

as pointing beyond the present to an unseen and eternal existence.

"If, then, we admit that the present state is connected with the future, and that the hour of death is not the termination of our existence, it must be a matter of the utmost importance that the mind of every candidate for immortality be tutored in those departments of knowledge which have a relation to the future world, and which will tend to qualify him for engaging in the employments, and for relishing the pleasures and enjoyments of that state. The following remarks are intended to illustrate this position :

"We may remark, in the first place, in general, that *the knowledge acquired in the present state*, whatever be its nature, *will be carried along with us when we wing our flight to the eternal world*. In passing into that world we shall not lose any of the mental faculties we now possess, nor shall we lose our *identity*, or consciousness of being the same persons we now feel ourselves to be ; otherwise, we behoved to be a different order of creatures, and consequently could not be the subjects either of reward or of punishment for any thing done in the present state. A destruction of our faculties, or a total change of them, or the loss of consciousness, would be equivalent to an annihilation of our existence.

"We have an exemplification of this in the parable of our Saviour respecting the rich man and Lazarus, where Abraham is represented as addressing the former in these words—"Son, remember, that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things ;" evidently implying, that the rich man retained the power of *memory*, that he possessed a consciousness that he was the same thinking being that existed in a former state, and that he had a perfect recollection of the conduct he pursued, and the scenes in which he was placed in this sublunary world. If, then, it be admitted, that we shall be, substantially, the same intellectual beings as at present, though placed in different circumstances, and that the ideas and moral principles we now acquire will pass along with us into futurity, and influence our conduct and happiness in that state,—it cannot be a matter of indifference whether the mind of an immortal being be left to grope amid the mists of ignorance, and to sink into immortality, or be trained up in the knowledge of every thing that has a bearing on its eternal destination. On the contrary, nothing can be of higher value and importance to every human being, considered as immortal, than to be trained to habits of reasoning and reflection, and to acquire that knowledge of his Creator, of himself, of his duty, and of the relations in which he stands to this world and to the next, which will qualify him for the society in which he is hereafter to mingle, and the part he has to act in a higher scene of action and enjoyment. For, as gross ignor-