

who labour under great afflictions. Will he say that it becomes a man to bear with tranquillity every change of fortune, and that it evinces a most unpardonable weakness to repine and lament on account of calamities which could not be prevented? Will he say that grief should not be indulged, since it brings no good, and neither eases present sorrows nor recalls those whose loss we deplore? O ye Christian brethren, what comfort do exhortations like these afford? We must have learned to suppress the most amiable part of our nature, before we can hear them without impatience. St. Paul offers no consolations of this kind; he was better acquainted with mankind, and knew too well the value of those sources of comfort which the gospel he preached affords to all his adherents, to address them in the cold, unfeeling language of Heathen philosophy.----- He speaks to the Thessalonians, in their true character, as rational and immortal beings; and he points out the certainty of a blessed eternity as the grand pillar of true consolation. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even so them also, which sleep in Jesus, will God bring with him."* He that believes in the resurrection of Christ believes also in his own resurrection, and from this he derives comforts which can never fail. It is to

* 1. Thess. chapter 4, ver. 13 and 14.

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