

and permanent place in heaven as a memorial of God's marvellous power and glory, it is evident that it must have been God's power and not his own that enabled him to overcome. God is not one to take the glory when another does the work. If He takes the glory of the victory, it is simply because His power and that alone secured it.

"3rd. If we are thus to become everlasting memorials of God's power and glory, it is absolutely necessary that we forever renounce our own strength, and begin to make abundant and continuous drafts upon His power and resources. It is plain we can never become monuments of God's power but by freely and exclusively drawing upon it.

"The very thought of becoming a memorial pillar to the glory of God sets in the very strongest light the importance and necessity of utterly renouncing hope in our own strength; and it constitutes a perfect cluster of arguments for drawing freely and fully and most confidently upon the power and resources of Him who is forever to receive all the glory of our victory. 'Thine is the kingdom and the power and the glory, forever, Amen.'"

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A few months after his death, an old letter back caught my attention among his papers. It bore a few jottings on the text: "Our friend Lazarus sleepeth."

1st. Christ's chosen word in speaking of a Christian's death was referred to, "Lazarus *sleepeth*." The beautiful appropriateness of it was explained.

2nd. The pronoun "our," in the connection, was shown to be a very significant one. Lazarus was at the moment a dead man lying in his grave; but Jesus still speaks of him as "*our* friend." Now, "*our*" is plural, and is made up of *my* and *your*. In saying *our* friend, Christ really speaks of the dead man as *my* friend and *your* friend. When He says *my* friend does he not indicate that death has made no break between the dead man and Himself? The friendship between them is just as real now as when they were sitting together around