

achieved the
 pet's summons
 judgment, "the
 start forth to
 e who have fal-
 e life immortal.
 summons shall
 avens of the
 r of the tomb,
 solving world,
 caying bodies.
 ning universe
 f the guilty pe-
 s. The only
 on is the daz-
 eemer sits en-
 their ravished
 come, "Come,
 ; receive the
 e beginning of
 away to bles-
 enwreath their
 with golden
 es from their
 aint of corrup-
 ss; neither de-
 of their joy.

In this sense, and for these reasons, "bles-
 sed are the dead;" to the true believer, to the
 child of God, to the sincere Christian, death *is*
 a blessing. But upon this let us pause for a mo-
 ment. Let us not too hastily consider, far less
 evade the enquiry, who are the dead that are
 blessed? Who they are that shall rest from their
 labours, when the soul is parted from its mortal
 companion? "Blessed are the dead," says the
 evangelist; but it becomes us strictly to mark the
 limitation—"who die in the Lord." They must
 live and die as believers in his name—as depen-
 dent only on his merits for the peace of life and
 the happiness of eternity. They only who "sleep
 in Jesus" shall awake to glory; they only who
 have an interest, "a part and lot," in Christ's
 atoning blood, shall escape the condemnation to
 "outward darkness and unquenchable fire."—
 To the thoughtless, the irreligious, the profane,
 the scoffer; to the worldly-minded, the unbelie-
 ver, the hypocrite, death will be but "the begin-
 ning of sorrows."

God grant, my brethren, that these awful truths
 may not be without their suitable impressions!
 To some before me, this frequent appeal to life's
 uncertainty, and to all the eloquent lessons it