

APPENDIX A—PAGE 10.

The philosophers of ancient Greece and Rome did not look upon their departed friends as lost. They believed that death only separated them from each other for a time: that soon they should meet, in more happy re-union, in the realms of Hades. *How* they became impressed with this notion, it were useless to enquire: as to the *fact*, no one acquainted with classic story will deny it. The poets frequently alluded to it. Homer, the great Grecian, for example, represents the shades of his heroes as retaining all the characteristics, dispositions, habits, stations and peculiarities which belonged to them before death. (Book II, line 48, &c). The *Elysium* and the *Tartarus* of the poets correspond respectively to the *Paradise* and the *Hell* of our Sacred Scriptures, or rather, according to Dr. Campbell, as quoted by Bishop Hobart, Page 100), "the prison of Hades wherein criminals are kept until the General Judgment." The sentiments of Socrates, probably the greatest Grecian philosopher who ever lived, are so well known as to need but the bare allusion. It is evident from the language used in conversation with his friends, after being sentenced to drink the fatal hemlock, that altho' he spoke with apparent doubting, he nevertheless in the main believed that his spirit would meet and recognize, and in turn be recognized by the great and good of former times. "If"—says he—"the common expression be true that death conveys us to those regions which are inhabited by the spirits of departed men, will it not be unspeakably happy to escape the hands of mere nominal judges to appear before * * such as Minos and Rhadamanthus, and to associate with all who have maintained the cause of truth and rectitude? * * Is it nothing to converse with Orpheus, and Homer, and Hesiod? * * With what pleasure could I leave the world to hold communion with Palamedes, Ajax and others, who, like me, have had an unjust sentence pronounced against them?"

Now hear Cicero: "O glorious day! when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits; and not with those only whom I have just mentioned, but with my dear Cato that best of sons and most valuable of men!"

APPENDIX B—PAGE 16.

There is one departed—Bishop Burgess, late of the Diocese of Maine—who will not be accused of intemperate enthusiasm by those who knew him when here below, whose words I shall ask no indulgence for quoting here. He says:

"Those we loved on earth may be spectators at this moment of those they left behind them. The partition wall that separates Time from Eternity may be so thin that those on the other side may hear the voice of music and prayer lifted up to God from those on this side; the eye of saints in glory may have that penetrating power that it can see through the partition, and witness the countless races that are on their course to immortality and glory." *Voices of the Dead*, p. 435.

To me there is an inexpressible sweetness in the thought that our friends who are asleep in Jesus may not be so distant from us as we had perhaps conceived. Should this be irreconcilable with the idea of confinement in a separate place, in expectation of the Resurrection, then will I give up that idea for the sake of this. To think that not only are we ministered to by God's angelic agents, and compassed about with that vast cloud of Old Testament witnesses of whom the Apostle makes mention, but that our own dear friends, a sainted mother or wife, for example, or a loving father, may be also with us in our sleeping and in our waking hours, suggesting thoughts—for aught I know—of purity and peace, oh! what harm can there be in that belief? Men may call it the romance, the enthusasim, the exaggeration of religion, if they will. I do not think any will dare to call it "superstition."

NOTES.

1. For reasons of expediency alone I do not state my own solution of the difficulty alluded to under Heading II. of Sermon I., page 8.

2. I should also have said that just as there will be various degrees of happiness in Heaven, so by parity of reasoning, will there undoubtedly be differing degrees of wretchedness in Hell.