

monarchs know, await the people of our God. True we are not yet crowned, but we shall be. We are of the seed royal ; our crowns are laid up for us, and the coronation is fixed. You fancy persons of worldly distinction, heroes and conquerors, are the happy people ; but "happy are the poor in spirit, for theirs is the kingdom of heaven."⁴⁷

Is it wealth? "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ Jesus."⁴⁸ Here the poorest saint exceeds the richest lordling. *He* is blest by his wealth ; but how many now in hell are cursing God for that very wealth, which for withholding when on earth they would have cursed him to his face ! Observe the *quality* of these blessings, they are spiritual ; note the *number* of them, they are *all* ; mark their *safety*, they are in *Christ Jesus*, whereas other blessings are insecure, are out of Christ, without Christ, and frequently employed against Christ. Whether we reflect upon the nature, the number, the safety, the durability or magnitude of gospel blessings, beyond all dispute the christian's grand treasure, vastly surpasses and infinitely transcends the largest accumulations of worldly wealth. "Therefore let no man glory in men. For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours, and ye are Christ's, and Christ is God's."⁴⁹ This is the christian's inventory. Can the "men of the world" show us one to equal it ?

Is it inheritance by birth? "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away."⁵⁰ "If children, then heirs ; heirs of God and joint heirs with Christ."⁵¹ Poor in relation to this world real christians may be, and poor many of

⁴⁷ Matt. v. 3.

⁴⁸ Eph. i. 3.

⁴⁹ 1 Cor. iii. 21—23.

⁵⁰ 1 Peter i. 3. 4.

⁵¹ Rom. viii. 17.

them are. But "hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?"⁵² Let the lords of creation boast of their estates; we envy them not their parks, their palaces, nor their patrimonies. "The fashion of this world passeth away;" and if they know it not now they will do. "For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." "Blessed is the man that *endureth temptation* (sustains affliction well), for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."⁵³ "The Lord knoweth the days of the upright; and their inheritance shall be for ever."⁵⁴

Is it the *subordination of legislative authority to their interests*? We are aware that the aristocracy are law-makers, and that they make laws for themselves; as corn laws, game laws, church laws, and other laws, will abundantly testify. But what then? "Surely there is no enchantment against Jacob, neither is there any divination against Israel."⁵⁵ "God ruleth in Jacob unto the ends of the earth."⁵⁶ "And we know that all things work together for good to them that love God, to them that are the called according to his purpose."⁵⁷ "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."⁵⁸ The world was made, and the world is governed for the sake of the saints; not the saints for the sake of them. Everything on earth, and everything in heaven, is subordinated to the interests of God's family.

Is it *power*? "As a prince hast thou power with God and with men, and hast prevailed."⁵⁹ Prayer moves the hand that moves the world; and the chris-

⁵² James ii. 5.

⁵³ James i. 12 13.

⁵⁴ Psalm xxxvii. 18.

⁵⁵ Num. xxiii. 23.

⁵⁶ Psalm lix. 13

⁵⁷ Rom viii. 28.

⁵⁸ 2 Cor. iv. 15.

⁵⁹ Gen. xxxii. 28.

tian is a man of prayer. Queen Mary is reported to have said that she dreaded the prayers of John Knox more than an army of soldiers. "And thus saith the Lord, the Holy One of Israel, and his Maker, ask me of things to come concerning my sons; and concerning the *work of my hands command ye me.*"⁶⁰ When Abraham pleaded for Sodom, he left off asking before God left off granting; and God could do nothing till Lot had left. Hezekiah's prayer arrested the messenger of death;⁶¹ Jehoshaphat's cry moved the Assyrian army;⁶² Elijah's supplication shut and opened the windows of heaven;⁶³ Peter was delivered from prison through the prayers of the church;⁶⁴ and "the effectual fervent prayer of a righteous man availeth much."⁶⁵

Is it *conquest*? "The people that do know their God shall be strong and do exploits."⁶⁶ Exploits they have done; and exploits they are yet to do. For this end were they born, and for this end came they into the world. Hear one of these princes: "It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hind's feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by my arms. Thou hast also given me the shield of thy salvation: thy right hand hath holden me up, and thy gentleness hath made me great."⁶⁷ "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets: who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."⁶⁸ *

⁶⁰ Isa. xlv. 11.

⁶⁵ James v. 16.

⁶¹ 2 Kings xx. 5.

⁶⁶ Dan. xi. 32.

⁶² 2 Chron. xviii. 31.

⁶⁷ Psalm xviii. 33—35.

⁶³ 1 Kings xvii. 1.

⁶⁸ Heb. xi. 32—34.

⁶⁴ Acts xii. 5.

* Talk of *heroes*! Why, only christians deserve that name. Of *conquerors*! reserve that appellation for those who conquer sin,

Is it *education*? "All thy children shall be taught of the Lord, and great shall be the peace of thy children."⁶⁹ Unread and unlettered, many of the saints have been and many of them still are; but a "good understanding have all they that do his commandments,"⁷⁰ and this understanding they have. The children of this world have always been in their generation wiser than the children of light; but the children of light have always known the scriptures, which have made them wise unto salvation through faith in Christ Jesus. If they have known but little of the world, the world has known but little of them, and less still of their religion. If ignorant of some things they are well instructed in

death, hell, and the grave. *Christian* conquests are the only conquests worth celebrating; and they are. "Go into all the world and preach the gospel." And what is the gospel to do in the world? *What?* Why *conquer* it to be sure. Nothing less is it designed to do, and, comparatively speaking, it will have done nothing till it has done this. Talk of heroes; what is "the hero of a hundred fights," compared with the humblest servant of God showing unto men the way of salvation? What is Wellington to John.....? What was Napoleon to a local preacher? How sublime will be that spectacle which presents a world conquered by the glorious gospel of the blessed God! What splendid victories are the victories of salvation! What noble characters are our missionaries! *They* shed no blood, burn no towns, destroy no fleets, lay waste no corn fields. They turn the world upside down, it is true; but then the world is all the better for being turned, because it is now the wrong side upwards; and "the wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing," (Isa. xxxv. 1, 2.) Is this the case where the operations of *war* are carried on? Where the pomp and circumstance of arms are known? where the august illusions of military monomania are exhibited? Read the history of war, and then compare war with the gospel—Nero with Paul, Napoleon with Luther, Wellington with Whitfield, military encampments with missionary stations, officers of the army with preachers of the gospel, and the armies of the world with the churches of Jesus Christ. We venture to say when this comparison is made, it will be found that the only dignified character is a christian, the only hero a saint, and the only conquests worth mentioning are those obtained by the operations of the gospel.

⁶⁹ Isa. liv. 15.

⁷⁰ Psalm cxix. 165.

others; for the "God of our Lord Jesus Christ, the Father of glory," gives them "the spirit of wisdom and revelation in the knowledge of Him."⁷¹ They "have an unction from the Holy One, and they know all things,"⁷² of necessary importance. And though this knowledge is insufficient for constructing a bridge, building a house, or investing a city, it brings them to "the acknowledgment of the mystery of God, and of the Father, and of Christ," which makes it infinitely more valuable. And it may suffice if, while they are fools where other men are wise, they in their turn are wise where other men are fools; and that, fools as they are, they "know *Him* whom to know is life everlasting." For "the secret of the Lord is with them that fear him, and he will show them his covenant;"⁷³ and this covenant contains all their salvation and all their desire. They have the best school, the best teacher, the best truths inculcated, and the best impressions produced upon them; so that with all their lack of human learning, they choose the better part, rise superior to earthly temptations, supply lessons to the learned and models to the world.

Is it *personal appearance*? Listen to the following description: "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."⁷⁴ This is fine; but it is chaste, and excellent, and comely. "Put on thy beautiful garments, O Jerusalem." There are no garments like them: none so durable, so costly, so splendid. The restored prodigal became attired in the best robe—the family robe—and adorned by the family ring; the Jewish economy was perfect through the comeliness which God put upon it; but believers are attired in the merits and grace of Christ, "who of God is made unto us wisdom,

⁷¹ Eph. i. 17.

⁷² 1 John ii. 20.

⁷³ Psalm xxv. 14.

⁷⁴ Isa. lxi. 10, 11.

righteousness, and sanctification, and redemption." ⁷⁵ They are clothed inside and out; for "the King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework." How is this to be excelled? Our bodies may not be blest with "soft raiment," but our souls are covered with the Saviour's spotless robe; which for brilliancy exceeds the brightness of an angel's vest, endures for ever, and imparts a divine appearance to all the honoured wearers.

"How far this heavenly robe exceeds
What earthly princes wear!
These ornaments how bright they shine!
How rich the garments are!"

Let me but be *thus* robed and ornamented! I ask no more.

Is it *equipage*? "And Jacob went on his way, and the Angels of God met him. And when Jacob saw them he said, This is *God's* host." ⁷⁶ And do we not read, "The angel (i. e. *angelry*, the collective multitude of angels) encampeth round about them that fear him?" ⁷⁷ God has a guard of honour for his saints, and the chariots of God are twenty thousand, even thousands of angels; ⁷⁸ i. e. an unknown number. How numerous, how splendid, how vigilant, and how useful they are we know not. "But are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" ⁷⁹ True their nature is spiritual—the guard and retinue invisible; but they are not the less real, the less dignified, or the less honourable on these accounts? "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee," ⁸⁰ said God to his ancient Israel; and what he said to them he says to us. We are as honourable, as precious, as well guarded, and as much cared for, as they were.

⁷⁵ 1 Cor. i. 30.

⁷⁶ Gén. xxxii. 1, 2.

⁷⁷ Psalm xxxvii. 7.

⁷⁸ Psalm lxxviii. 17.

⁷⁹ Heb. i. 14.

⁸⁰ Isa. xliii. 4.

Is it *position*? "He hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."⁸¹ What higher standing than a standing in grace? What nobler union than a union to Christ? What position more elevated, more honourable, or more glorious than one in the "heavenly places?" Yet this honourable position have *all* the saints. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."⁸² Among *what* princes? Among "the princes of his *people*."⁸³ Are his people *princes* then? Assuredly they are. For in his courts below, whither the tribes go up, "there are set thrones of judgment, the thrones of the house of David;"⁸⁴ and as the christian church answers to Jerusalem which was from above, in like manner believers are of the house and lineage of David," antitypically considered. In point of *position*, therefore, the people of God may be said to excel the worldling though raised to the pinnacle of earthly fame and glory.

Is it *residence*? "Lord thou hast been our dwelling place in all generations."⁸⁵ And a splendid dwelling it is; for "a glorious high throne from the beginning is the place of our sanctuary."⁸⁶ Safety and sanctity, dignity and delight, characterise the christian's residence. I will say of the Lord he is my refuge and my fortress: my God; in *him* will I trust." And while I trust I may triumph; for "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "God is love; and he that dwelleth in love dwelleth in God, and God in him."⁸⁷ Locally and literally considered, we are but as of yesterday. Our dwellings are in the flesh, our foundations in the dust, and we are tenants at will. Frail and uncomely our habitations in this world may be; but he who loved us said, "in my

⁸¹ Eph. ii. 5, 6.⁸² 1 Sam. ii. 8.⁸³ Psalm cxiii. 8.⁸⁴ Psalm cxxii. 5.⁸⁵ Psalm xci. 1.⁸⁶ Jer. xvii. 12.⁸⁷ 1 John i. 16.

Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."⁸⁸ This is everything. Why then should I envy the queen her palace, the nobleman his mansion, the esquire his villa, or the fop his bazaar? Let them have them; and enjoy as well as possess them, if they can. I am satisfied with my residence, and, therefore, have no wish to sell, exchange, improve, or alter it. Can the worldling say as much?

Is it *association*? Only listen: "Ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."⁸⁹ Can the world produce an association like *this*? Can they show us a connexion to equal *this*? When? Where? Who? What are *their* assemblies? Their soirées—balls—plays—courts of honour, &c.? There is good society in the world, but there is better in the church, while the best of all is in heaven. "God is light." "If, therefore, we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."⁹⁰ Worldly society corrupts itself, but here it is the reverse; for "truly our fellowship is with the Father, and with his Son, Jesus Christ."

Is it *pursuit*? "O God, thou art my God, early will I seek thee." "My soul followeth hard after thee; thy right hand upholdeth me."⁹¹ "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill and to thy tabernacles."⁹² What

⁸⁸ John xiv. 2, 3.

⁸⁹ Heb xii. 22—24.

⁹⁰ 1 John i. 6, 7.

⁹¹ Psalm lxiii. 1, 8.

⁹² Psalm xlii. 3.

pursuits are equal to religious pursuits? What objects can the world propose equal to those of religion?—Equal in dignity, honour, splendour, multitude, extent, duration, and true blessedness? “Thou wilt *shew* me the *path of life*.”⁹³ Is not this a grand discovery? Is not eternal life a grand pursuit? Religion *demand*s the full development of all our powers, and it *deserves* all it demands. “If by *any* means I may *attain* unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.” Is there no grandeur of pursuit—nothing noble or elevated in this excitement? Hear again the same angel of a man—the same inspired writer: “Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I *press* toward the mark for the prize of the high calling of God in Christ Jesus.”⁹⁴ Was not this dignified pursuit? Where is it surpassed? How? By whom? Is there any grandeur of pursuit equal to that which has God for its object, perfection for its prize, glory for its mark, and heaven for its goal? Is that a grovelling course which seeks first the kingdom of God and his righteousness,” and leaves the supplemental part with the Lord? Is there nothing sublime in that course which makes salvation, eternity, heaven, and “all the bliss above,” prime considerations? Nothing *fine* in making eternal happiness the chief concern of life—the first, the great, the only vital question—the only great thing in the universe—the exciting, absorbing, and all-determining motive of human conduct? Was he a groveller who said, “for me to live is Christ?” What pursuit so high, so holy, or so heavenly as that which has Christ for its end and its aim, its centre and its circumference? To make Christ the basis of my life, the business of my life, and the blessedness of my life, is to pursue a glorious career.

⁹³ Psalm xvi. 11.⁹⁴ Phil. iii. 10—14.

To turn the common actions of life into sacrifices of devotion and love, and thus elevate and sanctify things secular as well as sacred, requires a motive of superior grandeur; yet this motive religion supplies, this practice religion enjoins; so that whether the christian "eats or drinks," or "whatsoever" he does, he does "all to the glory of God."⁹⁵ Let worldlings give chase to their beautiful butterflies; let them run after their tinted rainbows, follow their dancing meteors, or wear out their lives in pursuit of those fleeting shadows which pass over the plains of mortality,—let them do so, I prefer another course, pursue another class of objects. True religion is not less remarkable for the grandeur of its pursuits than for the blessedness of its results.

Is it *pleasure*? "O taste and see that the Lord is good."⁹⁶ Happiness out of God is a delusion; and a delusion not the less fatal for being popular. No pleasures are equal to those which religion inspires,—to those which come from God. "How excellent is thy lovingkindness, O God! therefore the children of men (called by grace) put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasure. For with thee is the fountain of life: in thy light shall we see light."⁹⁷ Worldly prosperity gladdens the hearts of worldly men; but "thou hast put gladness in my heart, more than in the time that their corn and wine increased." While worldlings are ever inquiring, "Who will show us any good?" may it be as constantly and as earnestly the prevailing cry of my heart, "Lord, lift thou upon me the light of thy countenance."⁹⁸ Christians, as well as others, experience the maladies and miseries of human life; but then "light is sown for the righteous, and gladness for the upright in heart;"⁹⁹ so that though "weeping may endure for a night, yet joy cometh

⁹⁵ 1 Cor. x. 31.

⁹⁶ Psalm xxxiv. 8,

⁹⁷ Psalm xxxvi. 7—9.

⁹⁸ Psalm iv. 6.

⁹⁹ Psalm xcvi. 11

in the morning; ¹⁰⁰ "Unto the upright there ariseth light in the darkness;" ¹⁰¹ and in all their tribulations they are comforted with the "comforts of God." ¹⁰² May I be delivered from those delusions which govern "men of the world," who have their portions and their pleasures in this life, but who know not God. While they are hewing out cisterns for worldly delight, may I be lifting my redeemed spirit to the fountain of glory, and in the fulness of a heart made glad, exclaiming, "in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." ¹⁰³ "The upright shall dwell in thy presence." ¹⁰⁴ Where better can I reside, when the earthly house of my tabernacle shall be dissolved? Who can make me so rich, so happy, so blessed, as the God of my salvation? Let the sons of earthly pleasure drain the cup of worldly enjoyment, or let them adore the wealth they accumulate, but grant me "the heritage of them that fear thy name," and I am satisfied. "Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." ¹⁰⁵ "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." ¹⁰⁶

"Thou art that sea of love
In which my pleasures roll;
The circle where my passions move,
And centre of my soul."

Is it *taste*? If good taste means a faculty to discern excellencies wherever they exist, a disposition to appreciate them, and a resolution to avail ones self of them, religious taste is then certainly the best taste in the world. For what is religion but an assemblage of excellencies? and excellencies of the highest order? To

¹⁰⁰ Psalm xxx. 5.

¹⁰¹ Psalm cxii. 4.

¹⁰² 2 Cor. i. 4.

¹⁰³ Psalm xvi. 11.

¹⁰⁴ Psalm cxl. 13.

¹⁰⁵ Psalm cvi. 5, 6.

¹⁰⁶ Psalm liii. 25.

have the eyes of the understanding enlightened, is to have the faculty of spiritual discernment; to have the heart changed by grace, implies a disposition to appreciate spiritual excellencies; and to have the religious character formed, supposes a conformation to spiritual things so as to approve, commend, desire and seek them. Is it bad taste to set religion before irreligion, the soul before the body, eternity before time, Christ before antichrist, and God before the devil? Is it bad taste to prefer spiritual blessings to temporal? treasure in heaven to treasure on earth? and the favour of God to the friendship of the world? Is it bad taste to choose the "better part," to seek the "one thing needful," and to pursue a righteous course, while others pursue a vicious one? Is it bad taste to prefer the treasures of grace to the pleasures of vice, the freedom of holiness to the bondage of corruption, the kingdom of Christ to the dominions of satan, and the joys of heaven to the pains of hell? Is there any bad taste in all this? To build upon a rock when I am building for eternity—to seek a covert for my soul and a shelter for my head amidst the wreck of worlds and the storm of wrath, is this bad taste? To devote a life to him who devoted both his life and death to me—to love him, obey him, seek him, and suffer for him, is this bad taste? To make him who has all power in heaven and on earth, my guide to lead me, my friend to succour me, my physician to heal and help me, my benefactor to clothe and bless me, and my Saviour to save and satisfy me, is this bad taste? Is it bad taste to commend his excellencies, revere his authority, cleave to his atonement, publish his gospel, or celebrate his dying love? Is the head or the heart dishonoured by waiting at his gates, by worshipping in his courts, or by walking in his ways? Is the judgment humbled, or are the affections degraded, by bending over the new testament of his blood, bowing at his footstool and blessing him for his salvation? Is there bad taste in any of these affections and exercises? Yet these are the exercises, the judgments, and the affections of believers; and we venture to affirm, that so far

from being derogatory to good taste, they are necessary to improve, complete, and perfect it. We do not say there is no good taste without religion, but we do say the man who has good taste without religion, would have far better taste with it. But what are the illustrative incidents of good taste, in these monopolists of breeding, literature, and science? Is it good taste to build castles in the air, to construct fortifications of cobwebs, or found towers on the foam of the waterspray? Is it good taste to dance naked in a net, to curse when you ought to bless, and laugh when you ought to weep? Is it good taste to go to the wedding supper without the wedding garment, to dress in cobwebs, and to play the harlequin when you ought to act the philosopher. Is this good taste? Is it good taste to build a house of cards when you are building for the ages to come, to seek shelter from the thunderstorm by flying to a covert of gossamer, or to protect yourselves from a destructive fire of musketry by a wall of fog? Is this your good taste? Is it good taste to be "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another?"¹⁰⁷ Is this good taste? Yet this is your character, although you may not be free to own it. Is it good taste to invert the whole order of nature, to "call evil good, and good evil?" to "put darkness for light, and light for, darkness, bitter for sweet, and sweet for bitter?"¹⁰⁸ Yet this you do, and you do it daily, and without blushing too! How many of you "rise up early in the morning that they may follow strong drink, that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands."¹⁰⁹ And these are your men of taste! The men who complain of pietists generally, and of dissenters especially! Fie upon your good taste, if this is it. You *may* despise

¹⁰⁷ Titus iii. 3.¹⁰⁸ Isaiah v. 20.¹⁰⁹ Isaiah v. 12.

our taste; we *must* despise yours. You may think us deficient in good taste; we know you to be so. You may pretend to pity our condition; sincerely do we pity yours. At our religion you may sneer full well; full well can we afford to bear it. Our taste may be depraved in relation to the circumstantialia of life; but yours is so in relation to its essentials. We may trespass against the laws of man, but you do so against the laws of God. We sin indeed, many of us at least, against the established usages of polite society; but what is far worse *you* sin against heaven, in the sight of God, and shock the angelic hierarchy! A religious taste may be supposed to mark a base mind; we, nevertheless, have no hesitation in saying that an irreligious taste is no quality of a pure one. You may not envy our present state; certainly we envy not yours? And if you have no sympathy with our principles and our preferences, our practice and our prospects, neither have we with yours. Our end is coming, so is yours—We shall have *our* reward, and you will have *yours*.

Is it *prospect*? “I am now ready to be offered,” said the apostle, “and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love his appearing.”¹¹⁰ Much as the christian has in hand he has more in hope; for if “to live is Christ, to die is *gain*.” To be absent from the flesh, is to be “present with the Lord.”¹¹¹ To stay with the excellent of the earth implies much that is good, but “to depart and be with Christ is far better.”¹¹² Much indeed is gained by way of *exemption*, but more by way of possession, acquisition, conformity, residence, employment, association, and the continuance of happiness there enjoyed. Blessed be God, die when we may we are not unprovided for. “If our earthly house of this tabernacle

¹¹⁰ 2 Tim. iv. 6, 8.

¹¹² Phil. i. 23.

¹¹¹ 2 Cor. v. 8.

were (now) dissolved, we have a building of God, a house not made with hands eternal in the heavens."¹¹³ Nor can we be disappointed; seeing "he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit."¹¹⁴ The converted thief went from Mount Calvary to Paradise; and Paul said, *he* was crucified with Christ, nevertheless he lived; or to put the thing in a stronger light Christ lived in him, and which to choose of life or death, he scarcely knew. His life was valuable to the church, the church was dear to him, and for the church he was willing to live; nevertheless, to die and be with Christ, he knew to be "far better." *Where* heaven may be, and *where* the christian may die, are of no consequence. The thief who was crucified with Christ, went from the place of skulls to the residence of saints. Some of the saints have died in prisons, some on scaffolds, some at stakes, some in exiles, some in deserts, and others in caves and dens of the earth,—without bell, book, or candle,—without having been ever christened, crossed, or comforted by a state-paid ecclesiastic,—without priestly incense, priestly unction, or priestly assistance; yea, moreover, beneath their jeers and anathemas.¹¹⁵ And what became of them? Did *they* enter the heavenly world? They *did*. And they entered it in triumph too. Blessed be God, there is a passage from every locality on earth to every mansion in heaven: a passage from every place, a passport for every saint. *Where* heaven is, signifies as little to the christian, as where the court is, signifies to the courtier. Where the king is, there the court is; and where Christ is, there heaven is. It is enough to know that where the Redeemer is, there the redeemed are—where the head, there the members—where the shepherd, there the flock—where the bridegroom, there the bride—where the father, there the family—and where the first-born, there the junior branches. All this we know, more we cannot under-

¹¹³ 2 Cor. v. 1.¹¹⁴ 2 Cor. v. 5.¹¹⁵ Fox's Book of Martyrs, Jones and Mosheim.

stand; and let this suffice. If Christ died for my offences, and rose again for my justification—If he entered into heaven itself, and appears in the presence of God for me—If he is advocating my cause, and preparing a mansion for me above—If I am comprehended in the immutable arrangements of sovereign mercy, and bound up in the bundle of life with the Lord my God—If united to him by indissoluble ligatures, I shall live *where* he lives, and as *long* as he lives—I shall feast on those pleasures, and rejoice in those honours which eye hath not seen, which ear hath not heard, and to the full conception of which man in his embodied state is signally incompetent. Yes, I shall certainly realize what now I hope and wait for. Nothing can cut me off from the inheritance of my Father's love. Nothing—nothing whatever. “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”¹¹⁶

“More happy, but not more *secure*,
The glorified spirits in heaven.”

The last points of comparison are the end of the world, the resurrection, the judgment, and the separate states and conditions of mankind. And here again, in relation to every point, the righteous claim pre-eminent distinctions. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”¹¹⁷ Glorious model! Delightful assimilation! Blessed conformity! “The brightness of the Father's glory, and the express image of his person,” the grand archetype of my future existence!—The image I am to resemble, the form I am to breathe, the lustre I am to reflect! What words can utter, what pen can describe the pleasing astonishment,

¹¹⁶ Rom. viii. 38, 39.

¹¹⁷ 1 John iii. 2.

which the realization of this splendid thought calls forth ! *Then* will our persons, states and characters, be perfected : our knowledge and our nature, our residence and our rights, our holiness and our happiness, will then be consummated. Then shall we see spiritual objects as we are seen, and know them as we are known. "For (now) we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."¹¹⁸ Our holiness will be perfect, and perfect holiness will make perfect happiness ; for happiness proceeds from holiness, like the flame from the spirit, and we all know that the purer the spirit the brighter the flame. The purer the oil that feeds the lamp, the purer the light produced by it ; "and every man that hath this *hope* in him purifieth himself, even as he is pure."¹¹⁹ In heaven every saint is a seraph—a burner—a shiner—a flasher. *There* every lamp is lighted, every flame is purified, every gem is polished, every portrait is finished. All the vessels are filled ; all the cups run over. Every countenance beams with love, every heart overflows with praise. Nothing half-formed, unfinished, or imperfect there exists. Perfection's dwelling place is there. There the Perfecter of the brethren lives ; and there the perfected tribes will be seen assembled from all parts of the globe. The great family meeting will be on earth ; the family residence in heaven. "And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him : and they shall see his face ; and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever."¹²⁰

Glorious economy ! Charming era ! Blessed consummation ! The end of all things is the commencement of God's millennium—the commencement of an endless reign. My last day on earth will be my first day

¹¹⁸ 1 Cor. xiii. 9, 10.

¹²⁰ Rev. xxii. 3, 4, 5.

¹¹⁹ 1 John iii. 3.

in heaven ; and the last day of time the grand epoch in eternity. What a scene ! Graves opened, the dead raised, the sea dried, the rocks rent, the world burnt ! And what infinite triumphs over the principles of moral evil ! The wicked judged, the elect saved, sin destroyed, Satan defeated, divine order restored ! And what a restitution of things, when this dishonoured earth, now pregnant with the curse of sin, shall be delivered from the bondage of corruption, restored to its pristine state, and rendered once more the abode of righteousness and true holiness ! What a scene will this be ! What a rising ! What a gathering ! What a judge, and what a judgment ! What a conflagration ! What a development of new energies ! What grandeur of purpose ! What displays of wisdom, truth, love, grace, majesty, and condescension ! What a heaven will heaven be ! What glories—what honours—what felicities await the saints ! Well may they lift up their heads with joy—well may they exclaim, come, Lord Jesus, come quickly !

“ Nothing hath the just to lose,
By worlds on worlds destroyed ;
Far beneath his feet he views,
With smiles the flaming void :
Sees the universe renewed,
The grand millennial reign begun ;
Shouts with all the sons of God,
Around the eternal throne.”

It is in reference to this new era, this blessed period in the history of God's creation, that the “ Spirit and the bride say, *come* ;” that he who hears the description of Christ's second advent says, *come* ; that during the interval, whoever thirsteth for the Saviour's presence, and for salvation by him, is invited to take the waters of life freely.¹²¹ This end is the centre in which all the lines from the beginning meet ; the point in which they all converge, the period in which they all terminate. As far as this world is concerned, here will end the law-

¹²¹ Re .xxii. 17.

less power of oppression, the tyranny of vice, the enslavement of mind, cruelty to the brute creation, the reign of death, and the gloom of the grave. The chain of slavery will be then broken, the scourge of the task-master will fail, and the badge of adversity be removed. The dissolution of the world will be the renovation of nature; and the last trumpet the signal for waking millions to burst from their tombs, with glorified bodies, fashioned like unto Christ's glorified body, and invested with immortal light. What a spiritual body is we know not; but we are sure it will be so in its nature, construction, adaption, connexion, and its uses. And seeing it is not impossible that upon our admission to heaven our souls may be gifted with new faculties, in order to qualify us more perfectly for the apprehension and enjoyment of heavenly things, there can be nothing remarkably absurd, in supposing that for the same ends an infinitely beneficent Being, who has constructed the plan of our happiness upon principles of vast comprehension, may superadd new *senses* to our bodies, thereby enlarging our capacity for obedience and pleasure, exceeding in glory the richest expectations of grace, and crowning us with glory and honour far beyond all present conceptions.

This is that grand epoch for which all things were made, for which all things are governed, and for which all things are waiting. Then will Christ deliver up the kingdom to his Father,¹²² by presenting the church before "the presence of the divine glory."¹²³ Then will his mediatorial honours be resplendently glorious. All hostile rule and authority will be put down. All the promises of God fulfilled—all the purposes of grace accomplished. Sovereign distinctions will then be magnified in all the saved; and all the saved will be present to magnify their Saviour, for the gathering will be universal. Every sheep will be in the flock, every child in the family, every king upon his throne, and every priest before his altar. Setting our future state over

¹²² 1 Cor. xv. 24.¹²³ Jude 24.

against our present one, the contrast between the "bondage of corruption" and the "glorious liberty of the sons of God" is so overpowering, that ordinary modes of expression are insufficient to convey just sentiments on the subject. Animated with the prospect of the glory that is to be made manifest in the saints, and full of transporting thought, we find the apostle Paul filling, and warming, and glowing, and brightening, till unable to command his transcendent raptures, he poured forth that splendid passage in the eighth chapter of the epistle to the Romans, in which he portrays the whole creation as groaning under its present degradation, and as waiting, with earnest expectation, "the manifestation of the sons of God." Towards this period the eyes and hearts of all those who have had "the first fruits of the Spirit," from the fall of Adam till the present time, have been turned with anxious solicitude; and even the external world, which has been cursed for the sake of man, and which is to be converted into the dwelling place of righteousness at the glorious appearing of the great God, even our Saviour, is personified by a strong conception of mind, and rendered sentient for the sake of effect. Nothing could better suit, either the apostle's feelings, or the subject which had called them forth, than the sublime spectacle of nature in throes—not of death but of life—crying to be delivered from present disgrace, and raised to a participation of the mediatorial glories of Messiah's reign.

"Then let the thundering trumpet sound;
The latest lightning glare;
The mountains melt; the solid ground
Dissolve as liquid air;
The huge celestial bodies roll,
Amidst that general fire,
And shrivel as a parchment scroll,
And all in smoke expire."

"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteous-

ness."¹²⁴ "And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away ; and there was no more sea. And I saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away."¹²⁵

" Vanish then this world of shadows ;
 Pass the former things away :
 Lord appear ! Appear to glad us
 With the dawn of endless day !
 O conclude this mortal story,
 Throw this universe aside '
 Come, eternal King of glory,
 Now descend and take thy bride ! '

At the resurrection, we are told, " the dead in Christ shall rise first ; "¹²⁶ i. e. before those who died out of Christ ; so that " the upright shall have dominion over them in the morning, "¹²⁷ which, to the believer, will be a morning without clouds, full of brightness, serenity, prospect, and praise.

" O what a wedding day
 Will that bright morning bring !
 Our spirits married to our clay,
 And both to Zion's King ! "

What a glorious distinction ! What an honourable alliance ! What a pure, devout, and heavenly union will this be ! O what noble, what lasting, what blessed dis-

¹²⁴ 2 Peter iii. 13.

¹²⁵ Rev. xxi. 1, 4.

¹²⁶ 1 Thess. iv. 16.

¹²⁷ Psalm xlix. 14.

tinctions has God honoured his people with! Observe the *order* of the resurrection, "the dead in Christ shall rise first:" mark the *arrangements* at the judgment seat, "Before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."¹²⁸ Look at the *process* of the judgment, "I saw the dead small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works—and whosoever was not found written in the book of life was cast into the lake of fire."¹²⁹ Ponder the different sentences: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—And "then shall he say also unto them on the *left* hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels."¹³⁰ Weigh well the conclusion: "These shall go away into everlasting punishment; but the righteous into life eternal."¹³¹ Let the inference from the parable of the tares be also well considered: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."¹³² "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."¹³³ "He that hath ears to hear let him hear."¹³⁴

Observe then the christian man living, and he lives unto *God*. View him dying—

"One eye on death, and one full fixed on heaven;"

¹²⁸ Matt. xxv. 32, 33.

¹²⁹ Rev. xx. 12, 15.

¹³⁰ Matt. xxv. 34, 41.

¹³¹ Matt. xxv. 46.

¹³² Matt. xiii.

¹³³ Mal. iii. 18.

¹³⁴ Matt. xiii.

He dies in the *Lord*; and “blessed are the dead which die in the Lord,” for so “saith the Spirit.”¹³⁵ Observe his body sleeping in the grave, and it sleeps in *Christ*.¹³⁶ *This* only, of all that belonged to him, has he left behind; and this is his inferior part—the part which cannot inherit the kingdom of God—yet even this is taken care of, and will be restored, and spiritualized, and beautified. It is the property of the Saviour; “and this,” said he, “is the Father’s will which sent me, that of all which he hath given me I shall lose nothing, but should raise it up again at the last day.”¹³⁷ See him rising from his grave, and as he slept in Christ so also he rises in Christ, who is both the resurrection and the life.” Mark the transformation; “as we have borne the image of the earthy, we shall also bear the image of the heavenly.”¹³⁸ Contemplate the order and connexion of his resurrection; “every man,” says the apostle, “in his *own order*,” band, cohort, or legion.* Behold their ascension; “then we which are alive, and remain, shall be caught up together with *them* in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.”¹³⁹

“There’s a new heaven begun
When I awake from death,
Drest in the likeness of his Son,
And draw immortal breath.”

“I shall be satisfied when I awake with thy likeness;” and wake I shall, for “those who sleep in Christ will

¹³⁵ Rev. xiv. 13.

¹³⁸ 1 Cor. xv. 49.

¹³⁶ 2 Thess. iv. 14.

¹³⁹ 1 Thess. iv 17.

¹³⁷ John vi. 39.

* “Band, cohort, or legion.” That this is the strict meaning of *tagma* is obvious. See Macknight, Parkhurst, and Scapula’s Dictionary. The word occurs nowhere else in the New Testament; and the Greek word for order is *taxis*. See Luke i. 8; 1 Cor. xiv. 40; Col. ii. 5; Heb. v. 6, 10; vi. 20; vii. 11, 17, 21. What a blessing to be in *this* band! to belong to *this* company! To serve in *this* corps, which is commanded by the “Captain of our Salvation!

God bring with him." Their ransomed spirits he will clothe with their raised bodies (subdued to the model of his Son,) in which they will ascend above the clouds to receive the friendship of their Lord, the gratulation of angels, and the pleasures of eternity.

On this subject, even the unpractised pen is able to luxuriate; in this pasture, the dying saint may live; at these fountains of life, the thirsty soul may slake its thirst. Here the active mind is willing to tarry, the restless find peace, and the disconsolate obtain hope. Here the wicked cease from troubling, and the weary are at rest. Amidst these wells of salvation the lame man leaps as an hart for joy; and the tongue of the stammerer speaks plainly. Filled with these joyous anticipations, the sufferer ceases to complain, forgets his afflictions or his toils, and remembers his misery no more. Every grace blossoms and bears fruits in this delightful region, warmed by the sunlight of heaven and perfumed by the gales of Paradise. The paralytic is re-strung, the lethargic quickened, and the weak says, "I am strong."

" Anticipate heaven, 'twill sweeten those hours
When sorrows all round you appear;
'Twill strew all the way to Mount Zion with flowers,
And smooth the rough pathway of care."

From a scene like this one cannot long to depart. Like a picture gallery, there is no getting away from it; or a long suit of superb rooms, there is no end to them. The mind is not merely impressed by the vividness of these transcendent objects—these celestial paintings; it is delighted, encouraged, entranced. And though its powers are incompetent to arrange, pourtray, or even appreciate the splendours of the gorgeous exhibition; it nevertheless loves to gaze upon the transporting scenery, lingers amidst the wealth of worlds, and involuntarily exclaims, "it is good to be here."

Like a kaleidoscope, the oftener you turn this subject, the oftener are you surprised by new combinations and new appearances. Or like a series of dissolving views,

as soon as one view fades it is succeeded by another; and as each appears to exceed as well as to succeed each other, the charmed spectator remains the willing captive of his delighted senses. The oftener this subject is presented to our minds, and the greater our conformation to spiritual things, the richer, nobler, lovelier, and more effective does it become. We can never see all, hear *all*, nor feel all, in our present state; but then we can never see, nor hear, nor feel *enough*; for the more we see the more we shall want to see, the more we hear the more we shall desire to hear, and the more we feel the more we shall wish to feel. The fuel which is supplied to the fire increases the flame; the beverage partaken of by the fevered patient enhances his desire for more; and to a believer, walking not after the flesh but after the Spirit, the presence of spiritual objects is the elixir of life.

We have thus demonstrated the infinite value of spiritual blessings—the worth of religious distinctions. We have made it convincingly plain, that compared with the worldling—however distinguished by worldly favours—the christian has an immense advantage. Viewed in every relation of dignity, and seen under every favourable aspect, the believer rises superior to the aristocratic lordling, though clothed in purple and fine linen, and faring sumptuously every day. In birth—in rank—in wealth—in influence, and in achievements, he is superior. In education—in association—in taste—in divine estimation and in equipage, he stands honourably distinguished from the “man of the world.” In power—in position—in pleasures and in prospects, “the righteous is more excellent than his neighbour.”

We, however, are not going to affect utter contempt for this world, nor the things of it. We are in it, and we have certain conformations to it, external and internal. Neither are we going to undervalue the secular services of secular men; for if they are not saints they are servants, and if they subserve not one purpose they do another. That they are not of the edifice is no fault of theirs; while as scaffolding some of them answer an

important end. It is not their condition, but their conduct, against which we take exceptions, and against which we presume exceptions will be taken at the last day before the judgment-seat of Christ. Their state demands our sympathy; their depravity our censure. To their usefulness in social life, as well as to the varied excellencies many of them possess, we bear our cheerful testimony. But after we have yielded all the claims they can make, a worldling is a worldling—an unbeliever is an unbeliever; and whatever may be their wealth, talents, acquisitions, or profession, they cannot inherit the kingdom of God.

With the world, materially and geographically considered, we find no fault. It was formed by the Maker of all things, and is full of his goodness. We have no quarrel about its structure, its materials, its divisions, or its subdivisions. Against its laws, its changes, its climates, its seasons and its soils, we frame no indictment, prefer no accusation. Its grains, its vines, its metals and its mountains, are all useful. Neither is it against the produce of the earth, simply considered, that we enter our protest; nor yet against the useful ends they are designed to answer. The *abusers*, not the users, have our condemnation. The right use of things is commendable; the wrong use of things—reprehensible. Men may become proprietors of the soil, but property has its duties as well as its rights; and proprietors themselves are so only in courtesy. *Legally* they claim proprietorship; but morally considered the tenure of their holding is a *stewardship*, above which they can never rise. Men may possess wealth either in estates or money—they may eat the fat and drink the sweet—they may occupy positions of honour and emolument; but if not content with using them in subordination to the will of God, which is the general happiness of mankind,—if instead of this they misapply their resources, covet wealth for the sake of possessing it, or position and honour for the sake of status, then we say the true end of existence is either misunderstood or perverted, the real value of wealth is overrated, and the moral duties of life neglected.

Worldly professors, we know, have yet much to learn, and more still to unlearn. But let not the simple-minded disciples of Christ, however illiterate and poor, give way to despondency, nor sin against God by envying the prosperity of the wicked. Many distinctions and honours attend the saints now; and brighter and richer ones await them. Let them dwell more upon the possessions and prospects of religion; and less upon the pains and penalties of life. Is it nothing that they can boast a heavenly parentage?—Nothing to sit at the King's table, wear royal apparel, receive instruction from a divine tutor, be attended by the King's retinue, dwell in the King's palace, and call the King, Father?—Nothing to be kings and priests unto God, and to sit in the heavenly places with Christ Jesus?—Nothing to have a kingdom within us, and to be heirs of the kingdom of heaven?—Nothing to have our names written in the Lamb's book of life, and to have a lot among all them that are sanctified?—Nothing to be chosen, redeemed, and called?—Nothing to be interested in the love of the Father, the death of the Son, and the grace of the Holy Spirit?—Nothing to have power with God, to be born for conquest, and to overcome the world?—Nothing to have the world governed upon principles which sustain our interests, and make all things subserve our well-being? Is it nothing to have Christ for our sovereign, salvation for our charter, God for our portion, and heaven for our home? Are all these *nothing*? Are our pleasures, our privileges, and our prospects, *nothing*? Is it nothing to be piloted over the waters of strife, in safety, to the port of bliss, and to have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ? Nothing to shout victory through the blood of the Lamb—to satirize death, and to taunt the grave?—Nothing to be presented before the presence of the divine glory, faultless and with exceeding joy?—Nothing to sit upon thrones of glory, and to be exalted above principalities and powers?—Nothing to sit with the Lamb in the midst of his Father's throne, bathe in the river of life, and progress through the ages of a

glorifying eternity? Is it nothing to live in Christ—nothing to die in Christ—nothing to sleep in Christ—nothing to rise in Christ—nothing to esemble Christ—nothing to partake of the glory of Christ? Are all these *nothing*? Worldlings, blush at the idea. Professors of religion, examine yourselves. Weeping christians, learn contentment, gird up the loins of your mind, be sober, and hope to the end for the grace (glory) that is to be brought unto you at the revelation of Jesus Christ.

Let the christian make out his inventory, schedule his property, and rejoice to know that he is yet solvent, and can never be a bankrupt—needs no coat of arms, no heraldic blazonry. Ducalh onours and titled names, are not necessary to his peace, his position, or his prowess. The wealth of the world he covets not, for he has treasure in heaven, and that treasure is secured to him. His views may be deemed visionary, his feelings held to be enthusiastic, and his religion sneered and puffed at. But who sneers and puffs at it? The place hunter? the pleasure seeker? the sordid merchant? the usurer? or the money-grub? Let them sneer and puff. They may mock the feebleness of our intellects, deem our career erratic, and count our pleasures madness; but religion is a “reasonable service,” and they are fools who think otherwise. They may pronounce us cowards, because we take their buffetings patiently, and because when reviled we revile not again; but “blessed are the poor in spirit, for theirs is the kingdom of God.” Worldlings and profligates may despise our condition; but we can afford to endure and wait. Our day is coming; so is theirs. The end of our faith is the salvation of our souls; what is the end of theirs? In relation to the future, we can lift up our heads with joy; can they do the same? Our redemption is drawing nigh; is theirs? We shall stand at the right hand of the Judge; where will they stand? They may have the best places now; but who will have the best then? Our sorrows will end where theirs begin, where theirs begin ours will end. Their glory ends in a shroud;

ours bursts from one. Where their lamps are put out, ours are lighted up; and where the laurel is plucked from their brow, it is bound round ours. Where they are disgraced, we are honoured; and where they are dethroned, we are crowned. Where they are stripped, we are clothed; where they meet rebukes, we are welcomed by smiles; where they are condemned, we are justified; and from that very point whence they shall be thrust down into hell, from that very point shall we be exalted to heaven. “*Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*”¹⁴⁰