For I know that my Redeemer 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.—Jon 19: 25, 26, 27.

Great distress of body and deep domestic affliction weighed down this servant of the Most High, at the time he gave vent to the words we have chosen to place at the head of this article. He, by a series of afflictive providences, not in his power to control, had been recently and suddenly reduced from affluence to extreme indigence. His children had just been cut off by an afflictive stroke, a sore disease preyed upon his own body; his companion, his bosom friend reproached him for what she considered obstinacy instead of integrity, and to crown the whole, his friends from whom he doubtless expected some commissation, some sympathy: at least, reproached him severely, assuring him that these heavy judgments had fallen upon him in consequence of his great wickedness.

In the midst of all these sore calamities he expressed his confidence in the resurrection, and that in the latter day he should see his Redeemer stand upon the earth. Hence says he, 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.

God had shown this eminent man that there was a glorious hereafter, a period in futurity when sighing and sorrow shall have fled away, when the Redeemer should stand upon the earth. All the inspired penmen who have spoken or left: any thing on record upon this subject, appear to have associated in their minds an idea of joy unspeakable and full of glory; a period when the knowledge of the Lord should cover the earth, when there should be no more death, nor sorrow nor crying.

We are aware that there is a diversity of opinion on the subject of the coming of Christ, and the nature of his reign. The Jews, as a body reject the idea that he ever did come, and consequently are still looking for him. They profess to believe what the prophets said concerning him, and his reign on the earth, but they contemplate the glories attendant on his second advent, and knowing as they do, that those joys that were to be realized, spoken of by the ancient prophets, have never yet been realized. That personage that did come whom their fathers crucified and slew, did not deliver them from under the Roman yoke, did not reign as a temporal prince, therefore they do not acknowledge him as the Messiah. They look for the literal fulfilment of what is written and what we believe will all take place when he shall appear the second time without sin unto salvation. It is abundantly evident that that time spoken of by Isaiah in the 24th chapter and 23d verse, has never yet come: for he says, in that day the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. The prophet in the 32d chapter from the first to the 9th verse inclusive, speaks of the blessings of a kingdom that have never been realized by saint or sinner in any kingdom, therefore the predictions remain to be fulfilled or there is no truth in revelation.—Luke's testimony 1: 32 and 33, as delivered by the angel concerning the Savior, is as follows: he shall be great and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Israel forever, and of his kingdom there shall be no end.

As a further proof of our position, the Lord says by the mouth of the prophet Micah, 4: 6 and 7. In that day saith the Lord will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant; and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even forever. From the reading of these predictions how abundantly evident it is that they were never fulfilled while the Savior tabernacled...
with men on the earth, and if he were not to make his appearance again on the earth, the veracity of the prophet would be impeached, the saints in ancient as well as in modern times, have believed in vain, they have hoped in vain, they have suffered in vain, and the scripture is no revelation to us.

Paul, in his epistle to Timothy, 2: 11,12, says, It is a faithful saying that if we be dead with him we shall also live with him, if we suffer with him we shall also reign with him, if we deny him he will also deny us. On looking at these remarks, who does not know from the best sources of information now extant, that not only the apostle who caused this epistle to be written, but most of the saints who were coeval with him suffered? and who does not also know that they have never yet reigned with him? Lest a query might arise in the minds of some relative to the place where the saints are to reign with him, we unhesitatingly say it is on the earth, and as proof of this we will add the testimony of John the Revelator, 5: 10; and thou hast made us unto our God, kings and priests and we shall reign on the earth.

Here we notice as we pass who these characters were that John saw. They were such as were permitted to participate in the joys of the redeemed, had been made, or were to be made kings and priests unto God and were to reign on the earth, thus we find a plain simple, yet important declaration, without any obscurity, leaving the saints and all unprejudiced persons without a shadow of doubt resting upon their minds, as to the place where they were to reign. We have seen where certain characters are to reign, and with whom they are to reign, and we will see if we have any evidence to prove how long they shall reign, and when their reign shall commence. John says, Rev. 20: 4, and I saw thrones, and they sat upon them and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. During this period the saints anticipate joys uninterrupted and bliss without alloy. They infer this from the fact that Satan is to be bound during this period and not suffered to go out and deceive the nations until it shall have expired. Then will be the time when the promise of the Savior to his disciples shall be literally fulfilled, that the meek shall inherit the earth. Then shall he whose right it is to reign, reign on the earth; he shall verily sit upon the throne of his father David agreeably to the prediction of the angel before he made his first advent into the world.

On reflection we think there is so much scripture testimony on this important point, we are astonished that there should be a solitary doubt, resting on the minds of any, capable of reading and understanding the language in which these corroborating facts are recorded. The characters who, the time when, how long, and place where, are so plainly to be understood, that it would seem to us so intelligible "that the way-faring man, though a fool, need not err." This sentiment, we see is exactly in accordance with that we have chosen as the foundation of the remarks we have already made. For I know, says Job, that my Redeemer liveth, and that he shall stand at the latter day upon the earth, that I shall see him, that mine eyes shall behold him, and that I shall see him in the flesh.

Thus it would seem, if it had been the sole object of inspiration to make this (by some so much controverted subject) plain, more simple and definite terms could not well be found; and invested of prejudice or prepossession, no person can mistake the language of inspiration on this pleasing theme. The sure promise of such ravishing bliss, enabled the saints anciently to endure such great tribulations as they were doomed to pass through, with more than manly fortitude. "They truly endured great contradictions of sinners against themselves. They endured as seeing him who is invisible." And why, we ask? They had respect unto the recompence of reward. They were assured there were crowns laid up for them, and not for them only but for all those that loved or should love his appearing. This was their sheet anchor, the foundation of their hope, and buoyed them above every tribulation through which they were called to pass, here in this vale of tears. Hence,
says one of the ancients, “neither count
I my life dear to myself, so that I
might finish my course with joy, and
the ministry which I have received of
the Lord Jesus to testify the gospel of
the grace of God.” To live, said the
same eminent personage on another oc-
casion, is Christ, but to die is gain.

So we find all the inspired penmen
to be equally fearless of death, yet they
did not like cowards steal out of time
because they had not courage to meet
the afflictions unavoidably connected
with a course of obedience to the di-
vine mandates, but looking forward to
that eventful period, that happy era be-
yond the grave, “they endured, as see-
ing him who is invisible.” Hence says
the author of our text, although labor-
ing under the most deep and painful
afflictions, “I know that my Redeemer
liveth, and that in the latter day he shall
stand upon the earth. 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 him.”

Hence it would appear, from all the
testimony that we have adduced on this
subject, together with what may be
drawn from holy writ, that one must be
willfully blind or obstinately wicked, to
deny facts so plainly proven by so ma-
ny witnesses. Truly they have not
all used the same words, to express
what we believe to be the same ideas;
but there is an identity of idea, a pecu-
lar animation of soul, even in rehear-
sing their words, although they were
spoken or written long since, by differ-
ent prophets, by the Savior, or his apo-
stles, they produce the same flow of
thought, the same glow of feeling, that
ever springing hope, that animates
and cheers the saints, in their darkest hours
of domestic affliction, and enables them
to meet the pale monster, death, with
a smile of resignation.

How oft have the servants of God,
in the midst of tortures most cruel, ex-
claimed, almost with an air of triumph
over their tormentors, O death where
is thy sting? And why? From the
evidences which they had of a glorious
resurrection, a happy immortality be-
yond the grave. Hence says the apos-
tle, if we suffer with him, we shall
reign with him.

That joy extatic, that thrills through
the soul and animates with a holy hope,
the real children of promise, the serv-
ants of the most high God, when they
have about finished their course and the
time of their departure is at hand,
makes them exclaim, in view of what
lies before them, come welcome death,
thou end of fears, we are prepared to
die. We are here reminded of the lan-
guage of the poet in reference to death.

This path the best of men have trod;
And who’d decline the road to God!
O! ’tis a glorious boon to die,
This favor can’t be prized too high.

Job, exclaimed, in view of the pros-
spect that lay before him, I know that
my Redeemer liveth, and that in the
latter day he shall stand upon the earth.
What gave buoyancy to this prospect,
the hope which then animated them,
under such appalling calamities was,
the surety that their afflictions and their
sufferings, however painful and severe,
were soon to end, soon the glorious morn
of an eternal day, would dawn
upon their ravished vision.

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Let us contemplate for a moment
the sublime scenery that transpired on
that august morn previous to the flood-
gates of heaven being opened and the
fountains of the mighty deep broken
up. We behold among the vast cre-
tations of God one man, and one only,
that was esteemed worthy by the
searcher of all hearts, of receiving a
revelation of his will. Let us imagine
for a moment the contempt and ridicule
to which Noah, the man of God, was
exposed on this occasion; long had
that bigoted and self-righteous genera-
tion looked upon this prophet of the
Most High as a fanatic, a fool, or a
mad-man: when they beheld him en-
gaged in building the ponderous ark,
hundreds of miles from any considera-
able waters through fear of being drown-
ed, and at the same time declaring that
God had commanded him to do so, they
no doubt, laughed him to scorn. But
yet we see the good man steady to his
purpose, until he had accomplished the
mighty fabric. Then said the Lord
unto him, “Yet seven days, and I will
cause it to rain upon the earth forty
days and forty nights, come thou and
all thy house into the ark: for thee
have I seen righteous before me.”—

And while the giddy multitude gather-
ed themselves together to mock and