

bear his glorious image ; they cannot enjoy Him as their portion. The living alone can have Him for their God. Upon them alone He can lift the light of His countenance ; to them alone He can communicate the riches of His grace ; with them alone He can hold communion ; and from them alone He can receive those expressions of grateful and affectionate homage which are due to Him, and in which He delights. This Divine declaration, illumined by the comment of the great Teacher, furnishes an argument which no sophistry can shake.

The evidence afforded by the account of the rich man and Lazarus, is not less clear and conclusive. "The beggar died, and was carried by angels to Abraham's bosom ; the rich man also died, and in hell he lifted up his eyes, being in torment." If these words have any meaning, they teach us that the soul of the pious beggar was straightway conveyed, by ministering angels, to its reward in heaven ; and that the spirit of the rich wordling immediately passed to its own place of terrible retribution. The Saviour would have us to read the doctrine by the lurid flame in which one was tormented, and by the light of the celestial glory with which the other was crowned. To say that this is a parable, does not at all weaken its force, for parables are designed to teach us truths, not falsehoods ; and this parable might have been constructed on the soul-sleeping theory, if it had been the true one, as well as on its opposite.

The Saviour said to the penitent thief on the cross :—" Verily I say unto thee, to-day shalt thou be with me in paradise : " and no ingenuity of criticism can explain away this gracious promise of immediate happiness. The advocates of the soul-sleeping system have resorted to the pitiable expedient of supposing that the words " to-day " were not intended to fix the time when the promise should