

the brazen serpent on Calvary's cross to look to—that “the avenger of blood”—the inflexible justice of a holy God—is pursuing them, whilst there is an open “city of refuge” to which they are invited to flee, and where they may be eternally secure. “Seek ye the Lord while He may be found, call ye upon him while He is near.” “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon.”

IV. THE GLORIOUS RESURRECTION OF THE SAINTS.

Though after my skin worms destroy this body, yet in my flesh shall I see God. What a “vile” thing the human body is, after “the vital spark” has fled! So loathsome is it that in a short time, the nearest and dearest cannot bear to look upon it, so that it must be buried out of sight. “After my skin,” says Job, “worms destroy this body.” But Oh! what a change awaits that loathsome body of the righteous. The apostle declares concerning the Redeemer, that He shall “change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself.” “It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.” “For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”

“Those bodies which corrupted fell,
Shall uncorrupted rise;
And mortal forms shall spring to life
Immortal, in the skies.”

This was the hope that brightened the patriarch's eye and gladdened his heart. He knew that he would go down to the grave, and the worm would feed upon him, but he knew also that a blessed morning would come when he would wake up again to everlasting life. “In my flesh, shall I see God.” This also was the joy of David's heart, expressed in the utterance, “My flesh also shall rest in hope.” No doubt, he had an allusion, also, to the blessed hope of a glorious resurrection, when he sang: “I will both lay me down in peace, and sleep; for thou, Lord, only makest me to dwell in safety.” As one lays himself down to sleep, when night gathers its sable curtains around him, in the expectation that he will awake and rise again in the morning of a new day, so the Christian at death falls asleep in the arms of his Saviour God, assured that the resurrection morn will come, when he will wake up again to everlasting joy. The death of the righteous is, therefore, not that gloomy thing that it is sometimes pictured. We do not associate anything gloomy with the thought of a child falling asleep in its mother's bosom. Such is a faint emblem of the Christian's death. It is a falling asleep in the bosom of Jesus. In that sleep, the eye is closed on all things beneath the sun, but it is opened on all things bright and beautiful in the better and brighter world above. At death “the earthly house of this taber-