

sires, and for the glorious recompense of all his sacrifices and toils ; yet, with that spirit of self-abnegation which is inseparable from true greatness, he was willing to remain amidst his labours, conflicts, and sufferings, if, by so doing, he might advance the interests of the Church, and glorify his Redeemer and Lord. He was "in a strait betwixt two." His strong attachment to the Church, his affectionate solicitude for those who were his own spiritual children, and his deep, absorbing interest in the work to which he had been called as a divinely commissioned ambassador, bound him to earth, as an anchor holds a ship to its moorings : whilst heavenly influences were operating upon him, as a powerful gale upon a vessel, to bear him away from these mortal shores to the fairer scenes and fuller enjoyments of the "better country."

The Apostle's doctrine, and the Apostle's desire, are the two things that now invite our attention.

I.—THE APOSTLE'S DOCTRINE.

He manifestly regarded death as the passage of the soul to a better state of being—as its *immediate* introduction into the presence of Jesus Christ. He desired to depart that he might be with Christ. And we are thus clearly taught, that the soul of the departing saint at once enters into a holier sphere for the exercise of its devout affections and the development of its noble powers. It seems strange that this delightful doctrine of immediate blessedness after death should have met with any opposition amongst men professing the Christian faith. But there are those who adopt, what may be called, the soul-sleeping theory. They tell us that when the body dies, the soul falls into a profound sleep, in which it will remain until the morning of the resurrection.

We regard this theory as repugnant to the best wishes and feelings of the renewed heart ; as discountenanced by