

children of God by faith in Christ Jesus, who have been changed into his image from glory to glory as by the Spirit of the Lord, are then delivered from all the evil which was mixed in their cup on earth, and translated to an eternity of pure, unalloyed, unmixed good. The enemies of God, by wicked works, on the other hand, are snatched from all the good in their earthly condition to endure "the blackness of darkness for ever." Jude, 13 v. The former are represented as heirs of God and glory, joint-heirs with Christ Jesus; the latter are spoken of as "children of wrath, heirs of hell," to whom is reserved "shame and everlasting contempt." "Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." Romans 2, 8, 9. By the settled bias of their respective characters, and by the retributive justice of God, an impassable gulf is placed between them, so that the one cannot pass to the other, even though they would.

*Still further, if death* is not to destroy our present mental constitution, the intermediate state must be one in which scope will be given to our social affinities. For the truly good and pious, society and fellowship of feeling is one of the chief provisions God has made for their happiness and enjoyment here. Deprive us of access to kindred souls, and genial intercourse with them, and you can imagine what a comparatively wretched life we would lead. What is the Church but fellowship of souls, in which heart blends with heart in loving sympathy? Here sigh answers to sigh, and joy to joy; here is found rejoicing with them that do rejoice, and weeping with them that weep. When such genial, spontaneous outflow of feeling, the glow of Divine love, is not found in a Church, we are sure that *there has been a departure from the spirit and design of Christ in its institution*, or it consists of *hollow professors*, having the form of godliness, but denying its power, and stripped of the true badge of Christian discipleship. "By this shall all men know that ye are my disciples, if ye have love one toward another." How much, too, is life cheered and gladdened by the thousand nameless offices of common affection, done and received by men in the common intercourse of life. It is true, there are some misanthropic souls who live in a state of partial hermitage and seclusion from their fellows. But even they, in their isolation, give forth undoubted signs that the social element is not entirely obliterated. If they have not some of the inferior animals on whom to exercise their affections, they people the grove in which they dwell from their own imagination, or put life into the trees under whose shades they may have their shelter and repose, or the mind may find enough in the recollection of the past from which to wile away the tedious hours. If the recluse be pious, his thoughts will rise through the external, terminate on him who is eternal, and he will enjoy conscious fellowship with God. As he gazes up into that deep mysterious firmament from his calm and undisturbed retreat, far from the busy haunts of men, his eye will pass through that bright and ever-shining world, and in it see a Father's love and a Father's hand. Man must have society and fellowship. This element in our nature we have no reason to believe ever is, or can be, destroyed by death. If we take it into the spirit world with us, surely there will be provision made for its gratification. Infinite goodness thought it not good that man's state here should be one of solitude, and can we suppose that the soul of his