

other case. "He that feareth God shall come forth of them all." As a general rule, to live in the fear of God and in strict obedience to his commandments, though it may infer present sacrifice and self-denial, is the way to lead to happiness and prosperity in the long run,—a happiness and prosperity real, solid, and attended with that peace of conscience without which the proudest diadem would be no better than a band of burning iron around the brow.

A singularly beautiful example of this occurs in that sweetest of all histories, the history of Joseph. If we look only at the earlier part of his life,—if we see him narrowly escaping death at the hands of his inhuman brethren, cast into the pit, sold to the Ishmaelites, a slave in the house of Potiphar, a captive in the dungeon,—a painful feeling is apt to be awakened, having its expression in the words of the verse we first considered, "There is a just man that perisheth in his righteousness." But if we look to the last part of the history of the same lovely saint,—if we look at him taken from the dungeon, advanced to the second place in the land of Egypt, all but adored by the Egyptians, the saviour and benefactor of the brethren who had so ill treated him, the comforter of his father's old age,—we will then be constrained to change our language, and to say, "He that feareth God shall come forth of them all."

Of course, however, it must be granted that such a happy issue to a good man's troubles does not always take place on earth. Witness the case of the innumerable company of martyrs who have perished at the stake. Still, even in such an instance, and in others, where, to the last, righteousness appears crushed and bleeding in this world, it may be said that "he that feareth God shall come forth of them all." For the heavenly rewards, into the enjoyment of which he enters, when sorrow has done its worst upon him here below, must not be forgotten. Oh, when a