

ally. Those who have passed their lives in sentimental quietude may "*hardly enter the kingdom of Heaven,*" but those who have struggled, bled and triumphed shall have an "abundant entrance" amid the acclaims of the blest, into the "inheritance incorruptible, undefiled, and that fadeth not away."

WE HAVE HERE THE CHRISTIAN'S FUTURE RESIDENCE. The saint's future building will be the resurrection body. "We have a building of God, an house not made with hands, eternal in the heavens." The redeemed soul's final domicile will be the clay tenement in its changed and beautified condition. You have an exquisite description of it in the fifteenth chapter of Paul's first epistle to the Corinthians. It is there shown that the natural, weak, corruptible and dishonoured body deposited in the tomb, shall be raised a spiritual, strong, incorruptible and glorified body. The godly man's future dwelling will be the very opposite of his present one. Doubtless it will be in every respect more in keeping with his views and feelings, and more thoroughly adapted to his immortal spirit. The glorification of the body is a part of God's original purpose; and the Gospel is a perfect remedial scheme. It restores all the blessings that were lost in the first Adam. Originating in the boundless love of God, it comprises a complete salvation for man, and provides for removing entirely the curse and effects of sin from all those who accept its blessings, and for fulfilling in their final destiny the original purposes of Divine benevolence. Now, as the curse of sin affects man's physical as well as his spiritual nature, it seems reasonable to suppose that if the Gospel be a complete remedy for man it will ultimately remove the curse from his body, as well as from his soul; and hence it may be predicated that the resurrection and glorification of