

tions of her dead: an immortal Rachel weeping for her mortal children, not because they *are not*, but because she sees them no more, and *not* indeed refusing to be comforted. While hastening to the coming of her Lord with songs, and everlasting joy upon her head, there is for ever the sound of weeping and lamentation in her company,—sad proof that she is not yet altogether redeemed from vanity and change, and the sorrow that cometh of change. “All flesh is grass, and all the glory of man as the flower of grass,” is the cry of a voice sounding within the church as well as in the *desert* of this world; and how mournfully has that cry been heard within the chambers of our own bereaved community since the year began!

But all this will soon be over. The time shall come—if time it may be called—when the church shall lay aside for ever every vestment of earth, and enter upon the eternal possession of an inheritance that fadeth not away. As her inheritance will be unchangeable, so she shall enter upon its enjoyment as an unchangeable society, into which no element of variation shall ever enter. Sin, the great disturber, shall be no more. Time shall be no more; and mutability, the fleeting shadow of time, shall be no more. And, in the prospect of that tranquil and eternal communion of unchanging glory and unchangeable service, St. Peter bids his own generation of Christians, and every generation, to love one another fervently as those who are united for eternity, to labour together heartily as those who will share together the everlasting recompense, and to wait patiently together until the great change shall come,—that change which will end all change for ever.

Let us, brethren, in conclusion, sum up and hear St. Peter's full interpretation of the ancient cry, as it is a voice sounding not now in the wilderness but within the courts of the Lord's house. It tells us that in this book we have the eternal word of truth: let us make it in its