

rivable from the nature of the soul, though valuable as far as it goes, is not sufficient to give us entire satisfaction. In the absence of superior light, the shadow of doubt would come over our most plausible speculations, and our minds be doomed to alternate between hope and fear.

It should, therefore, fill our hearts with grateful praise to know that we have a *sure testimony* as to the active existence of the soul between death and the resurrection morn.

3rd.—*The instincts of our nature, the deductions of our reason, and the desires of the renewed heart, are fully authenticated by the word of God.*

We are not left to build our hopes of immediate happiness, after death, on abstract speculation, or philosophic probability. When we turn to the "living oracles," the hypothetical and the probable give place to the certain; the glimmering light of reason is exchanged for the glory of noon day; and the faltering language of intellectual inquiry is followed by the full assurance of faith. The Scripture language is so plain and unequivocal as to make it a matter of wonder that any one can doubt. We can notice only a few of the many passages in which the doctrine of an intermediate state is either clearly implied or explicitly taught.

God said to Moses:—"I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Christ, when reasoning with the unbelieving Saducees, said, in reference to this passage:—"God is not the God of the dead, but of the living." Long before this declaration was made at the burning bush, the bodies of the patriarchs had been consigned to the dust; but God was still their God, because their spirits were still living. He cannot be the God of the dead. They cannot hear his voice; they cannot receive and reciprocate his love; they cannot