

general. It is true, that when Jesus Christ rose from the dead, and when the Holy Ghost, the gift of the Father, was poured forth on the world, Christ Jesus was justified and proved to be the Son of God with power; and, though previously condemned and crucified as a malefactor, yet, according to his own declaration, when the Holy Ghost came, "he convinced the world of righteousness"—convinced the world that Christ was not only an innocent person, but that he was the true Messiah; but was Jesus Christ then recognized as "God over all, blessed for ever?" Are there not, even to this hour, those who deride the Son of God and deny the Divinity of his person, and trample the blood of the covenant beneath their feet as an unholy thing? Are there not those who tell us it is as gross idolatry to worship Christ as God, as it is to worship any creature? Is there here a universal recognition of the power, authority, and Divinity of his person and mission? No, nor will there ever be until that day when he shall come in his glory, and all the holy angels with him. How shall the prerogative of Christ be then asserted? How shall the Divinity of his person and mission be then exhibited to the world? How shall universal conviction be then produced on the minds of the people of God? Why, the power of Christ shall be recognized, the Divinity of his person shall be acknowledged by all his people, when they shall receive the invitation—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But shall not this recognition be made also by his enemies? Oh, tremendous thought! When their doom shall have been pronounced by the Eternal Judge, the involuntary and reluctant submission of the enemies of Jesus to that sentence which shall consign them to irremediable ruin and woe, shall be the awful evidence that they shall be compelled to acknowledge him God over all, blessed for ever.

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"It is impossible to know with what degree of astonishment and delight we shall open our eyes on the joys that lie before us. Picture now for a moment to your imagination, a man blind and deaf from the first moment of his birth—alike incapable of perceiving the delightful scenery by which he is surrounded, and of enjoying the sweet sounds of music which are so pleasing to the ear of man; conceive of such an individual, for a moment, placed on some commanding eminence, from which it might be possible to have a direct and comprehensive view of all the delightful scenery that surrounds him. We may picture to our imaginations the diversified scenes of hill and dale—these hills covered with verdure and beauty, these vales covered with grass and corn; variegated flowers of the most pleasant and splendid hues sweetly waving under the influence of the passing breeze, presenting one of those grateful and most delightful pictures on which, when man looks, he almost wishes the scene would last for ever. Only conceive, at the same time, that sounds of the most delightful nature float through the air, and then imagine the eyes and ears of that man to be opened, and him rendered capable of exerting all their powers, and think what would be his rapture and what his astonishment? And yet, my friends, above what could influence his mind, shall be your wonder and delight; notwithstanding all the delightful anticipations of glory which God has communicated to you on earth; you shall become the immediate spectators and sharers in the true celestial dignity and glory, lost in adoration