

be reconstructed into a living frame, when "death, the last enemy, shall be destroyed." Oh! it is the triumph of the Gospel over the mortality of man; that what science could never discover, nor reason demonstrate—that the hopes which imagination could not realize, and which even affection hardly ventured to cherish—are by it clothed in an actual reality; that the doubts which encircled the resting place where the ashes of the righteous silently repose, are dispersed by the radiance of the Sun of Righteousness; and that the fetters of that prison-house of the dead are burst asunder by the living Saviour, who, having swallowed up death in victory, have ascended gloriously, with the laurels of His triumph, over its strength and sting.

II. In addition to the facts thus announced in the manner described in the text, there is also a testimony thence borne in confirmation of certain important truths; with regard to which it may be said of the occupant of the grave, that he "being dead yet speaketh"—proclaiming them as truths whose meaning and importance are not destroyed, but established by death. In proof of this, turn for a little to the special case to which the text refers: it was the entrance of death into the world. This was the first victim whom he seized. The details of that scene in which, in unnatural and fatal cruelty, the hand of brother was lifted against brother, need not be here minutely narrated. But what was the occasion of it? Abel had presented unto God a more acceptable gift than Cain. The latter had offered the fruits of the field—so far a becoming token of thanksgiving to the God of Nature, the Father of Mercies, whose bountiful