



**“How are the Dead raised
up, and with what body
do they come?”**



By Rev. H. AUGUSTUS SQUIRE.



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**“How are the dead raised up? and with what body
do they come?”—1 Cor. xv. 35.**

THE GLORIOUS HOPE OF CHRISTENDOM ;
THE RE-UNION OF THE RIGHTEOUS DEAD BY THE RESURRECTION.

BY REV. H. AUGUSTUS SQUIRE.*

Christ Jesus came into the world to seek and to save that which was lost ; and the Resurrection is a part of “the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began” (Acts iii. 21). But before commencing this treatise on the Resurrection, let it be clearly understood that we shall confirm all that we may say by *the word of God*, and we believe for the sake of honesty, and to benefit mankind, that all who write on any subject in the Bible should take this course.

There are two important questions asked in the above text, but before answering them, we feel it to be of the greatest importance that we, as believers, should have a Scriptural, sure, and perfect foundation on which to build our hopes for the Resurrection of the dead.

Through the first Adam, “Sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. By the offence of one, judgment came upon all men to condemnation” (Rom. v. 12, 18). Sin, by the justice of God, must be *punished, and thoroughly atoned for*, or there could be no possible redemption for the human race. And, as a pure, spotless offering or sacrifice to *finally remove sin*, could not be found in Adam or any of his posterity, Jesus became man for our sakes, and “Thus it behoved Christ to suffer, and to rise from the dead” (Luke xxiv. 46) : for without the *shedding of blood*, there could be no remission of sin. Thus the Second Adam—the promised Messiah, the seed of the woman, the hope of the world, the Lord from heaven, the Son of God—*Himself became the spotless Sacrifice*—“The Lamb of God to take away the sin of the world.” He made the wondrous atonement for sin and uncleanness, satisfied the justice of God on man’s behalf, and brought in everlasting righteousness for all mankind.

* This unsectarian tract on the Resurrection was written by the Venerable Presiding Bishop of the Old Baptist Union in all the World, while in the 80th year of his age, at the time of the illness and death of his beloved wife.

Thus, all the blood of the sacrifices under the Law—the blood of Atonement mentioned in the Old Testament—pointed to the great Atonement made by Christ. “For it is not possible that the blood of bulls, and of goats, should take away sins” (Heb. x. 4). “How much more shall the blood of Christ, Who through the Eternal Spirit offered Himself without spot to God” (Heb. ix. 14).

The apostle, in speaking of our glorious Saviour, says, “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement. That as sin hath reigned unto death, even so might grace reign through righteousness, unto Eternal Life, by Jesus Christ our Lord” (Rom. v. 11, 21). And that justice might be fully satisfied, Christ “was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed; and the Lord hath laid on Him the iniquities of us all” (Isa. liii. 5, 6, 12). “Jesus Who was made a little lower than the angels for the suffering of death, that He by the grace of God should taste death for every man” (Heb. ii. 9). “Once in the end of the world hath He appeared to put away sin, by the sacrifice of Himself” (Heb. ix. 26). “We are sanctified through the offering of the body of Jesus Christ, once for all” (Heb. x. 10). “The God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect” (Heb. xiii. 20, 21). “And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world” (1 John ii. 2). “Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved” (Acts iv. 12). Thus “we are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone” (Eph. ii. 20). “Other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor. iii. 11). “The foundation of God standeth sure”—for ever and ever (2 Tim. ii. 19). This being the case, Christ is made unto us Wisdom, Righteousness, Sanctification, and Redemption, and all believers are complete in Him, Who is the Head of all principalities and powers. These facts are the solid basis upon which the faith and hope of all Christendom are built and depend. Having established this fact by the word of God, beyond the power of controversy, we shall now proceed to answer the FIRST QUESTION of our textual title, namely, “How are the dead raised up?” The true answer is—By the Omniscient and Omnipotent wisdom and power of God, Whose word is spirit and life. He speaks, and it is done; He commands, and it stands fast for ever and ever. “So shall My word be that goeth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please” (Isa. lv. 11). “The Father raiseth up the dead, and quickeneth them” (John v. 21). “Is there anything too hard for the Almighty?”

But the SECOND QUESTION is connected with the first—“And with what body do they come?” As believers in the New Testament, we declare without any hesitancy or reserve whatever, that Christ Himself is the true and ever-living pattern of the Resurrection of the righteous dead. If, therefore, we can from the word of God, prove this assertion, the second question also will be fully answered. On this important matter, we cannot do better than allow Christ to speak for Himself, and in order that we may be benefited by

His faithful testimony, may the Holy Spirit assist us to receive His gracious word. God the Father, speaking of Christ, said, "This is My beloved Son, hear Him" (Luke ix. 35). "Jesus Christ, Who is *the faithful witness* and first begotten of the dead" (Rev. i. 5). Jesus says, "Fear not, I am the First and the Last; I am He that *liveth and was dead*, and behold I am alive for evermore, amen, and have the keys of the grave and of death" (Rev. i. 17, 18). Words cannot be more to the point than this testimony of Christ, "I am He that liveth and was dead, and behold I am alive for evermore." "And He said unto them, why are ye troubled? Behold My hands and My feet, *that it is I Myself*, handle Me and see, for a Spirit hath not *flesh and bones*, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy and wonder, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it and did eat before them" (Luke xxiv. 38-43). It is impossible for us to speak more conclusively concerning the great reality of the Resurrection of Christ from the dead, than He has Himself done. From His plain statement—"It is I Myself flesh and bones handle Me and see"—it is quite evident that Jesus was the same—aside from His natural blood—after death and Resurrection, as He was before. The fact is, Christ lost nothing by passing through death and the grave, either in mind, body, or personality. "For in Him dwelt all the fulness of the Godhead, *bodily*" (Col. ii. 9), as before; and as "it was impossible for God's Holy One to see corruption," Christ was "God manifested in the flesh" after His resurrection, as He was before. "For it pleased the Father that in Him should *all fulness* dwell" (Col. i. 19). Christ, after His passion, had the same memory, knew His disciples and all things else, and quoted the Scriptures, as He had done before, until their hearts burned within them on the way to Emmaus, as He walked and talked with them, and afterwards sat at meat with them. For further particulars see Luke xxiv. 15-30, 45. Of these wondrous facts God the Father hath spoken, "Concerning His Son Jesus Christ our Lord, which was *made of the seed of David* according to the *flesh*, and declared to be the Son of God with power . . . by the Resurrection from the dead" (Rom. i. 3, 4). "God hath sworn with an oath to him (David) that of *the fruit of his loins* according to the *flesh*, God would raise up Christ to sit on His throne; He seeing this before, spake of the resurrection of Christ" (Acts ii. 30-33; also see Psalm cx. 1).

"Neither wilt Thou suffer Thine Holy One to see corruption" (Acts ii. 27). As, therefore, Christ was in every way Himself after He had risen from the tomb, His body and soul were re-united for ever, and death had no more dominion over Him, so WILL IT BE WITH ALL GOD'S PEOPLE after they have risen from the dead. As children of the Resurrection, we shall die no more; our bodies and souls will be eternally re-united, and we shall be like Christ in every particular, being "Filled with the fulness of Him Who filleth all in all." The Resurrection will be a perfect restitution, and will fully restore mankind to the Immortality which was forfeited through Adam's transgression. Then we shall fully realise what Christ meant, "Because I live, ye shall live also." Every seed shall have his, or her, own body; and as truly as we have borne the image of the earthly Adam, we shall also bear the image of the heavenly—Jesus Christ. In that day, every

one in Christ shall say, "It is I myself; I am He that liveth and was dead, and behold I am alive for evermore. Oh grave, where is thy victory?"

This then is the Answer to the Question, "WITH WHAT BODY TO THEY COME?" That which dies shall live again, as it was with Christ. This mortal shall put on immortality, according to the promise of God, Who cannot lie. Christ has given us the fullest proof of His Resurrection power before His passion, in that He raised the dead to life. Thus He called Lazarus from the grave after four days' interment, and raised the widow's son and the ruler's daughter. And He hath said, "For as the Father raiseth up the dead and quickeneth them, even so *the Son quickeneth whom He will*" (John v. 21). As Christ is the Saviour of the *body* as well as of the soul, and there is no salvation for either out of Christ, therefore He saith, "Verily, verily I say unto you, the hour is coming and now is, when *the dead shall hear the voice of the Son of God*, and they that hear shall live" (John v. 21, 25). This wonderful prediction of Christ had a literal fulfilment after He had risen from the dead, as recorded in Matt. xxvii. 51-53. "And the earth did quake, and the rocks rent; and the graves were opened and many *bodies* of the saints which slept, arose, and *came out of the graves* after His resurrection, and went into the holy city, and appeared unto many." Jesus confirms this by saying, "Marvel not at this, for the hour is coming in the which *all that are in the graves* shall hear His voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John v. 28, 29). Woe then to the wicked, for "the wicked shall be turned into hell, and all them that forget God." But "blessed are the dead that die in the Lord." "The righteous hath hope in His death." "The righteous shall be had in everlasting remembrance." "Say ye to the righteous, It shall be well with him" in that day. The Godly have a glorious hope, blooming with immortality. "Whether we live, or whether we die, we are the Lord's." "When Christ Who is our Life shall appear, then shall we also appear with him in glory" (Col. iii. 4). Not only was Christ glorious in death and in life, but He through His perfect holiness and obedience to God, brought in everlasting righteousness for all mankind. Christ in submitting to death, gained the keys of death and the grave, and the power to destroy him who had the power of death; that is, the devil. Christ by dying, not only made atonement for the sin of the world, but also purchased eternal life for all true believers, which life had before been forfeited by sin; therefore now, "the gift of God is eternal life through Jesus Christ our Lord." Hence Jesus says, "I am the light of the world," "I am the Resurrection and the life. He that believeth in Me, though he were dead, yet shall he live" (John xi. 25).

As then, Christ lost nothing in passing through the change called death, but gained much every way, so will it be with His obedient disciples who are gainers in life, in death, and in all things else they are called upon to pass through; for in the economy of God, all things work together for good to those who love Him—in the life to come, and thus our light afflictions which are but for a moment, work out for us an eternal weight of glory. After Christ had humbled Himself even unto the death of the Cross, God highly exalted Him and gave Him a name which is above every name in heaven and in earth; and all power was given unto Him in earth and heaven also. And so will it be with God's faithful children, for the promise

is, "He that overcometh shall inherit all things." "To him will I give power over the nations, and he shall rule them . . . even as I received of My Father" (Rev. ii. 26, 27). Our Lord Jesus is "The Life" itself, and He is able to impart life unto *a world of death* and save that which was lost; therefore He saith, "He that believeth in Me, hath everlasting life" (John vi. 47).

Christ the Foundation for the Hope of Christendom.

"God hath given an assurance unto all men, in that He hath raised up Christ from the dead." "After that, He was seen of above five hundred brethren at once" (1 Cor. xv. 6). "For now is Christ risen from the dead, and become the Firstfruits of them that slept. For since by man came death, by man came also the Resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the Firstfruits, afterwards they that are Christ's at His coming" (1 Cor. xv. 20-23). "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14). "And they lived, and reigned with Christ, a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first Resurrection. Blessed and holy is he that hath part in the first Resurrection, on such the Second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. And the sea gave up the dead which were in it, and death and the grave delivered up the dead which were in them, and they were judged every man, according to their works" (Rev. xx. 4, 5, 6, 13). "And many of them [the righteous] that sleep in the dust of the earth shall awake, some to everlasting life, and [sinners] some to shame and everlasting contempt" (Daniel xii. 2). "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin, worms destroy *this body*, yet in my flesh [immortal] shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix. 25-27). "But God giveth it a body, as it hath pleased Him, and to every seed his own body. So is also the Resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. The first man is of the earth earthy, the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the Heavenly. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God which giveth us the victory *through our Lord Jesus Christ*" (1 Cor. xv. 38, 42, 43, 44, 47, 49, 51-57).

The wonderful promises of God to His people.

“ Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel ” (2 Tim. i. 10). “ That mortality might be swallowed up of life ” (2 Cor. v. 4). “ I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction ” (Hos. xiii. 14). “ He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of His people shall be taken away from off all the earth, for the Lord hath spoken it ” (Isa. xxv. 8). “ The Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto His glorious body ” (Phil. iii. 20, 21). “ And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them ” (Rev. xiv. 13). “ For this I say unto you by the word of the Lord, Them also which sleep in Jesus, will God bring with Him. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord; wherefore comfort one another with these words ” (1 Thess. iv. 14-18). The Resurrection will restore man to immortality, to his former perfection and likeness to God. How could the *dead*, small and great, stand before God, if the *dead* themselves are not re-made alive? And how could “every one of us give account of himself to God,” if every one were not fully restored in body and mind? If the memory failed by passing through death, how could we recollect the deeds done in the body so as to give account of them to Christ? Christ possessed the same memory—without the shadow of defect—after He had risen from the dead as He had before. So then shall we, as it is written, “We shall be like Him.” That which dies shall live again, that which enters the tomb mortal shall leave the tomb immortal, for how could “*all flesh* see the salvation of God,” if the *bodies themselves* did not rise? The word “death” has no reference to the *souls* of men, for they cannot die. Enoch and Elijah had the same bodies after their translation as they had before, with this difference, the principles of mortality had passed from them never to return. But the change they had passed through was equal to death and the Resurrection, though performed in a moment of time. Also, the righteous who are alive at the coming of the Lord will pass through the same change. At that period, the Omniscient and all-glorious Spirit of the Lord will act upon the sleeping dust of the Righteous, and collect it for every one, as He wills—although ages may have elapsed—and clothe the souls of the saints with immortality as with a garment, in the twinkling of an eye; therefore Glory to God in the Highest, for ever and ever. The Righteous die to live more fully, they put off mortality to put on immortality, and thus exchange time for eternity. They leave this life of fleeting shadows and of sorrow, to enter the glorious Kingdom of Christ of perfect bliss, to hear the Saviour say, “Come ye blessed children of My Father, inherit the Kingdom *prepared for you* from the foundation of the world; enter into the joy of your Lord.” They leave this ever-changing world, and the

companionship of erring men, for the æsthetic company and bliss of angels and of God, to ever be with Christ, where there is fulness of joy, and pleasures at His right hand for evermore : where there is no more care, grief, sickness, or death ; no more parting from our loved ones ; but where union and happiness are perfectly complete for ever and ever ; where the souls of the righteous are eternally satisfied in bliss unutterable, 'mid scenes of endless delights and never-ceasing pleasures ; an eternal inheritance with an endless life to enjoy it. Such blessings of God have never fully entered into the heart of mortals to conceive—the wondrous things which the Lord hath in store for all who love Him. And we shall also freely enter our Father's home of many mansions, of grandeur and exquisite loveliness unutterable, the eternal city which hath foundations of precious stones, whose Builder and Maker is God. As “ children of the Most High,” we shall become joint-heirs with Christ our adorable Lord, to *all things*—the endless riches of eternity—to dominions and kingdoms, exaltations, honours and glories, without end. “ And I saw thrones, and they that sat upon them.”

Why should any person of thought, doubt the Resurrection of the dead ? The same God who made the first man from the dust of the earth, can remake countless millions of others ; by the same wisdom and power that makes all things else, and fills them with animation, grace, and beauty, from the common earth and its surroundings, which things we admire with wonderment and delight, and not without cause. He does all these things by His power and wisdom, which are far beyond the conceptive mind of mortals to fathom or comprehend ; but with God all things are known and are possible. God seeth the end from the beginning of all His works, and nothing is mysterious or secret with Him, neither can anything be hidden from His infinite wisdom. That being the case, why should man stagger at the thought of God quickening or re-animating the dead ? That God Who trains and directs the thought of all His endless creation with wisdom unsearchably deep, and gives power and skill to act with marvellous sagacity to all animated things in existence—and He Who is *the life of the world and all things else*—shall He not restore life to the dead ? He Who directs the fibrous roots of trees of all kinds, shrubs, flowers, mosses, and all the endless varieties of vegetation, to delve in the earth for proper nutriment—every kind according to its several needs—and orders every bud to open and unfold its delicate foliage and blossom in its season, and work in connection with the surrounding atmosphere, and descending rain and dews with exquisite exactitude, for the requirements of its invisible support, and to accomplish the object all things have in view to propagate their kind by seed as God decreed ; He Who performs all these things in their seasons with unerring skill and measured exactness—and a million times more might be said—shall He not keep His word, and bring to pass the promised Resurrection of the dead ? There is no more mystery connected with the Resurrection than there is in any other part of God's handiwork wrought from the earth.

Does it take more power and wisdom for the Spirit of God to collect the dust of death, and into it breathe the life divine, and bid it live, than to form the hues of blushing flowers in all their loveliness and endless variety, which we behold in summer days scattered around us ? He brings from the dust of earth the lovely mottled roses, of various colours, with odours of delicate perfumes floating above and around them—their breath of delight



which they impart to us. And since man by art can produce from sandy dust of the earth transparent glass, reflecting all the colours of the rainbow, or can command the invisible forces of the universe and make them subservient to His will, shall not the Omnipotent God keep His faithful word? "All that are in the graves shall hear His voice and shall come forth." Let all doubt for ever vanish from the mind of man, for "The Lord God Omnipotent reigneth," and "all the promises are yea and amen in Christ Jesus."

**Why should we not believe in the visitation of Angels,
and of the righteous dead?**

Why should it be said as a proverb, and generally believed, that from the dead no traveller returns to inform us of anything? It is not true. Christ appeared to His disciples after death, and instructed them as He had done before. And did He not remain with them a long time? "To whom also He showed Himself alive after His passion, by many infallible proofs, being *seen* of them *forty days*, and speaking of the things pertaining to the Kingdom of God." And did He not, after death, give His disciples the last great Message—the Gospel of Salvation—for all the world? Also did not Christ appear to above 500 brethren at once, after His decease? All this occurred after His death. And further, many bodies of the once dead saints came out of the graves, and went into the holy city and appeared unto many after Christ arose, and of course spoke to them, or what object had they in coming? And did not Christ give Revelation by His messenger, who spake to John thus, "I am Thy fellow-servant, *and of thy brethren the prophets*, and of them that keep the sayings of this book" (Rev. xxii. 9)? This angel, or messenger, was certainly one of the Jewish prophets who came to John after death, and gave him instructions for all mankind by the command of Christ. And did not Moses and Elijah visit Peter, James, and John, with Jesus—after the death of Moses—upon the mount, and speak to them of what Christ should accomplish at Jerusalem? And are not *all the angels* ministering spiritual beings, sent forth to minister unto the heirs of salvation? Jesus said, "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven *their angels* do always behold the face of My Father which is in heaven" (Matt. xviii. 10). And, "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. xxxiv. 7). Jesus said, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Matt. xvi. 81). "God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. i. 3, 4). "And the Lord my God shall come, and all the saints with Thee. And the Lord shall be King over all the earth; in that day shall there be One Lord, and His Name One" (Zech. xiv. 5, 9). "His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed. And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven shall be given to the people of the saints of the Most High, Whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him" (Dan. vii. 14, 27). "And there were great voices in heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord

and of His Christ, and He shall reign for ever and ever" (Rev. xi. 10). "We are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels" (Heb. xii. 22). "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said unto me, Write, for these words are true and faithful" (Rev. xxi. 3, 4, 5).

The re-union of the Righteous after death.

Jesus speaking of this glorious fact, in Luke xiii. 28, 29, says, "When ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." The promise includes all the saints from the four quarters of the earth. "When that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly, but *then face to face* . . . then shall I know, even as also I am known" (1 Cor. xiii. 10, 12). Jesus says, "God is not the God of the dead, but of the living." "And they sang a new song, saying, . . . For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation and hast made us unto our God kings and priests. . . . And the number of them was, ten thousand times ten thousand and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven and on the earth . . . heard I, saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 9-13). "Then cometh the end, when Christ shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For Christ must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (1 Cor. xv. 24-26). In that great day of re-union and endless delights, shall all believers of every tribe, kindred and tongue, sing with one consent from lips immortal, and with faces shining as the sun in the Kingdom of their Father—to the glory of God and the Lamb—the song of eternal triumph, saying, "O death, where is thy sting? O grave, where is thy victory?" God Himself will have given us the victory over every power and foe for ever, through Him Who loved us, and gave Himself for us. And to God shall endless gratitude and everlasting praises flow on, as a never-ceasing stream, for ever and ever, from all the Redeemed and glorified of Adam's race. Therefore sing O heavens, and be joyful O earth, for the Lord God Omnipotent reigneth Who inhabiteth eternity, with all His children through endless ages—Amen!

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