

to kindred, friends, and country; and often this separation constitutes the most painful part of the closing scene. But in the case of animals, we have no reason to suppose these attachments, so far as they exist, to be very strong; nay, in most cases they are certainly very weak. And even did they exist, the brute would not be conscious that death would remove him from the society of his beloved companions.

The inferior animals, also, usually die either a violent and sudden death, inflicted by some carnivorous enemy, or in extreme old age, by mere decay of the natural powers, without disease. The violent death can usually have in it little of suffering; and the slow decay still less. But although some men die violent deaths, how few survive to extreme old age, and sink at last almost unconsciously into the grave, because the vital energies are exhausted! Were this the case, the physical terrors of death would be almost taken away, and we should pass as quietly into eternity as a lamp goes out when the oil is exhausted. But in general we see a constitution yet unbroken, struggling with fierce disease, and yielding to its fate only with terrific agonies; because sin has early implanted the seeds of disease in the constitution.

Imagine now, that death should come upon a man in the course of nature; that is, without disease, and with little suffering, and with no painful forebodings of conscience. Suppose, moreover, that the dying individual should feel that the change passing upon him would assuredly introduce him to a new and spiritual body, undecaying, and adapted to the operations of the mind; that it would, in fact, be "the building of God, the house not made with hands, eternal in the heavens;" and that the soul, after death, would enter into free and full communion with all that is great and ennobling in the universe; and that joys, inconceivable and eternal, would henceforth be its portion: O, how different would such a death be from what we usually witness! Yet, were men all to accept of the offered ransom from sin and death, and, under the guidance of pure religious principle, were to pay a strict regard to hygienic laws, such would be, for the most part, the character of the death they would experience. The excepted cases would be those of violent and sudden death from accident, or of disease from unavoidable exposure, and they would be comparatively few. So that, in fact, an observance of the laws physical and moral,