

Judgment. Themselves to be judged, they will yet constitute a portion of Christ's triumphal procession as he marches over the heads of his enemies, and will afterwards enter with him the Everlasting gates. "The Lord," we are told, "conquers with ten thousand of his saints." In the 13th verse of the 3rd chapter of this Epistle the Apostle speaks of "the coming of our Lord Jesus Christ with all the saints." And in the 1st verse of the 2d chapter of the 2d Epistle to the Thessalonians, he says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our *gathering together unto him*." God "shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, and from one end of heaven to another." "Gather my saints together unto me, those that have made a covenant with me by sacrifice." The saints will thus form a part of Christ's glorious train—that transcendent retinue with which he will come to judge the quick and the dead. What a sight will then burst upon the astonished vision! Then the dishonoured body which had long lain in the dust of the earth, will spring forth in inconceivable beauty, radiant with immortal glory; and ten thousand times ten thousand, and thousands of thousands, quickened as in the twinkling of an eye, will crowd around the Great Judge, welcoming his approach, and happy in the anticipation of all the glorious issues of the day!

Such seems to be the import of those words of the Apostle. And does it not afford matter of abundant consolation both to believers, and to the relatives of believers who have fallen asleep in Jesus? Such is the blessed hope we have to animate us, if *we are* believers: such is the consolation we have with respect to those friends who gave evidence while they lived that *they* were believers, and that they have died in the Lord. "Wherefore comfort one another with these words." Let us be encouraged by these views, and let us not suffer even death itself too much to overwhelm our minds, since we have prospects and considerations like these to animate us. Let us be indeed believers in Christ, and then even death will be a *sleep to us*: our souls will be immediately with the Lord, and our bodies will repose in the hope of a blessed resurrection.

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—

These words were chanted over the remains of an illustrious personage lately committed to the dust of death. And if he sleeps in Jesus: if after all his well fought battles, by which he achieved such signal blessings to his country, and gave a direction to the destinies of the world, he could say: "I have fought a good fight: I have finished my course: I have kept the faith:" his ashes do indeed sleep in Jesus; and from beneath that dome—the most august mausoleum in the world—and when that dome itself shall have crumbled into ashes—those remains which a nation's tears have bedewed, and to which almost a world's pageant has done honour, will come forth, redeemed from death—ransomed from the power of the grave—to swell a more wondrous pageant than the world ever saw, and than that—wondrous as it was—which committed them to their place of glorious repose.

SUSTENTATION OF THE MINISTRY.

The object of our remarks with regard to the Sustentation of the Ministry will be greatly mistaken, if it be supposed by any of our readers that they are intended simply to secure that men who hold the office of the ministry shall enjoy a comfortable living. It is not for the sake of the living that the office has been instituted, or is to be valued. The ministry has been appointed especially for the benefit of those in whose behalf its functions are to be exercised: these are the parties who have the deepest interest in the right discharge of its duties. Good talents, a highly cultivated mind, extensive and profound learning, soundness in the faith, and aptness to teach, are valuable qualifications for the discharge of these duties; but the possession of the talent is no guarantee that it will be faithfully improved; and we would have no wish to obtain to the office of the holy ministry a person possessed even of all the qualifications which we have enumerated, were it evident that his object in seeking the office is, not the faithful discharge of its duties, not the privilege of preaching the glorious gospel of the grace of God, not the high enjoyment of being a worker together with God in winning souls unto Christ and building up his people in their most holy faith, but the securing of a situation in which he might live comfortably, occupy a respectable standing in society, and gratify some mere worldly tastes and desires.