

with God. The wicked love darkness rather than light, because their deeds are evil. This was true of the first century of the Christian era, when the Savior uttered it; it is true today. As the light shone in darkness and the darkness comprehended it not, so might the same be said today. We are called to be the children of light. Blessed are they who continue in the light, for the day of the Lord will not overtake them as a thief in the night; but woe unto them that depart from, or reject that light that shines in the midst of the darkness, for the day cometh and that speedily, when they will be overtaken as by a whirlwind. The command of the Lord to the Saints is to watch, for we know not the day nor the hour when the Son of man shall come. The precise time of his coming has not been revealed; the prophets were ignorant of it; it could not be declared to the apostles of the Lamb, and, indeed, the Savior said that not the angels, nor even he himself, knew the day or the hour of this important event. And on taking his final leave of the Twelve, on the Mount of Olives, the question was put to him—"Lord, wilt thou at this time restore the kingdom to Israel?" They, it seems, were wont to regard the Savior as that Being that was to establish himself upon the throne of David, and bring to pass all that they had been so anxiously expecting; but he told them it was not for them to know the times and the seasons which the Father had put in his power. These things have been spoken that the Saints should watch and not fall asleep. The same idea is also set forth in the parable of the ten virgins, who were represented as having gone forth to meet the bridegroom, five of whom were wise and five foolish. The wise virgins took oil in their vessels, and were pre-

pared to meet the bridegroom and to go with him into the marriage feast; the foolish virgins took no oil, they were unprepared, and were consequently shut out. This parable is expressly applicable to the time of the second coming of the Savior, showing us that however reluctant we may feel to admit it, we are plainly given to understand that a great portion of those who are counted virgins, of the Lord's people, who believe in his coming and who go forth to meet him, will slumber and sleep, and be locked out when he shall come. And it behooves all Saints to ask themselves the question which the disciples asked the Savior when he told them the startling truth that one of them should betray him—"Lord, is it I?" And all those who are very anxious upon this point will be likely to be on the watchtower, and not slumbering in that fatal hour.

And again, in the 24th of Matthew, he speaks of that wicked servant who shall begin to say, "My lord delayeth his coming; And shall begin to smite his fellow-servants, and eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." He expects this of his servants whom he has appointed over his house, to give his children meat in due season. It becomes the apostles, and presidents, and bishops, and all who are called as watchmen upon the walls of Zion to read the 24th and 25th of Matthew, giving due attention thereto, and to beware, lest they be found among those unfaithful servants who have been appointed to minister in his house and give meat in due season, but who smite their fellow-servants, and who eat and drink with the drunkard, and otherwise neglect their high and holy calling, for re-

sponsibility, position and station will not | be any protection or safeguard in that