

closely interlinked with it, and through this held in connection with the material form during continuance of the life, but when the life becomes extinct the soul is set free. I will make no attempt to follow it into

"The undiscovered country from whose bourn No traveller returns,"

but adopting an oft-repeated phrase, say it goes back to God who gave it; yet may express it as my own belief that it retains its individuality and is an entity forever.

"Dust thou art, to dust returnest
Was not spoken of the soul."

Do the rational faculties of the man pass away with the organic life? Not so. These are involved in the superior spirit nature, and are with it immortal. The capacity and faculties of the soul exactly correspond with those of the particular natural mind of which it is the outgrowth. Thus it is that such individuals as are able to take clear and comprehensive views of natural things, will, when enlightened by the sun of righteousness, take correspondingly clear and comprehensive views of spiritual truths.

Again, whatever habits and surroundings tend to increase the vigor of the vital forces, also tend to increase potentially the mental powers—the potential powers, but not the actual; these can only be expanded by means of mental food or exercise. And yet again, whatsoever increases the actual mental power also increases the potential spiritual capacity; but the real growth can only be experienced by partaking of spiritual food and exercise.

The question has been asked, and with good reason, when through injury upon the head unconsciousness is produced, where then is the soul? Or how is it with the soul in case of insanity, or when the faculties become weakened by age or other causes? The soul sits enthroned in its own majestic dignity and grandeur, uninjured and unimpaired in connection with the lower natures with which it is united—

a unity that is not severed while the vital spark remains.

When the faculties fail the organism, through which the soul holds communication with the external world has become enfeebled in its operations. In cases of insanity the action is often powerful, though deranged and eccentric, and in cases of unconsciousness the powers of the organ are quite suspended.

Here another query suggests itself. Does the unconsciousness produced by injury or certain forms of disease, differ widely in character, though certainly in cause from that which comes to all during times of slumber?—sleep so perfect as to be without dreamings, when every fiber and tissue of the busy, throbbing brain is brought into stillness. Where, then, is the soul? My answer is already given.

Such is my present understanding in relation to the origin, nature and immortality of the soul. To express the views so fully has required more space than anticipated. As they appear to harmonize with the revelations of Scripture, and I am unable to find though I have sought diligently and enquired closely, that they conflict with the revelations of science, I feel justified in entertaining them until a higher light comes.

With respect to the points under consideration, there must exist an ultimate truth, and I can see no reason why it should not, as well as other truths, be sought after.

If my offering shall suffice to call forth an expression from some other who has received a higher light it will not have been made in vain.

LILLIS BROWN.

Whitby, Ontario Co., Ontario, 9th mo., 3rd, 1878.

In the economy of God no effort, however small, put forth for the right cause fails of its effect. No voice, however feeble, lifted up for truth ever dies amidst the confused voices of time. — [J. G. Whittier.