

WORTH READING.

A SHORT SERMON FROM WILLIAM JAY.

"That whether we wake or sleep, we should live together with him."
 1 Thes. v. 10.

How well does the Apostle call the Redeemer "our life."—There are three modes of expression by which our relation to him under this character is held forth; and they all furnish matter for the most important meditation. We are said to live *by* Him—"He that loveth me, even he, shall live *by* me." We are said to live *to* Him—"They that live, should not live unto themselves, but *unto* Him that died for them, and rose again." And we are said to live *with* Him—"That whether we wake or sleep, we should live together *with* him."

To judge of this state, we must consider where he lives; and how he lives; and what he is; and how far he is able by his presence, to bless us, and make us happy. For though our happiness, with such a nature as ours, must be social, it is not a privilege to live with every one. With some, it would be a misery to dwell even here; and to have our "portion with the hypocrites and unbelievers;" and to be with "the devil and his angels;" this will be hell hereafter. But O, to unite with those who will be all loveliness; to embrace, without any fear of separation, those who were endeared to us on earth; to sit down with Abraham, Isaac and Jacob, in the kingdom of God; to join the innumerable company of angels! But, above all, to live with Jesus! To be with him, where he is, to behold his glory. To walk with him in white! To reign with him!—for ever and ever!—this is far better.

The season for enjoying it is, "whether we wake," *i. e.* live, or "whether we sleep," *i. e.* die. It takes in, therefore, time and eternity; our living with him in earth and in heaven; in the communions of grace, and the fellowships of glory. These are inseparably connected, and are essentially one and the same condition with regard to him; but they differ in degree as the bud and the flower, the dawn and the day, the child and the man, differ. His people live with him now, but not as they will live with him hereafter. Now he is invisible—then they will see him as he is. Now their intercourse with him is mediate, and often interrupted—then it will be immediate, and free from annoyance. Now they are with him in the wilderness—then they will be with him in the land flowing with milk and honey. Now they groan, being burdened with infirmities, and cares, and troubles—then they will be presented faultless before the presence of his glory, with exceeding joy. Yet, whether they *wake* or *sleep*, they live together with him.

And does not this more than indicate his divinity? How else can they live with him *now*? He is no more here as to his bodily