

love? Would it be a mercy to thee to weep no more, suffer no more, sin no more; to be unclothed of corruption, and be clothed upon with immortality and incorruption? Then bid death welcome. Blessed souls! when you come ashore and see the light, the love, the joy, the rest, the glory that is on the other side, you will then more fully understand what this meaneth, "DEATH IS YOURS."—*Alleine's Heaven Opened.*

DOES THE SOUL SLEEP AFTER DEATH?

There are some that contend that the soul sleeps utterly void of sense, consciousness, and activity from the time of death till the day of judgement; the admission into any degree of happiness being suspended till that event. A grievous mistake.

Thought is as essential to mind as figure is to matter. So that, unless we can suppose matter to exist without figure, we cannot suppose mind to exist without thought. "A real suspension of thought then is the destruction of the mind; and what might be termed a restoration of thought, would in fact be the formation of a new mind. If, therefore, at death the thinking principle should rest, should cease to act, it would at the same instant cease to be. Its very existence and character depend upon its action. And, if at the resurrection, the inspiration of the Almighty should again make man a living soul, capable of thought, such an act of omnipotence with respect to mind would be a new creation. The mind, formed for inhabiting the glorified body, would thus be another mind than that which formerly possessed the body when in a state of mortality; the identity of the soul would be destroyed; a reward and punishment would be useless; and a day of retribution unavailing." For why should you and I be any way concerned for the happiness or misery of the men who should ages hence be raised from our ashes, when the future beings could be in no respect the same in reference to us than as they were arbitrarily to be denominated the same, because their bodies were to be constituted of the same matter which now constitutes ours? Why should we regard any promised rewards or threatened punishments in another life, when they can only be enjoyments and sufferings of a new race of beings made out of the old materials which we dropped at our dissolution?

The notion, then, of *soul-sleeping* is not without danger, since it deprives Religion of its most cogent motives, or at least weakens them excessively. How, you may ask, do any persons contrive to deduce it from Scripture? Entirely, I believe, from the circumstance that death is frequently in Scripture depicted under the image of sleep. Dead persons are there often said to be "fallen asleep;" and in the First Epistle to the Thessalonians we are told that "them what sleep in Jesus will God bring with Him." But in such passages the word *sleep* is used in reference to the body; and I know not one in which the same metaphor is employed in allusion to the *soul*. In Daniel, "Many of them that sleep in the dust of the earth shall awake" (Dan. xii. 2), applies manifestly to the body. More expressly still we learn in Matthew, "that the graves were opened, and many bodies of saints that slept arose."—(Matt. xxvii. 52.) And again, "David, after he had served his own generation, by the will of God, fell asleep, and was gathered to his fathers, and saw corruption; but He, whom God raised again, saw no corruption."—(Acts xiii. 36-37.) Here that which is described as falling asleep is evidently the body, that which undergoes corruption. Many other passages might be adduced to the same purpose.

It is also easy to quote or refer to various portions of the Word of God which run directly counter to this opinion of the sleep of the soul. In the parable of Dives and Lazarus, for example, we have a description of the state in which good and bad men are placed *immediately after death* in which there is no allusion to a suspension of happiness or misery; but on the contrary it appears that directly after the termination of mortal existence the poor man was *comforted*, the

rich *tormented*. Whether the delight and the anguish are equal to what they will be after the day of judgement, when the soul and body will be inseparably united, or whether they are principally the pleasurable and the dreadful anticipation of future bliss and wo, we are not there taught: those points are, however, amply decided from other passages of Scripture; and we at least learn from this that the soul does not at death pass into a state where it is unconscious of pleasure or pain. So again, when our Lord promised the penitent malefactor on the cross that he would "that day be with Him in Paradise," He could not mean that he should be conveyed thither to sleep. Nor can we imagine that He meant to say, as has been sometimes asserted, "Verily I say unto you *this day*, thou shalt be with me in Paradise." Either of these would be sadly trifling with the trembling penitent's feelings; and would be, besides, perfectly incompatible both with the character of the Saviour, and with the solemn and important purposes for which He was then suffering. Once more, the doctrine of the sleep of the soul is irreconcilable with the language of the Apostle Paul: "I am in a strait between two, having a desire to depart and to be with Christ, which, is far better: nevertheless to abide in the flesh is more needful for you." If after death the soul sleep till the day of judgement, and that be all that is meant by *being with Christ*, not only is the phraseology very strange, but the apostle fancies himself in a difficult dilemma, when a sensible man would decide without hesitation. On the one hand, he might be useful to the Church, and might invite many more to "the Shepherd and Bishop of souls"; on the other, though he would die earlier, he would not earlier enter into glory, but would be rendered perfectly useless to those whom he loved as himself, and deemed "his joy and crown of rejoicing." Lastly, in another letter of the Apostle Paul, he says, "Therefore we are always confident, knowing that, while we sojourn in the body, we are absent from the Lord; we are confident, I say, and *willing* rather to be absent from the body, and *present with the Lord.*"—(2 Cor. v. 6, 8.) Here the expression, "present with the Lord," as a necessary consequence of the reasoning, implies happiness immediately subsequent to death; whereas sleep is not happiness, but insensibility. These passages, which have been quoted again and again to refute the doctrine of soul-sleeping, will, I doubt not, fully suffice to convince you that that doctrine is directly contradictory to many of the most stimulating and cheering promises in the New Testament.—*Dr. Olinthus Gregory.*

SUBSCRIPTIONS RECEIVED SINCE LAST PUBLICATION.

J. Currie, Kingston, 1851-2 5s; Peter Ferguson, 2s 6d; John Livingston, 2s 6d; Arch. McDonald, 2s 6d, and I Angus Campbell, 2s 6d; Nottawasaga, 1853; Rev. John D. Finlay, D. D., Williamsburg, N. Y., 1853, 2s 6d; C. McFee, St. Jean Chrysostome, 1853, 2s 6d.

CURRICULUM LATINUM.

To save to Parents the expense of high priced editions of the Latin Classics, the Subscriber has lately issued in ten parts some of those most in use at prices from 9d. to 1s. 3d. each.

FRENCH TEXT BOOKS,

OLLENDORFF'S PRIMARY LESSONS in French L'ABEILLE, an Introductory French Reader.

MISCELLANEOUS SCHOOL BOOKS.

Mavor's (superior edition), Carpenter's, Webster's and other Spelling Books; Murray's large and Small Grammars, Lennie's Grammar, and others; Walkingame's Arithmetic, Walker's Dictionary, fine new edition.

ENGLISH SCHOOL BOOKS.

Stocks always on hand of Messrs. Oliver & Boyd's, Messrs. W. & R. Chambers, and Whittaker & Co's, superior editions.

SCHOOL STATIONERY, PAPER, SLATES, MAPS, &c., at very low rates.

H. RAMSAY.

QUEENS COLLEGE.

THE THIRTEENTH SESSION of QUEENS COLLEGE will begin on the first WEDNESDAY in OCTOBER, (5th October,) 1853, at which date all Intrants and regular Students in the Faculty of Arts are required to be present.

The Divinity Classes will be opened on the first Wednesday in November.

Candidates for Matriculation as regular Students of the first year will undergo an examination before the College Senate in the first three Books of the *Aeneid* of Virgil, the first three Boos of Caesar's Commentaries, Mair's Introduction, the Greek Grammar, and Arithmetic, as far as Vulgar and Decimal Fractions, inclusive.

The only charges are £1 of Matriculation Fee; £2 for each Class per Session, to be paid on admission to the Classes, and £1 additional in the Natural Philosophy Class, for expenses of apparatus.

Accommodation will be provided for Students as BOARDERS, the expense of each boarder being from 40s. to 50s. per month, or just sufficient to cover the outlay. Students, intending to avail themselves of this accommodation, will require to bring their own bedding. The Boarding Establishment will be under the superintendence of the Professors.

Each Student on entering will be required to produce a certificate of Moral and Religions character from the Minister of the congregation to which he belongs.

A certain number of Bursaries or Scholarships will be awarded at the commencement of the Session. The Scholarships for Students of the first year will be conferred on those who display the greatest proficiency in the subjects of examination for Matriculation, together with the first book of Euclid. For Students of previous years, the subjects of examination for Scholarships will be the studies of former Sessions.

The Preparatory Department, or College School, will be conducted, as usual, under the charge of competent Masters.

The fees in this department are as follow:—

TERMS PER ANNUM.

For Tuition in English Reading, Writing, and Arithmetic for pupils under 12 years of age.....	£4 0 0
For pupils above 12 years of age....	£6 0 0
For Tuition in the above branches, together with Geography, English Grammar, Composition, the Latin Rudiments, and the use of the Globes	£6 0 0
For Tuition in all the above branches, with Lessons in the Latin Classes, Greek or other Mathematics.....	£8 0 0

All fees payable quarterly in advance. A deduction of 25 per cent allowed on the Tuition Fees of Parents sending more than one scholar.

This department is under the superintendence of the Professors, and is visited by them as often as their duties permit. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the Senatus Academicus,
J. MALCOM SMITH, M. A.,
Secretary to the Senatus.

ALEXANDER MORRIS,
ADVOCATE,
OFFICE, NO. 49 LITTLE ST. JAMES STREET,
MONTREAL.

The Presbyterian

Is published for the Lay Association by John Lovell, at his office, St. Nicholas Street, Montreal.

All communications, and letters enclosing remittances to the Presbyterian, to be addressed (*Post-paid*) to "The Editor of the Presbyterian, Montreal."

Printed by JOHN LOVELL at his Steam Printing Establishment, St. Nicholas Street.