

quished then, "O death! where is thy sting? O grave! where is thy victory?" Death! thou hadst a sting, but the poison is extracted; grave! thou hadst gates and bars, but they are all burst and broken; and now, redeemed, renewed, restored, we lift our foreheads to the sky, to behold and to hear the Lord descending from heaven with a shout of triumphal conquest; and ascribe, in all the gratitude of conscious immortality, "thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The text further states, that by death there is not only the inanimation and consequent dissolution of the body, but, besides, there is another fact, "YEA MAN GIVETH UP THE GHOST." Now from the original word for "*ghost*" we, perhaps, can gather no more meaning than simply *life*. Man giveth up the life. Still there comes the enquiry, what is life? Does it consist only in conscious activity of brain and heart, blood vessels, muscles, and nerves? If so, man is altogether like the beast of the field! I must have more than that. The "giving up" infers a living part, a restoring or returning of a portion of what constituted human existence. The preacher in Jerusalem, after speaking of death, says, "*then* shall the spirit return to God who gave it." We find the soul here; and which is the real, living, responsible constituent of man. Death is the separation of the material from the spiritual, and dissolution seizes on the one, and God recalls the other. Reason can do absolutely nothing for us in this. It is a subject of pure faith, and that faith resting on heavenly revealings. By reason, we know nothing about death any further than we see. What was life, is lifeless: every sense utterly unconscious. That is all we can tell. We behold no part or particle escaping—no tenant flitting from an old home. But there is a sublime wonder in the fact that the soul from that body has passed, quicker than electric light, through unknown regions into the clear atmosphere of eternity, and arrived at the very foot of the throne of the Godhead. We want words to express the mysteriousness, the sublimity, the awfulness of the truth which so directly concerns every one of us: for we, too, must give up our souls to God, and stand before Him, either friendless, having