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freed from sin, he acquires the character of a king. He is elevated in the moral scale. He changes a position of servitude, and that of the worst kind, for one of dominion. He ceases to be ruled by his lusts: he is now the ruler. When holy angels look down to this earth, and ask one another, Where are the kings? they do not think of persons sitting upon thrones, wielding sceptres, having their brows encircled with golden diadems, or riding forth in outward pomp and splendour, such as attract the gaze of their fellow-mortals: but *king* in their language stands for one who possesses in his character the elements of essential dignity, who has been made a partaker of the divine nature, and whose thoughts and affections are above the terrestrial sphere in which he dwells.

It is principally, however, in the life to come that the kingly condition of God's people shall be made apparent. At present they are not so much in actual possession of royal honours (though they are so to a certain extent), as expectants of them. They are "heirs of the kingdom which God hath promised to them that love him."

We are unable to form very definite conceptions of the glory which awaits us in the life to come, but we at least know that it shall be very high. It shall bear some correspondence to the glory which has been conferred on Christ. "We shall be like him; for we shall see him as he is." At the general judgment we shall be associated with him to some extent, in the sentences that shall issue from his lips. "Do ye not know," writes the apostle Paul to the Corinthians, "that the saints shall judge the world?" We shall sit down with him upon his throne. "To him that overcometh," he has promised, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Our royal dignity, like his, shall be everlasting. Saints are "begotten again into a lively hope, by the resurrection of Jesus Christ