



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 divested 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 occasion, 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 divine mandates, but looking forward to that eventful period, that happy era beyond the grave, "they endured, as seeing him who is invisible." Hence says the author of our text, although laboring 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 wilfully blind or obstinately wicked, to deny facts so plainly proven by so many 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 peculiar animation of soul, even in rehearsing their words, although they were spoken or written long since, by different prophets, by the Savior, or his apostles, 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, exclaimed, 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 beyond the grave. Hence says the apostle, 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 language 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 cant be prized too high.

Job, exclaimed, in view of the prospect 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. ED.

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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 creations 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 generation looked upon this prophet of the Most High as a fanatic, a fool, or a mad-man: when they beheld him engaged in building the ponderous ark, hundreds of miles from any considerable waters through fear of being drowned, 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 gathered themselves together to mock and