

friends separated from us by death, restored to us, that we shall be forever with them, and with the Lord, enjoying a happiness pure and spiritual, large as our desires, and immortal as our existence. Without this belief, it is impossible to derive from religion that effectual and availing consolation, which it professes to administer; without this, we must feel that religion fails us in the very instance in which its succours are most necessary—are indispensable. The loss of those whom we have fondly loved, were it irreparable, eternal, would in every truth, inflict a deadly and incurable wound upon the soul. "The spirit of a man may sustain his infirmity, but a wounded spirit, who can bear." The only remedy, which can be conceived adequate to such an affliction, is, that which the Gospel administers, when it teaches that they are not dead, that they are asleep, that they shall awake again to life everlasting; that, when a few years have run their course, how few, we know not, we shall be reunited with them in heaven—in a world where sin and sorrow are unknown—where in the beautiful and sublime words of Scripture "the tear shall be wiped from every eye—where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, where the former things are passed away, and all things are made new." In this blessed world, our spirits, delivered from the troubles and miseries of this mortal state, shall have opened before them—an eternity of virtuous activity, of divine enjoyment, shall no more sink in doubt or despondency—shall no more feel the painful consciousness of frailty and guilt—shall hunger no more, neither thirst any more—shall not be subject to natural, or moral evil, but exalted to a divine life, a divine power—shall mount up with wings as eagles—shall approach nearer and nearer to the eternal source of light and life, and feel all their immortal powers and capacities expanded to their utmost reach. This view of a future state, is at once natural, simple and sublime. This is felt by every heart to be—and this alone can be—commensurate with our desires and capacities. This corresponds—and this alone corresponds—to the ardour and the elevation of our hopes and affections, "and this exceeding and eternal weight of glory," to use the marvellously emphatic language of the Apostle, is only equal to the vastness of the soul, in its capacities and aspirings.

I would now invite your attention to the mighty consolation and support, which this doctrine affords to virtue and piety, and urge it as a powerful incentive to be strenuous and persevering in the work of the Lord. We have all felt what a powerful motive to action, is derived from the sentiments of gratitude, affection and friendship. But how is this motive heightened, when the objects of these affections are removed from us by death. Our heart in this case becomes importunate and almost superstitious in its eagerness to give vent to its fulness. It is impelled, by a feeling, which is sacred and imperious, to every mode of demonstrating its regard and affection, which it can imagine to be suitable or practicable. How natural it is for us when death has ta-