

in all things may be glorified. Love will unite all hearts and hands for the spread of our common salvation and the spirit of piety will annihilate the spirit of party. "When that which is perfect is come, then that which is of party shall be done away." "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountainins of Zion: for there the Lord commanded the blessing even life forever more."

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## ON THE IMMORTALITY OF THE SOUL.

*(Continued.)*

Again it is objected that there is no positive proof of the existence of the human soul after the death of the body; that neither Moses nor the prophets nor any other beings who could know the fact, if such was the fact, have testified that men continue to live in another world. To this we reply, in the first place, that if we cannot prove by oral testimony or ocular demonstration that men do exist hereafter, so neither can our opponents prove by that species of testimony which is called for by the objection, that our present state of existence is all of life, or that the dissolution of the body is the annihilation of the intellectual power, but there are reasons which may be drawn from analogy in favour of our existence after what we call death, which, when taken together, seem to my mind as strong as actually to overcome the presumption that the death of the body is the end of life. For instance, the state of natural sleep approaches very near that condition of the body when it ceases to live. In a sound sleep, the senses seeing, hearing, tasting, smelling, and feeling, are entirely dormant; the voluntary motion of the muscles ceases, and the action of the intellectual power is apparently suspended. It is true that dreams sometimes occur, but the most distinguished physicians and physiologists believe, that in a perfect sound sleep the functions of the brain become totally dormant. Suppose, then, (as once a speaker on that subject observed,) an inhabitant of another planet, to whom the sleeping state should be unknown, were to visit our earth, and to be shown a person in profound sleep, would he believe that such person in a few moments could rise, from his state of insensibility, a moving and reasoning being? If assured by a bystander that such would be the fact, would he not discredit him? Nevertheless our aerial visitant would soon be convinced that the sleeper was still alive, and see him rise up with renewed corporal and mental energy. Why may not such be the result of the sleep of death?