of man, and that in death he is not conscious, neither rewarded for his obedience, nor punished for his disobedience, we will now proceed to point out the time when God will reward every man according to his deeds.

I. The time of rewards or punishment will take place under the soundings of the seventh angel.

The import of this very significant scripture appears to be as follows: 1. At the close of probation all the wicked nations and individuals of earth are given into the hands of Christ. Rev. xi, 15-18. 2. Then, and not at death, will the saint receive his resurrection of the dead. 1 Thess. iv, 16, 17. 3. As the resurrection is the firstfruits of his change, it will be declared in a moment, in the twinkling of an eye, by the word of the Lord. 1 Cor. xv, 51-53. Therefore, as the seventh angel sounds when the mystery of God begins to be finished ; and as the mystery of God begins to be finished when the cleansing of the heavenly sanctuary begins, and as that begins at the end of the 2300 days, and as they terminate in 1844, we conclude that the seventh angel began to sound at that time.

We are now prepared to consider the testimony upon the subject of retribution. "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. And the nations were angry, and the wrath was come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants, and to the saints, and to them that fear thy name, small and great, and shouldest destroy them which destroy the earth." Rev. x, 8-11. The import of this very significant scripture appears to be as follows: 1. At the close of probation all the wicked nations and individuals of earth are given into the hands of Christ. Rev. xi, 15-18. 2. Then, and not at death, will the saint receive his resurrection of the dead. 1 Thess. iv, 16, 17. 3. As the resurrection is the firstfruits of his change, it will be declared in a moment, in the twinkling of an eye, by the word of the Lord. 1 Cor. xv, 51-53. Therefore, as the seventh angel sounds when the mystery of God begins to be finished ; and as the mystery of God begins to be finished when the cleansing of the heavenly sanctuary begins, and as that begins at the end of the 2300 days, and as they terminate in 1844, we conclude that the seventh angel began to sound at that time.

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Having previously proved the mortality of man, and that in death he is not conscious, neither rewarded for his obedience, nor punished for his disobedience, we will now proceed to point out the time when God will render to every man according to his deeds. Upon this subject we submit the following propositions:

I. That the retribution, or giving rewards and punishments, will take place under the sounding of the seventh angel. In the book of Revelation, the Christian dispensation is divided into seven periods, represented by seven churches, seven seals, and seven by seven angels sounding seven trumpets. The last of each of these represents the last days of this dispensation. The period measured off by the sounding of the seventh angel, comprehends the times of reaping the righteous and punishing the unrighteous, and hence must span the thousand years, at the end of which the wick-
for living in ignorance. Not in one single place in all the Bible is there an intimation of a promise of salvation before the Lord comes. The promise all stands in connection with that event.

4. In this world it is appointed to man to suffer and to die; but when Jesus comes and immortalizes his saints, they shall have eternal life, and never suffer and never die! The Church fathers are all the same in this first resurrection. "And Jesus answered, and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, which shall be reserved for him in the world to come eternal life." Mark x, 10.

6. After Christ informed his disciples that he was going away to his Father, and would have them in this world to suffer and to die, he told them plainly that they could not follow him as he was going:

"John xxiii, 13. This bereaved them of all their joys; and for their consolation he said to them, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, yea, yea, and prepare a place for you, yea also with him in glory." Col. iii, 4. Again, Christ, when speaking of the harvest, the end of the feat, was contained in a marginal note, to the effect, "While the counter view and calculation for de-

The secret referred to, are contained in the general run of this imperial programme, framed so

by the term of " flattering the old ox"—these words

"I saw the programme come exactly true, and

in all cases these pamphlets spoke sneer-

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now all the world is wondering if France will expose the causes of revolted Poland, and for the third time this year address the Com. The change seems to believe, with Talleyrand, that speech was in- vested to enable man to conceal his thoughts. His re- cent address to the French Legislature, ostensibly a dehedral of his policy, is, in reality, another drawn over that already hidden. It is an enigma which has a hundred solutions, of which ninety-nine are certainly wrong, and even the one is in conjecture. It is positively affirmed that this speech means war; it is positively affirmed that it means peace. Who shall judge between authorities equally intelligent and trust- worthy? The Emperor has not taken the French Legislature into his confidence, and has not revealed to the French people his true design.

He has, however, proposed a Congress of European sovereigns, to settle the Polish question, it is pretend- ed, so the only means of avoiding war. An article, in the Paris Daily Star, says, this does not so much mean peace, as the liberty of peoples. Le Franco- newspaper publishes, that "The refusal of Engand and Austria to co-operate actively on the Polish question engenders a European question. Upon the table of the Congress, the Emperor will open the great book of the liberty of nations, to establish public right anew; to clear away rules from European soil; to reconst- truct the tribes in the world. He will bring the interests sovereigns and nations; to blot out injus- tice and oppression; to constitute governments in ac- cordance with manners, history, and civilization; to make new Europe, like society itself. This pro- gramme is a justification of the words, "the empire is peace."

The Constitutional argues the necessity of establish- ing peace in public opinion. It does not exist in the present day, but arms run riot. All the Congress are the Emperor would accomplish the work of universal progress and general civilization.

The editorial of The Press, from which we have quoted, very well says: "It seems more than probable, now that the conference is over, that Poland, a blind Samson, will drag to the earth the pillars that upheld European peace."

We believe the upcoming year will develop woe- ful affairs in the world. The day of God's judgment is at hand. Let us sleep as do others.

Influence.

There is the night of the new black, unob- trusive influence of one who has for years been sleep- ing in her unnoticed grave, has never met to the perfor- mance of a Christian duty—the lifting of a heavy cross. Trust, the promise of inspiration, "My strength is sufficient for thee," was found. Yet the re- ceptacle of words, the influence of her name, was not; for she was one of those gentle, pliant women, she was an influence to her. This was a young woman, who, with herself and the one who prayed, all were those who professed Christianity there. From her reply I found that she did. I assured him he said he had rejoiced. When he asked me if I was glad she did, I asked why he did not. He answered, "I expected to kneel, but when I saw that there was one near, I was glad she did, but inquired why he did not. He remarked in the course of conversation that "there was one passage of scripture he thought was not quite true; it certainly was not with him." I was the Rev. words, "He that is not, me against me, and that gathering not with me, seareth abroad." He said he always rejoiced when he heard that any one was serious, or had experienced religion; and he al- ways desired the progress of Christianity. "L.," said the group arranged for prayers, a portion of scripture was ed, and a few moments passed in mingling the sympa- thetic tear. Her form was then adjusted, and the only group around the faith, and this tea- next to only himself on the Lord's side, and honorably did it.

Denied the comfort of ministering to her previous to her death. I desisted the privilege of lingering around her lifeless form till its interment. During the quiet my Father is near. He only hides his face to try my faith. It is sad that so often occasion is given for mocking your despair. Oh, come to Jesus! Come be- lieve on ye, that he may shield and save you. Many are the trials and afflictions of the worldling to fulfill those words of David, "They that wait on the Lord shall inherit the earth." We are constantly not giving, but going on in ever-widen- ing circles, till the influence from some simple act, some- one may compute.

Within the past twenty-four hours the quiet, unob- trusive influence of one who has for years been sleep- ing in her unnoticed grave, has never met to the perfor- mance of a Christian duty—the lifting of a heavy cross. Trust, the promise of inspiration, "My strength is sufficient for thee," was found. Yet the re- ceptacle of words, the influence of her name, was not; for she was one of those gentle, pliant women, she was an influence to her. This was a young woman, who, with herself and the one who prayed, all were those who professed Christianity there. From her reply I found that she did. I assured him he had rejoiced. When he asked me if I was glad she did, I asked why he did not. He answered, "I expected to kneel, but when I saw that there was one near, I was glad she did, but inquired why he did not. He remarked in the course of conversation that "there was one passage of scripture he thought was not quite true; it certainly was not with him." I was the Rev. words, "He that is not, me against me, and that gathering not with me, seareth abroad." He said he always rejoiced when he heard that any one was serious, or had experienced religion; and he al- ways desired the progress of Christianity. "L.," said the group arranged for prayers, a portion of scripture was ed, and a few moments passed in mingling the sympa- thetic tear. Her form was then adjusted, and the only group around the faith, and this tea- next to only himself on the Lord's side, and honorably did it.

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Conflict on the Prophectic Periods.

When the plain path of truth is left, it is no wonder that those who subscribe to it should take up positions upon which they may chance to stumble. When they turn loose to the light, it is no wonder that they should grope their way along blind men. When they raise a self-assertive banner, they should drift in every direction on the trackless ocean. Such seems to be the position of many professing Adventists respecting the prophetic periods, especially the 2300 days. The great anchor on this period is the position established by Adventists in 1844, that the period, or vision as far back as n. c. 536, or else have no vision compared with that for any other position, has been eagerly received.

It is in mercy to His people, although it will tend to the condemnation of the wicked, that God has given such clear and determinate intimation of the things that are to come hereafter; and any attempt to throw unnecessary doubt upon the certainty of the times revealed, calls for severe reprehension. It never fails to produce a strong charge in the mind, in every one that even in this direction, even if no more than a "rash light," is eagerly received.

The latest effort to "proving the days" that has come under the notice of the professed friends of the Hebrew text, is the attempt of the Rev. Edward Irving and Mr. Frere critically to examine the Hebrew manuscripts of the book of Daniel, in the Millennial Harbinger of December 16, 1853, that it should read 2400 instead of 2300. Concerning the commencement of this period he says: "We must therefore declare that the commencement of the vision of the ram with two horns, is to be dated from the year 2300 to be exact, in the Hebrew text, 2300, or else we have other manuscripts altogether different in this direction, even if no more than a "rash light," is eagerly received.

This speaks for itself. As to its commencement, however, we inquire, does not the ram with two horns represent the Medo-Persian empire during its whole existence? The two horns do not represent Cyrus and Darius; they represent two elements of the empire, Medes and Persians. Hence there is no cause for going back to the first, second or third year of the existence of that empire for the commencement of the prophetic period which covers this field of view. Indeed, the prophet guards us against this misapprehension, by introducing the ram in the height of his power, and pushing his conquests westward, northward and southwest.

But we wish to inquire more especially concerning the reading of 2400 instead of 2300 days. He offers no other authority for this than the Septuagint. That the Septuagint reads thus, we do not deny. But, in at least seeking of his unfortunate attempt is quoting the Greek, in which, in a quotation of twelve words, there are no less than seven glaring errors, we are prepared to show that the reading is actually a misprint which has crept into the common edition of the Septuagint in this country. The Septuagint is a translation from the original Hebrew into Greek. Our common English version is a translation from the same Hebrew into English. One translation reads 2400, the other 2300. It will be at once seen that this difference in the translations can be impartially settled by simply appealing to the original from which they were both taken: and it is a fact that all the Hebrew manuscripts read 2300, not 2400. It is alone sufficient to convict the Septuagint of error here. But we have still more definite and conclusive authority for the reading of 2300 days in the following from Light's Prophetic Expedition, vol. i., pp. 115, 116:

It has been sometimes urged, as a reason why we cannot adopt 2300 days, that there are various readings, and it is uncertain which is the correct one. The reading of all the Hebrew manuscripts is 2300. The Septuagint, or Greek version, is 2400. The Lord's case is that of the Hebrew.

The Hebrew copies being the oldest, and all the copies agreeing in the reading, it is but a reasonable conclusion that it is the correct reading. As for the reading of the Septuagint, or Greek version, there is not a syllable in it. On the reading of the Septuagint, I beg leave to introduce the following extract from "Hogg's Connected View," p. 5:

"It is in mercy to His people, although it will tend to the condemnation of the wicked, that God has given such clear and determinate intimation of the things that are to come hereafter; and any attempt to throw unnecessary doubt upon the certainty of the times revealed, calls for severe reprehension. It never fails to produce a strong charge in the mind, in every one that even in this direction, even if no more than a "rash light," is eagerly received.

Tennyson's figures, 1.x, 9, the Lord through the prophet speaks of those who turn their backs upon the truth, and shut their eyes and ears to the declarations of His word. The recency and frivolous excess of their position, led me to write in the following language: "And the vision of all is become unto me as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot read it; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.

Verses 11, 12.

If this language applies to those who have never come to a knowledge of the truth at all, who can fathom the severity with which it sentences those who, having once received this knowledge, acquainted themselves with the spirit and letter of the truth, at last turn their backs upon some of its fundamental principles? Judge, then, of our own times, when we read not long since in the World's Crisis, from the pen of one who has held as high a position as any as a leader and instructor of the people, an argument to prove that the prophetic periods of Daniel are literal days, not years— an argument which we can regard no less than a deliberate attempt to raise the curtain, one of the main pillars of the Advent faith. The writer closes his article with the following language:
Three years and a half was its length; certainly not three years and a half, but rather three years and one day! 

In the morning and offered sacrifices according to the law upon the new altar of burnt-offerings which they had made, Look at what time and what day the heathen nations rest upon the altar, and built idol altars throughout the cities of Judea on every side. 

We stake all that is involved in our hope, on the fundamental principle of the year-day theory, and that every Danielic passage is to be interpreted on the same ground. 

The 1335 days, being forty-five days more than 1290, can in no way be made to apply to Antiochus Epiphanes, because the soul is immortal, and therefore cannot die. 

The true meaning of the prophetic times is that "the dead know not anything." 

The idea that the dead are in a state of conscious-ness, has obtained to a considerable extent in the world, among heathen people, and it is a matter of interest to us to ascertain its origin. 

It is a well-known fact that pagan nations have been in the habit of defacing the sanctuary. 

In view of these facts we propose to extend the time until the close of this volume, during which time we trust that every member of the committee who has not already done so, will write to one or another of his brethren, and as many more as they can—perhaps others may not be so fortunate or faithful, and you may by this means help supply their lack.
is it? The idea could not have been derived from the Bible, for, as we have seen, it was in the world before even written. Still I think its origin is revealed in the Bible. When God inspired Moses to write his work, he took him back to the beginning, and there revealed to him two grand assumptions which were made to our first parents. Man was created in the image of God, which means, as it is translated by some, that God created man in his own image; and that is, as the Father of natural family, the father of the Church. God created man in his own image, and that image is a part of God, and the spirit of the rich man was nothing but the spirit of the rich man that went to hell. My reply was as follows: If the spirit of man is a part of God, and the spirit of the rich man was hell, we must conclude that God was tormented in hell; and, secondly, there was an immeasurable gulf between him and Abraham, and he could subjugate the divine being to eternal damnation. Now doctor, exert your skill in getting God out of hell across the impassable gulf into the seventh sphere. This point will bear with equal weight against some religious bodies. The M. E. Hymn Book says the soul is God's immortal breath. The doctor made such a failure in the estimation of the audience that he entered upon his last speech there were so many raps on the house and in the house he was obliged to sit down. These raps were not from the dead but from the living. Another gentleman in the audience and many remarks that had no bearing on the question. I replied and the debate closed, much in our favor. The people are anxious to hear on the different points of our faith. I shall accommodate them as soon as I can. It will not be possible for me to travel much this winter. My wife's health is very poor, and she is away from home for the purpose of being benefited by cold water treatment. I shall travel all I can, and labor as much as I can to spread the truth.

Bro. White: As I have not reported myself of late, it may be duty to acquaint our brethren with my labors, as they have been made in all parts of the Transylvania. I have been absent from this place a month or more, and I have been to about all the places where we held our last tent meeting. I have been in the company of a number of persons who held meetings in different parts of this country; and I have been in the company of a number of persons who have been present at the meetings of the church at Allentown, where I have been for about three weeks. I have been in the company of a number of persons who have been present at the meetings of the church at Allentown, where I have been for about three weeks. I have been in the company of a number of persons who have been present at the meetings of the church at Allentown, where I have been for about three weeks.

COTTRELL.

Report from Bro. Ingraham.

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The Single Eye.

By this term Christ designated the quality of concentrated attention upon an object, and contrasts it with that confused and undistinct condition of mind and heart, when the eye sees "double." In every department of duty, the presence of this quality of sight is very apparent. He who is continually changing his business, in the hope of improving his fortunes, seldom attains what he is seeking. The largeness of the step depends upon the carefulness with which the ground was prepared and the seed sown. Industy and continued attention to business never fail of their reward.

No less is this singleness of eye of deep importance in spiritual matters. Reward here is proportionate, likewise, to the amount of determined effort that is put forth. No man can serve two masters. In the nature of things, any attempt to do so must fail. That blessed portion which passeth all understanding, comes only to those whose deepest affections are fixed upon Jesus, the centre of all spiritual good. It is for want of the "single eye" that so many come short of it. There is an unanswerableness about such folk, an uncorrect and seared dissatisfaction which is plainly manifested, yet often unacknowledged for. Their hearts are divided between two objects, and the great end of their religious calling is usuless. They receive a portion of greater abundance; from those that have, shall not be taken even that which they seem to have. To those whose religious profession is not a profession, who are not seeking "Christ in His love," but balancing between the world and God, but in simplicity and whole-heartedness are seeking to be faithful to duty and to grow in the likeness of Christ, to them there is added more and more spiritual strength and blessing. Those who are striving to serve two masters, looking now on the one side, now on the other, find themselves constantly decreasing in vigor and joy, and they are disappointed in the rewards which they hoped for. They are abhorred of Him who spues the unclean and seeds of the Lord, that will I seek after, that I may dwell in his pavilion, in the secret of his tabernacle shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" Ps. xxvii, 1.

Religion—

LORD now that falls where waters glide;
Karcher's pleasures fade away,
Then, oh! to find the water side;
And cold are, while they stay;
But joys that from religion flow,
Like stars that gild the night,
Shine forth with sweetest light.

Religion's rays no clouds obscure,
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll;
His heart may break bread sour's stroke,
But to its latest thrill,
Like sunshine, though they've broken it,
Religion lights them still.

The gracias to which our spiritual life is subject, show the wisdom and goodness of God in making so much of it to reside in duty, a principle which is in accordance with the variations of the heart. We might have lived, but now alas we are beyond the reach of mercy's lingering store.

The Lord is my light and my salvation. Whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" Ps. xxvii, 1.

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  - W. C. Ogilby. The P. O. address of T. Hare in Marion, Iowa, Co. Iowa.

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**The Review and Herald.**

**Vol. xxii.**

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  - Northfield, Dec. 29, 2 cents.
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