desire of futurity, and the discontinuance of the present, and the apparent necessity for some future bodily apparatus, might all be conciliated. And this did not appear altogether impossible, when the strong indications of some faculties common to man were observed in the brute creation; a temporary eclipse of the higher powers might easily be imagined, such as so often takes place in the state of dreaming. Still one great difficulty seems to have been unnoticed in this hypothesis,—the removal of the conscious and vital principle from one frame to another, with its identity and immaterial quality still preserved;—for it is very evident, that if the soul can exist apart from body during one minute of time, or the transit of one inch of space, there is no inherent reason to prevent its doing so for any indefinite period whatever;—and such a state of absolute separation from body is conceived in the period of translocation from one animal frame to the other. Whether this or any similar objection convinced them of the imperfection of this hypothesis, it is manifest that it was never regarded by the leading teachers of antiquity as an ultimate solution of the question; as anything more than a temporary supposition which might assist the imagination in conceiving the posthumous existence of human beings. To all these difficulties Christianity has brought its peculiar light;—by informing us that for the vaster portion of the everlasting future a system of bodily organs shall be ready to minister to the undying spirit; and, as regards the intermediate state, by leaving us (where it is of less consequence) to adopt the supposition of total, or only partial, disembodiment, as may seem most suitable to the analogies of existing nature. It has ascertained to us that not the pure reason alone, but the whole aggregate of our faculties shall accompany us into the world to come; rendering us capable in that state not merely of an abstract intellectual contemplation (itself surely not easily conceivable without a power other than pure intellect to supply its materials), but also of a happiness and a misery far more exalted, that arise and can only arise from the exercise of the affections—from remorse and hatred and despair, or from a love and hope and gratitude that then alone shall find their own real privileges of happiness when expanded to meet an infinite and eternal object.