

the philosophy of the human mind ; and as contrary to the teachings of God's word.

*1st.—This theory is at variance with our feelings and desires as men, and with our ardent hopes and devout aspirations as Christians.* It involves the temporary loss of our being, for we cannot conceive of the soul as existing when thought and activity, its distinguishing properties, are withdrawn. Now, from such a loss of all consciousness, for an indefinite period, our natural and spiritual instincts at once recoil. Death, so melancholy in the circumstances that precede and accompany his approach, is invested with additional gloom and terror by this unwelcome and repulsive theory. The pangs of bereavement are greatly aggravated by the chilling notion, that the souls of our beloved departed ones are as insensible as the clods of the valley. The hope of future glory is deprived of much of its fervor and its invigorating influence by this supposed delay in its realization.

On the other hand, the assurance that death is the immediate introduction of the soul into a more exalted state of being—a state where its powers will be more vigorous, its conceptions more comprehensive, and its progress in all that is good and great more rapid and glorious, is one of the richest sources of consolation amidst the griefs and struggles of life, and one of the best antidotes to the dread of death. Let me be assured that the disruption of tender ties, the loss of endeared associations, and my separation from all that interests me on earth, will be immediately followed by heavenly compensations ; that the friendships of earth will be exchanged for the holier fellowship of heaven ; that I shall leave the sweet and solemn services of the earthly sanctuary, to enter, without a moment's delay, into that celestial temple, whose consecrated aisles are trod by bright throngs of worshipping