

THE
IMMEDIATE BLESSEDNESS OF DEPARTED SAINTS :
OR,
THE SOUL-SLEEPING THEORY CONFUTED.

Philippians I. 21—24.

“For to me to live is Christ, and to die is gain; but if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not, for I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you.”

The final destiny of the human soul is a subject of peculiar solemnity and paramount importance. Compared with this, many of those questions, that agitate the world, are but as childish frivolities. On this subject, though it is of equal moment to all men, the most opposite opinions are entertained. There are those who regard the soul as material and mortal like the body: as nothing more than the result of our physical organization, and, therefore, doomed to pass away when that organization shall be dissolved.

That this view is at variance with the instinctive tendencies of our nature, is what every candid man will allow. The idea of losing all consciousness, all recollection of the past and all anticipations of the future, and becoming as though we had never been, wraps our spirits in appalling gloom; it chills the heart; it withers all that is generous and noble in our nature; it brings us into fellowship with the beasts that perish; it assimilates us to blocks and stones; it thus does violence to our deepest and strongest sympathies; and we flee from it as from the