

the repeated declaration of spiritual comfort and resignation at the final moment of parting life.— All this is consolatory to those who feel the best interest in the cherished hope of our re-union in a better world with those from whom we have been prematurely torn in this one. And if there be one word more of consolation to be expressed, it is in the fact not merely that those remains were not, through the force of circumstances, consigned to the depths of the boundless sea, but that this mouldering frame is permitted to be borne, for the last Christian rites and duties which friends and mourners love to pay, to that very house of God where he had so often knelt and worshipped; and that until the morning of the resurrection shall awaken all to the bar of our Judge, his remains shall sleep in that consecrated ground, where so many others, interesting and dear, are reposing; and where the verdure and the flowers that spring upon that grave shall as an object of daily view, afford a daily remembrancer of the rise of the mortal to the immortal life, of the corruptible to the incorruptible, of the change at last of this vile body into the likeness of the glorious body of our Lord and Redeemer.

Well then, my Brethren, is the prophet wrong, —after all the circumstances of consolation and satisfaction it is so often our joy to see mingled with those of disappointment and distress in the sudden and sad desolations which are the work of death; is the Prophet wrong in giving us this injunction,—**WEEP YE NOT FOR THE DEAD?**

Our religion is a great mystery, and “angels themselves desire to look” into its surpas-