

into the lovely butterfly; the flesh that is left behind may be described as the "shattered stalks" or the "ruined chrysalis." What is after death, the new birth, the awakening of the soul in a new and spiritual world, these are the farther growth of the same process that has begun in the faithful soul here.

Here we can say, in a sense as real as the Apostle's, though perhaps not in the actual sense that he meant the words, "as dying and behold we live." *Life in death*: St. Paul probably was referring to the narrow escapes he had: as I reminded you only two Sundays ago, he was in "death's oft," and yet he was not killed for the Gospel's sake at that time. I would rather to-night take the words out of the context, and use them to show what takes place at death to him that is in Jesus Christ; the death of such is an entrance into life, death is the gate of life, in death there is life.

In the sorrow of the Christian there is joy. The Christian when he is bereaved does not sorrow without hope; he must sorrow, he must also rejoice.

I might say a great deal about the contrast