

evidence of how the religion of Jesus, as a living principle in the heart, is pre-eminently adapted for that great emergency—the close of life. His lips uttered it as he spake of the hope that was in him. His whole deportment confirmed it; and now, that his voice is silenced so that its living testimony can no longer fall upon the ear; now that the tomb has closed over all that was mortal of him whom we are no longer to behold in the flesh, still “he being dead yet speaketh.”

From the silent grave he speaks to us the lesson that death inevitably awaits us all—that over us too the grave shall at last close—for us the mourners shall go about the streets; and to every one of us there comes the warning, “Be ye also ready; for in such an hour as ye think not the Son of Man cometh.” From that grave he speaketh of the great value of religion, as furnishing the best, the only preparation for a dying hour—and how that religion which presents to the weary and heavy laden a relief from the burden of their sins, in Christ Jesus, the author and finisher of our faith, our propitiation with the Father, our advocate and intercessor at the right hand of God—how the religion which furnishes such hopes to man is the only one that can then be valuable; but at the same time proclaiming how, in order to be of avail, it must be received as a living, practical principle into the heart—to guide our views—to direct our hopes—to develop itself in the duties of faith, and patience, and the fear of the Lord, which is the beginning of wisdom. Think you that such having been the testimony of his life, and such the testimony uttered from his grave, it would be different—save perhaps in the intensity with which it