

ceive their reward; on the contrary it not unfrequently happens that the wicked are seen basking in the deceitful rays of prosperity, with their honors thick upon them, while the righteous are rudely tossed upon the ruthless billows of adversity, and pining away under bitter and undeserved reproaches. Yet of these things hath our blessed Saviour forewarned us, that in the world we shall have tribulation. The natural tendency of true goodness is to secure universal esteem; yet it may be counteracted by a partial view of things, or by the influence of prejudice.

The enemies of the cross of Christ will be disposed to say all manner of evil against you falsely for his sake, for if they have called the master of the house Beelzebub, how much more will they call them of his household? Their sentiments they may deride, and their fidelity to their Lord they may represent as the weakness of a timid, superstitious mind. At times violence and persecution have been added to the bitterest reproaches, and the name of Christ, instead of being a safeguard or refuge has only served to expose the devoted victim to the unrelenting rage of superstitious cruelty. Our lines, blessed be God, have fallen to us in more pleasant places; for now in our land the profession of Christianity is in general regarded as honorable and the rights of conscience revered and defended; yet, still many of the unthinking and vicious affect to despise and ridicule the sincere Christian, who scrupulously endeavors to walk in all the commandments of the Lord blameless; and judging of the vices, folly or insincerity of some of those with whom he may be socially connected, they, from want of discernment, may ascribe to his conduct the most unworthy motives. Hence his well meant zeal for truth and righteousness may be represented as selfishness and hypocrisy. Through the violence of party, or the misrepresentation of interest or malice, bitter aspersions may be heaped upon his character; his failings exaggerated and magnified, and even his most virtuous actions construed into guilt. Possessed of the modesty and humility that is inseparable from true Christianity, his good deeds are done in secret, and instead of an ostentatious display of his excellencies, he seeks retirement where he may hold undisturbed communion with his own heart, and pour out his soul in devotion to his Father who seeth in secret. Hence he may be despised and neglected, while those less worthy but more assuming may be preferred to undue honor. But though all these things may be against him, yet let the true believer be patient, and establish his heart, for the coming of the Lord draweth nigh. At Christ's second appearance, all his enemies shall be finally subdued, and then every tongue shall be forced to call him Lord to the glory of God the Father. At that consummation of all things, many mysteries shall be made plain, and the wisdom of God's

providence and grace shall be fully displayed. Then they who have followed Christ through "good report and ill report, through trial and suffering, shall appear with him in glory, and be like him even as he is."

2nd. When Christ who is our life shall appear, the righteous shall appear with him in glory, as their knowledge will be more perfect than in the present life. The knowledge of the truth tends much to dignify the character: it is a most rational source of pleasure, and a necessary means of attaining every other excellence. But as in the present life, we are at best, but "babes in knowledge," and our understandings which are intended to arrive at maturity by frequent exercise, are not here fully capable of comprehending the truth from the pursuit of which we are often turned aside by matters of minor if not of trivial importance. But when he who is our life, shall appear, then shall we be clothed upon with immortality, and every impediment to our advancement in knowledge shall be removed, and we shall go on to know "even as we are known." Freed from every encumbrance which on earth retarded our progress, we shall be enabled without interruption to examine the works and ways of God, and untrammelled by the prejudices which now disqualify us for discriminating between truth and error, our researches shall be crowned with abundant success. No longer shall we walk by faith but by sight, now we see darkly and dimly as through a glass, then shall we see face to face. Then the mysteries that now puzzle and perplex us shall in their solution increase our knowledge of God and his ways; our mind being thus enlightened by the knowledge of God, and thus the more assimilated to him, shall we appear with Christ in glory.

3rd. When Christ shall appear, the righteous shall be honored with the most distinguished marks of the divine approbation and favor. The approbation of those who are possessed of worth and discernment is the source of high satisfaction; and consequently the favor of God who is infinite in perfection, must be life, and his tender mercy and loving kindness even better than life. Now, they who honor God even in this life, shall be honored by him, for his spirit shall witness with their spirits that they are the sons of God, and shall thus enjoy a "peace that passeth all understanding." The general tendency of things under the government of God in favor of virtue, and his gracious assurance of favor to the righteous declares in the revelation of his will through Christ Jesus, are all certain proofs of his love, and the sweet evidence of his approbation. In the present state of discipline for the wisest of purposes his regard to the upright is not fully displayed; a complete distinction is not made between them and the ungodly. He may even for a time hide himself from them that they may be