

blessed ; the wicked have no hope in the grave. Some refuse to live in Christ, and rush into eternity unholy, unpardoned. You may put their bodies into splendid coffins ; you may print their names in silver on the lids ; you may form the long procession of solemn mourners ; you may render the last sad office ; you may erect the marble monument and engraved golden epitaphs—still it is only the funeral of the lost soul—a soul unblest ; for man cannot bless what God hath cursed, and “Cursed is he who continueth not in the works of the law to do them,” whilst “Blessed is he who dieth in the Lord.” Only he who lives in Christ dies in the Lord. No man can die the Christian’s death who has not by faith and repentance lived the Christian’s life. “If we say that we abide in him,” saith St. John, “we ought also to walk even as he walks.” The Redeemer of mankind, to give us an outward example, and to provide an inward source of strength, requisite to live in the Lord, voluntarily withdrew himself from the glories of Heaven—set himself apart to the sorrows of earth and the sufferings of a vicarious death. His embassy was to make known God in the work of man’s redemption. Charged with this commission he stands before the universe the visible representative of the invisible God. To unfold for our adoration, and quicken us by the life-giving power of the divine character, was the aim and the object of his every act and word. And such must be the Church’s work. Every member, living and dying in the Lord, is bound to show forth Jesus Christ by the grace of the Holy Spirit, as Jesus Christ in and of himself lived in and shewed forth the Father.

To persuade all men so to live and die in the Lord, the text furnishes two arguments. First, because such men having died a Christian, and therefore a blessed death, rest from their labours ; and secondly, because their works do follow them.

Rest is sweet to the weary, but no haven of rest can be found on earth. That we are taught to look for it as a motive to action and a guide to duty is proved by the divine ordinance