

thought whispers what they mean to do when the pulse has stopped.

So far much is plain. We are daily dealing with what we can touch and taste. And it is unwise to resent the lessons which it sets. We need not, indeed, nurse a melancholy mind by counting the steps which lead to dissolution, for though death comes to all in time we are moved by God to drag its wheels. He is the Saviour of the body and has honored it by the Incarnation of Himself. And He has permitted the great teacher, "Pain", to warn us against that misuse of life which cuts it short. But we do not believe in annihilation—nothing is destructible, however changed. And thus, though now we know not what another life may be, our chief aim in the conduct of this should be to lead it so that we may not fear to die. A man may follow the best-known rules of health till then, but the most constant and successful sanitary caution is but a short ignoble thing. He has to reckon with the Spirit, and this is found through Christ, who saw beneath the letter which killeth—*i.e.*, not below mere words alone, but under all such outer signs of life as mark our course and point to mortal death. And true communion with Him who suffered that He might bring us to God cannot be severed from that keeping of His commandment which follows, but does not create it. And what are they? No dry catalogue of regulations possible of observance by a pedant in Christianity, but laws of life. And the greatest of them, that by Himself called "new," is "Love," the spiritual power which never faileth, leading us onwards into another world where those powers which rule the natural body cease to operate, where no sun warms us nor are we claimed by a hungry watchful earth. But love is the secret of immortality, which is no period measurable by the calendar and clock, but is sent to vitalize us even

here, while we are subject to those conditions of mortality which depress or shed only a fading cheer. The law of charity or love alone rules the rise into another life, and casteth out fear, especially that of death.

Love, indeed, has been interpreted in manifold ways: as covering a multitude of sins with sweeping good-natured ignorance of what they may be, or it is limited, as that which for a while protects helpless offspring with intensity of concern. This is shown by a hen that gathers her chickens under her wings. Yet this love begins to fade as her young approach full growth, and finally evaporates when they have reached the cares of parentage themselves. Love is, however, chiefly and popularly apprehended in that which culminates in marriage. But this "mortal" affinity is assumed, in accordance with the language of our Church, to expire when a man or his mate is laid in the grave. Each promises love to the other "till death do us part." And yet we say that "hoi" matrimony signifies the mystical union that is between Christ and His Church, which is undying, and He Himself said, when pressed by questions about material relationships between man and wife, that (though realized by "the children of this world") such as were accounted worthy to obtain the resurrection from the dead neither married nor were given in marriage. This might help us to apprehend the love that rules another life, and is the leaven of all that works here, for it excludes the tangible, and knows no tie of "flesh and blood"—which "cannot inherit the kingdom of heaven." It is seen in that mingling of spirits which know no divorcing coolness, inasmuch as it can exist only in communion with Him who is the same yesterday, to-day, and for ever. It has its growing forecast and flashes of reality in that understanding between souls, which sanctifies all human