

though we would not pass one word of commendation upon that philosophic coldness, or that stoic insensibility which has no place in the creed of Christianity, we can,—yes, even in relation to the present instance of complicated trial, we can—with the prophet say, **WEEP YE NOT FOR THE DEAD.**

We can reiterate, heartily and fervently, the prophet's exhortation, in contemplating the future glories to which the sufferings of the present time constitute the strait gate and the narrow passage. We must be unclothed of this fragile tabernacle, before we can be clothed upon with the new and undecaying body which Christ's word hath promised, and of which Christ's own triumph over death and the grave affords the most complete assurance:—we must leave this earthly house, before we can be admitted into the mansions of our Father which await the believers above. We weep not for the dead, because, like the Israelites in the typical wilderness, they have crossed the wilderness of this world's trials, and reached the everlasting "rest which remaineth for the people of God." We weep not for the dead because we know they are not lost to sight and recognition forever;—for they who "fall asleep in Jesus" will, on the last great day when the trumpet's universal summons shall call forth the sleepers of the grave, be "caught up to meet their Lord in the air," and in the eternal world will be united with the "spirits of the just made perfect," and join with them, and with the Cherubim and Seraphim, in the never ending song of praise to God and the Lamb.