

troubled, and even permit them to suffer unmerited reproach.

But at the resurrection from the dead, when impartial justice shall be done to every one according as his deeds shall have been, the righteous shall then be singled out for the most distinguished marks of divine favor. They shall forever be separated from the workers of iniquity, a sentence of divine approbation shall be publicly passed upon them; and when the wicked are driven away to suffer all the curses written in the law, they shall be exalted to be kings and priests with God, thus sharing with him the honors of his heavenly kingdom. Because they have overcome the world, they shall be permitted to sit down with Jesus on his throne even as he also having overcome and is set down with the Father on his throne.

4th. At Christ's second appearance, the righteous shall appear in glory, as they shall then be admitted into the society of the purest and holiest beings. As we are naturally and justly distinguished by the rank and quality of our society, so the person who is honored by the friendship, favor and society of the truly wise and good is justly esteemed for his connection with them. Their approbation and favor confer the most enviable distinction, and an intimate union with them is the source of true felicity and improvement. So in like manner when Christ who is our life shall appear, how much greater that felicity when we shall be honored with an intimate union with God himself, who shall dwell in the midst of them and manifest himself unto them; admitted into his presence where they shall forever dwell with the Lord, behold his glory and be changed into his image. They shall be with Jesus, the mediator of the new covenant and with an innumerable company of angels. Happy, then, are they whom the king of glory thus delights to honor. This honor is a proper object of ambition, and most worthy to be sought after, and will most assuredly be bestowed upon all who are faithful disciples of Christ Jesus. It is an honor fitted to gratify the highest ambition of an immortal soul, a crown of glory that fadeth not away, eternal in the heavens, a crown that will adorn the brows of all those who love the appearing of his Son. When Christ who is our life shall appear in glory,—

"Our souls, we know, when he appears,  
Shall bear his image bright;  
For all his glory full disclosed,  
Shall open on our sight."

#### MISSIONARY ZEAL.

The missionary is the pioneer of the Gospel. Like the humble squatter in a new country, he enters the world of heathenism and boldly breaks ground in the howling wil-

derness. He gives up friends and country, all the pleasures and comforts of home and society, arming himself with only the sword of the spirit, he goes forth with a cheerful but anxious heart to bear the glad tidings of gospel truth to the abodes of darkness, ignorance and crime. Christianity has now been some 1800 years in existence, and when we look abroad upon the world we are apt to be surprised that so little has been accomplished in so long a time. Nay, it would appear that as the field widens, and the appliances and opportunities daily increase that the results do not come up to the means. Fifty years ago, or so, the efforts of the missionary commanded but a faint share of popular applause. A Bruce or a Park perilling his life in inhospitable climates, and amid fierce and cruel savages in order to extend the bounds of geographical knowledge, was repaid with almost universal honor by the civilised world, while the equally zealous, equally devoted and infinitely nobler aim of the poor messenger of Christ was either passed unnoticed, or noticed with the contemptuous sneer or the flippant witticism. Fifty years ago, Sydney Smith could write a humorous article in the "Edinburgh Review," holding up to ridicule with all the power of genuine wit and pleasantry, the whole principle of missions to the heathen, and he could find a large and refined audience to enjoy the jest and laugh with him. So far, the times are now changed. No minister of any church could now with safety write and publish such an article. At that time neither the Church of England nor the Church of Scotland was a missionary Church—now they are proud to be allowed to take the foremost place. In common with dissenting churches of every shade of opinion, they are active and eager in the work of equipping missionaries for the fields of Heathendom. To be a missionary is no longer a kind of social reproach in worldly and high bred circles, on the other hand, there is now a certain *eclat* attending the office. It is now a kind of Institution in all the churches—and the missionary on entering upon his arduous duties, feels that in going forth upon his great errand, he is not now called upon to sacrifice all to the one idea. He has not to take a last look, it may be, of his native shores, to wring the hands of parents and friends, with the conviction strong upon