

A LECTURE,  
ON  
THE APPARENT AND THE REAL;  
OR, MORTALITY AND IMMORTALITY.

DELIVERED BY H. GREEN,  
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The subject of thought which I present to you upon this occasion may be called, the "Apparent and the Real; or, Mortality and Immortality."

It must be evident to all, that some sort of faith in the immortality of individual personality is essential to the happiness of every person; for, without such faith in some degree, every pleasing emotion or anticipation is liable in the twinkling of an eye to be obliterated from the human soul. In the midst of our highest enjoyments, or the realization of our most exquisite pleasures, or when feasting over our brightest anticipations, let but the thought of *death* intrude itself upon us, as it almost unceasingly will, unbidden and uninvited, and in the absence of any faith in our immortality, it will immediately be followed with the inevitable conviction, that we are momentarily approaching a point when the fact will be with us as though it now was, when every attribute of our personality will be forever annihilated, when we shall cease to be susceptible to pleasure or pain, to happiness or misery, or even to conscious existence. With such a thought, it is impossible for pleasure to live, and as suddenly as it is realized, just so suddenly does every pleasing sensation, emotion or anticipation depart from the soul, and we are plunged headlong into the blindest, the blackest and the most dismal despair.

Most people, however, have some sort of faith in the soul's immortality, and in life beyond the grave. In some persons, such faith has its origin in a heathen mythology. In others, in a traditional theology. In some others it takes a higher form, proceeding from an intuitional or an inspirational impulse or feeling. But in none of these forms can it really be called the evidence of a thing not seen, nor the substance of a thing hoped for. Such a faith can only be born of the intellect. It must bud, and blossom, and ripen in the understanding. Such a faith must be a logical conclusion, drawn from the real conditions of the personality itself, and its relations to objective things.

Skeptical atheism has long since offered a standing challenge to the Christian world, for such a logical demonstration of this funda-

mental idea of the Christian faith. Many efforts have been made in this direction, among the best of which I have always recognized that of Socrates, long before the Christian era. But this wonderful production of a heathen philosopher always appeared to me to be insufficient in its most essential point. Socrates reasons logically, and, so far as I can discover, correctly, from his first hypothesis. Yet, that hypothesis is the very point in controversy. The first inquiry in such a demonstration or argument is, or should be, whether man has any such thing as a soul to be immortal, or whether there is in the physical body, or connected with it, any such thing as a spiritual body, or any spiritual element that could exist and continue its personality beyond death? This point Socrates assumed, and thus left the door still open for materialistic atheism.

The apostle Paul says: "There is a natural body, and there is a spiritual body." This conclusion of Paul's is what I propose to demonstrate as a real, a logical truth, a truth which, by a comparison of the apparent with the real conditions of things, is corroborated by every object and every phenomenon of the physical world. For this purpose, I ask you to give me your best intellectual attention, while I endeavor to contrast some of those conditions.

To those who are in the habit of observing the objects and phenomena of the physical world with reference to their apparent conditions only, such a contrast may appear to have no particular importance. If I can make it sufficiently interesting to attract the attention of such minds, they will be able to satisfy themselves that this apparent view of the subject is directly at antipodes with the reality. If they will listen to the voice of wisdom which is within them, and will open the door of their understanding to the revelations that she brings with her, they will not fail to discover, that the importance of distinguishing between the apparent and the real conditions of the things observed, is not only superlative in degree, and above all other considerations, but that it is absolutely necessary. They will discover, that apparent conditions are the conclusions of the physical sense only; or, as they might be called, the judgment of the highest faculties of the physical or the natural body, and that these conclusions are always absolutely false. They will discover, also, that real conditions, or truths, are the conclusions or the judgment of the soul's senses, or the highest attributes of the spiritual body, the real personality. These two conclusions are always directly the opposite of each other. The first is absolutely false, while the latter is absolutely true. The one is the presumption of ignorance only, the other is the demonstration of the intellect, aided by science and natural philosophy. The one is the source of all evil, the other the fountain of all good.

Every false theory, whether of a social, civil, moral or religious

nature, and every defective system of practice, of whatever calling or profession, all sickness and all pain, in a word, all the discord and inharmonies of human nature, whether in an individual or community, are the results of man's ignorance of the real conditions and relations of human life.

In order that my proposition may not be misunderstood, it is necessary that I should state a distinction which I make between a fact and the apparent. A fact is the existence of a thing, or the transpiring of an event, or the occurrence of a phenomenon. An apparent or a real truth, is a conclusion with reference to the origin, the condition or the destiny of things, events, or phenomena. Hence the proposition which I purpose to illustrate, and from the illustration to deduce the real truth with regard to my own condition and destiny as an immortal or a mortal being.

The proposition, then, is, that every thing, every event, every phenomenon, although when regarded as facts simply by the physical senses, are observed correctly, yet when considered with reference to their conditions or destinies, always present two ideas or conclusions, and which are directly the opposite of each other. The one is that conclusion which arises directly from the observation of the physical senses, and is an apparent truth. The other is that which is revealed by an understanding of the theory or the natural philosophy of the thing observed, which is the real truth. For example, I observe this house in which I am speaking. It exists as a fact, and my observation is correct; but what is its condition, its destiny? As far as my physical senses can judge, it is absolutely at rest, and that it will so continue to exist until the end of time. Here I have an apparent truth. But when I study its origin, its nature, its theory, I behold that every particle of which it is composed is absolutely in motion, and that, if left entirely to the laws of its own constitution, it must ultimately cease to exist as a fact, and entirely disappear from physical observation. Here I have a real truth, and its contrast with the apparent. And thus we see that, though we might reason correctly from an apparent truth, we should be sure to err; yet, reasoning correctly from a real truth, it would be impossible to go astray. Reasoning from apparent conditions, man misconceives his real origin, misconceives his real destiny, misconceives his interests. Did he understand his real origin, he could not fail to see in that reality his unerring destiny; in that destiny he could not fail to see his real, present and future interests; and in the pursuit of those interests he could not fail to find uninterrupted health and perpetual happiness.

We might find an illustration of the proposition stated, in every object and every phenomenon of the physical world; but one or two will be sufficient for this occasion.

Let us consider, in the first place, the phenomena and philosophy of physical Sound and Sight. If Paganini, with his immaculate violin, could be introduced into this audience, and would consent to give us a practical demonstration of those mysterious powers of music which, in his lifetime, won for him the applause and the admiration of the world, and if he would reproduce his masterpiece corrected and revised by celestial science and practice, there would not be an individual in the audience who, without some knowledge of the theory of physical Sound, could be persuaded that the harmonious tones and the melodious strains, which would be breaking up the fountains of holy emotions deep down in his own incomprehensible being, were anywhere but in the seemingly vocal instrument upon which the immortal musician was performing. And yet, no other conclusion could possibly be so far from the reality, as this presumption of his ignorance. This is the judgment of the senses, or an apparent truth, but it is absolutely false. Through the external senses, however, this external phenomenon or manifestation is communicated to the internal senses, or the real man. The wisdom of the real man suggests, that each of those pleasing tones was a sensation merely, and that each melodious strain was a series of sensations. It further suggests, that sensation belongs to animate and not to inanimate matter. Consequently, there could be no such thing as sound or sensation in the instrument, but that the fiddle and the bow are noiseless and silent agents, in the hands of the performer, for the production of such sounds or sensations in me as shall awaken the latent harmonies and melodies of my inner life.

We shall be the better able to appreciate the distinction between the apparent and the real in this case, if we consider definitely the philosophy. Yonder, at the distance of thirty or forty feet, for instance, stands the performer; apparently the space between him and me is an absolute void. Now, suppose I reason correctly from this apparent truth, what will be the result? Let us see. If the space between him and me was an absolute vacuum, then there would be no medium of communication between us, for he cannot communicate with me except through the agency of motion perpetuated from him to me. As there could be no such thing as motion where there was nothing to move, it follows as a sequence, that if there was but the one-thousandth part of an inch of space between us, not occupied with matter in some form, all communication between us would be at once suspended. I could not even see him. For every total blank must necessarily be a total darkness, and a total stillness. Therefore, I know that this apparent truth is only the presumption of my ignorance, and is an absolute falsity. I observe a form, and I see the instrument; I observe the movements of the performer; I am conscious of sensations within myself corresponding with the movements I see made.

Now, I see intuitively that there must be mediums for these communications. There must be one for the sensation of hearing, another for the sensation of vision. Here the demonstrations of natural philosophy and of chemical science come to my aid and corroborate this teaching of my intuition; I learn from these sources, that there are two subtle, invisible elements which operate as mediums for these communications. I learn from these sources, that without the existence of atmospheric air all the way from the strings of the instrument to my organs of hearing, and that element be set in motion by the jarring of the strings, and those vibrations be perpetuated to my organs of hearing, there could be no such thing as the sensation of sound or of music in me from that source. I learn, also, that without the existence of the still more subtle element of light in all the space between the object of vision and my organs of sight, and that element be set in motion, and unless wave succeeds wave in a perpetual line from the object of vision to my organs of sight, the object must forever remain invisible. Now, if this be the philosophy of Sound and of Sight, then the sensation of Sound and of Sight must bear the relation of Cause and Effect with the jarring of the strings and the object of vision. If this be their relation, then to say that the sound or music was in the instrument, or that the image of vision was where it appeared to be, would be simply to reverse the order of that relation, for it is a law of cause and effect that the line of motion is from the primary cause to the ultimate effect. The primary cause is at *that* end of the chain, the ultimate effect is at *this*. Here, upon the timpanum of my ear and the retina of my eye these two primary causes ultimate, and from these two points they are transmitted to the mysterious soul, the real self.

In the light of natural philosophy I see the natural simplicity of a real truth. In the light of wisdom I behold a glorious reality. I perceive now that I must possess a twofold nature, or organization; that, as the ultimate effects proceeding from these primary causes, and operating upon these two natures, produce these opposite results, they must be the opposite of each other, also. In the one case, the construction is apparent and false; in the other, it is real and true; the same relation must necessarily exist between the real personality, or self, and the two natures thus demonstrated. What have I gained and what have I lost, now, by this transition from an apparent to a real truth? I have, indeed, lost much, but I have gained infinitely more; for, while I have lost in a very essential degree my admiration for Paganini and his violin, yet that admiration, magnified a thousand times, has all been transferred to myself. How infinitely more exalted is my estimate of my own nature, now that I have discovered this divine truth, this eternal reality, that the sweet music which so enraptured my spirit, so

exalted my aspirations, so purified my affections, so deepened my holy emotions, were all within myself, instead of the senseless, inanimate fiddle.

I have discovered, now, that in reality I am the musical instrument upon which, not only Paganini, but the objects and phenomena of the physical world are playing their harmonies, or thrumming their discords, as I wisely or foolishly bring myself under the sphere of their influences.

Infinitely more important, now, has that divine injunction become: "Buy wisdom and sell it not, and with all thy getting get understanding." I see in this, my real nature, an infinite susceptibility to pleasure or pain, to happiness or misery, as the result of wisdom and goodness on the one hand, or of ignorance and folly on the other.

Again, let us contrast the apparent with the conditions of the objective world, and man's apparent with his real conditions in it; and see if we cannot gain a still more exalted estimate of our individual natures, and of our ultimate destinies.

From the undefinable depths of conscious life, man looks out upon the objective world apparently standing upon a circular plane, the center of which is the point he himself is occupying, and the circumference the outermost limits of his physical vision. So far as the observation of his physical senses can determine, decay and inevitable annihilation are the ultimate destiny and end of every object upon that narrow, contracted plane. He observes the appearance and the disappearance of animate and of inanimate forms, and they are forever lost to the judgment of his senses. From the contemplation of the apparent conditions of these forms and phenomena, his observations return to himself, and he is stung to the center of his soul with the unavoidable conviction, that the end of his own life is involved in this apparent universal doom. What! in the space of a few short years, his own conscious being, with all its hopes, with all its loves, with all its aspirations, to be swallowed up in the gloomy grave! In the agony of despair, an instinctive aspiration for immortality and for reality proceeding from a source which he does not comprehend, directs his attention to the skies. Above, and all around him, he beholds an apparent concave arch, dotted all over with innumerable interesting objects, which, to his physical senses, appear and disappear every twenty-four hours. The most conspicuous of these objects are the sun and the moon, and these alone have any apparent motion, it is apparent only, and is absolutely false. In the darkness of his ignorance, all the realities of this grand and imposing scene are shut out from his inner senses, all his conclusions, as derived from the apparent conditions around him, are at fault and unsatisfactory. If we trace backward the history of man's theories and speculations with regard to these mysterious objects, we find that

his first and most obvious conclusions bear exactly the same relation to the reality, as do the first and most obvious conclusions with reference to physical sound and physical sight. Here, as in that case, we find him putting cause and effect at the wrong ends of the chain. We find him, in the first instance, clothing the sun and the moon with the attributes of Divinity, and making all the stars in the firmament lesser or tributary deities, whose particular function it is, (aside from making war with each other,) to assist their paternal gods in the supervision of the affairs of the children of men.

When we look at this celestial scenery in the light of the science of astronomy, we find that these mysterious objects are not gods, but that they are the results of the creative energies of God; or, that they are effects at this end of a chain, and that God, the cause, is at the other. When we contrast the apparent with the real in this case, we see how insufficient is human reason, and how preposterous are its conclusions when derived from apparent conditions only. And on the other hand, we see how magnificent and overwhelming are the revelations of this same faculty of the human soul, when its hypothesis is based in a reality.

In order that we may appreciate the reality in this case, let us transfer ourselves in imagination to the surface of the sun. That object, as observed by our physical sense of light, from our terrestrial standpoint, is apparently a small circular plane about one foot in diameter. In reality, we find it to be a huge material ball or sphere, 882,000 miles in diameter, or nearly 3,000,000 of miles in circumference, and is revolving on its axis once in twenty-five days and eight hours. It is surrounded by a luminous atmosphere, which is the source of light and heat to all the inhabitants of the solar system. Now, let us imagine our faculty of vision exalted and magnified until we can distinctly see every object within a sphere whose limit is three thousand millions of miles in every direction from this central spot of observation, and until we can consciously perceive the movement of each object, as we can see the movement of each wheel in an ingenious clock. Looking out, now, from this central point of observation, the first and nearest object we behold is the planet Mercury, 37,000,000 of miles from the sun, 3,100 miles in diameter, revolving on its axis once in twenty-four hours, and running around the sun at the rate of 40,000 miles per hour.

The next is the planet Venus, 68,000,000 of miles from the sun, 7,800 miles in diameter, revolving on its axis once in twenty-three hours, and running around the sun at the rate of 80,000 miles per hour.

The next is our earth, 95,000,000 of miles from the sun, 8,000 miles in diameter, revolving on its axis once in twenty-four hours, and running around the sun at the rate of 68,000 miles per hour.

The next is the planet Mars, 144,000,000 of miles from the sun, 4,100 miles in diameter, revolving on its axis in twenty-nine and one-half hours, and running around the sun at the rate of 55,000 miles per hour.

Then comes the enormous Jupiter, 494,000,000 of miles from the sun, 87,000 miles in diameter, spinning around on its axis in ten hours, and running around the sun at the rate of 30,000 miles per hour.

The next is Saturn, 906,000,000 of miles from the sun, 79,000 miles in diameter, revolving on its axis in ten hours, and traveling around the sun at the rate of 22,000 miles per hour.

Next is Uranus, 1,822,000,000 of miles from the sun, 34,500 miles in diameter, revolving on its axis in nine hours, and running around the sun at the rate of 15,600 miles per hour.

The next, and last, so far as is at present known, is the lonely Neptune, 41,000 miles in diameter, away 2,850,000,000 of miles from the sun, yet as constant to this far off center of attraction, as faithfully performing his revolutions around that far distant center, as any of the nearer bodies, at the rate of 15,000 miles per hour, and repeating the journey but once in one hundred and sixty-four years.

Now let us contemplate these eight enormous spheres, each performing its independent revolution, and all whirling around this common center, at these various rates. Then contemplate the magnitude of that center, add to this stupendous idea the fact, that that center with all these mighty worlds accompanying it are altogether darting away through immensity, and flying around an invisible center, at the rate of 880,000 miles every hour, or 3,000 miles every minute, or 50 miles every second of time, in an orbit so extensive, that twenty-six millions of years must transpire before it can complete one revolution, and then we have but a faint idea of the grand reality which the philosophy of astronomy has revealed to us; for, so far, this sublime view embraces but a small portion of the apparent scene to which we at first alluded. There are many thousands of stars within the reach of unaided physical vision, the nearest of which cannot be less than thirty billions of miles from our sun; and which the same philosophy reveals to us, as being each the center of a system of worlds no less magnificent than the one which we have described, and that each of those centers is traveling in an orbit of its own, at the rate of millions of miles per hour, in an orbit so extensive, that the observations of a lifetime can perceive no change in their relative positions.

Now let us reason from this real condition of the material universe, and see to what astonishing results the wisdom of truth will lead us. We behold all these myriads of suns with their planets performing their various rotary and orbital motions, and

running around their wonderful centers at rates, and with a precision, regulated and established in obedience to a law of infinite harmony.

To illustrate this harmony of movement in all these wonderful bodies, Prof. Mitchell supposes a thousand rings arranged at equal distances in the earth's orbit around the sun, these rings to be of such size and shape as to allow the earth to pass through without touching, and without one hair's breadth to spare. Yet, so exact, so precise, is this ponderous body of matter in its movement, that it will run around the sun ten thousand times without touching one of them, in ten thousand times it will not vary one minute in the time of its passage through any one of them. This same law applies to each planet in our solar system, and probably to each planet in every system in the universe.

Let us inquire after the cause of this harmony of motion, for this, too, is an effect at this end of a chain, whose primary cause is at the other. This inquiry is easily answered. If we take the presumption of ignorance, or the most obvious conclusion derived from the physical senses, we shall say, that the primary cause of motion is the attractions and repulsions of physical substances; but this, as we shall shortly demonstrate, is an apparent truth only, and which, when contrasted with the reality, proves to be another absolute falsity. For the purpose of ascertaining, if possible, the primary cause of motion, let us indulge in a sort of analysis of motion. We observe that all things that exist, are from some cause in motion—that there is in reality no such thing as inertia, stillness. We observe, also, that there are two kinds of motion, voluntary and involuntary. To the consideration of these two kinds of motion we ask the particular attention of the skeptical materialist.

It is evident that one of these two kinds of motion must proceed from the other as a primary cause, or else the two must be alike eternal and without origin, consequently without end. It is evident, from the very nature of things, that one of these two kinds of motion must bear the relation of cause to the other. If this be their relation, can there be any doubt as to which is the primary cause of the other? We cannot even conceive how involuntary motion, as a cause, could ultimate in a volition, or voluntary motion. On the other hand, we are constantly witnessing involuntary motions proceeding directly from voluntary motion. As an illustration of the proposition: Suppose two objects, entirely at rest, inert, isolated, independent of every object or influence. We cannot conceive now how one of those objects can move involuntarily and thus produce involuntary motion in the other. We see clearly that such a thing would be impossible. If we clothe one of those objects with the attributes of mentality, and suppose it to be conscious of its own existence, that it has will, or

power to move, also that it has desire to move, we then perceive that these three attributes constitute an independent force or power, and that every exercise of such a force is a volition. We have no difficulty now in understanding how this can move voluntarily, and thus produce involuntary motion in the other, either by attraction or repulsion, or by the force of contact. Upon this principle, my mind, or my inner-self, in my inmost spiritual body, moves voluntarily, and that volition, acting upon the nervous fluids in my physical brain, sends a current of that element along the moter nerve of my arm, causing an alternate contraction and expansion of the muscle of that organ, and a corresponding movement of the hand in obedience to my volition. Thus, I write, strike, throw a stone, hold the plow, guide a ship, construct machinery, flourish the sword, poise the deadly cannon, and in a thousand ways I am constantly producing series of involuntary motions, proceeding outwardly from me as a primary moving cause or central power. In each case I am producing harmony or discord, in proportion to the degree of wisdom or ignorance in which the volition originated. As an illustration of this proposition: You go down to the mill-pond, when the waters are smooth and still, and take up a pebble and drop it into the water. From this central cause, from this volition of yours, proceeds a succession of involuntary motions. Wave succeeds wave in beautiful harmony. Each succeeding wave in the whole series is an effect proceeding from a primary intelligent cause, and the harmony produced is the ultimate end. As already stated, the degree of harmony is an indication of the wisdom existing in the primary cause. If, in ignorance of the laws of motion, a time had been chosen when the waters were in commotion from other moving causes, or had you dropped a handful of pebbles, or even more than one, then wave would have dashed against wave, and discord and confusion would have been the result; the beautiful harmony would have been lost. Having thus demonstrated, as I think, that involuntary motion must originate in voluntary motion, that the power of volition can have no existence except in mind, that harmony of involuntary motions is proportionate to the wisdom of the volition to which they are referable as a primary cause, I am driven logically to this seemingly unerring conclusion, this sublimest of all realities for which I have been seeking, viz.: that the infinite harmony which I behold so unmistakably manifested in the movements of the material universe can be the result of nothing short of Infinite Wisdom and voluntary power in the primary moving cause, and that that cause is a mental intelligence.

Can the skeptic longer doubt now, that his skepticism is an apparent truth only, the presumption of his own ignorance? In reality, Infinite wisdom, Infinite love and Infinite power are the primary of all effects in the material universe. Can dark and dis-

mal atheism turn away from this philosophy and say that there is no God? No; the inevitable conclusion is riveted upon his intellect, the important reality sinks down to the center of his being, from whence springs up an abiding faith, blossoming out into a glorious hope—a hope big with the holiest aspirations, and bright with the most pleasing anticipations!

From the contemplation of the celestial scene which we have described, and in the light of the astonishing reality which has now been revealed, man turns again to himself, and inquires: "What am I in the midst of this universal system of stupendous worlds? What are my relations to its Infinite moving cause? What is the real destiny toward which I am approaching?" He has conceived the real truth now, that the real condition and the real destiny of all things is, in every case, to be found in the natural philosophy of the thing itself; hence the answers to these important inquiries must be sought for in the philosophy of his own being. Here, again, we shall find, that the apparent and the real truth bear the same relation as is found in the cases we have already illustrated. I observe, as a fact, that I have an organized physical body, made up of flesh and bones, sinews, blood-vessels, and nervous substances and fluids. This body is apparently the real me, the being who thinks, who perceives principles, who remembers, who reflects, who reasons, who hopes, who fears, who loves, who hates, who aspires after the immortal, the real. Now, suppose I reason correctly from this apparent truth, what will be the result? Let us see. All the forms of the physical world are composed of certain primary physical elements, chemically considered, in number supposed to be about sixty-four, there may be more or there may be less, the number is unimportant. All the substances in my body, and which we have now supposed to be the real personality, are composed of some or all of these primates in combination. In all the substances of this body, as well as in all forms and substances, these combinations are continually changing or exchanging particles. Out of this fact arises the conclusion in physiological philosophy, that there is an entire change in the substances which constitute this apparent man, once in about seven years. That is, that there is not now in my body one particle of matter of which it was composed seven years ago. If this be a fact, and the apparent truth from which we are now reasoning was a reality, then, as a logical sequence, my moral, intellectual, and even my conscious personality, should be changed also. I should have no consciousness of life or existence prior to that period; for it must be self-evident that if a consciousness of life be unchanged, the elements of that same life must be unchanged, also. If consciousness and memory were the results of physical organization alone, these attributes must be lost or changed with every change of that organization. But I am conscious of an

existence, and have a remembrance of incidents prior to that period. I see, also, that the highest attributes manifested by these physical elements in any form are physical sensations, that these are entirely incompetent to perceive or comprehend a principle in natural philosophy. They cannot reason, they cannot understand, but their presumptions are always directly opposed to the conclusions which come to me through the attributes of my real personality. I contemplate them. I recognize, first, love, which is the result of an aspiration for immortality. Second, wisdom, by which I am able to discern the philosophy of life and of happiness. Third, volition, by which, under the direction of wisdom, I am able to pursue happiness and perpetuate life. As I know that nothing in nature can possess attributes superior to physical organization, so I know that the life which possesses these immortal attributes is superior to the life of the physical body whose highest attributes are physical sensations. I see in these attributes my real personality, that I am allied to the Infinite cause of all motion, that by virtue of them, like His, so is my real life naturally eternal, immortal.

Having ascertained from these philosophical considerations that my real is directly the opposite of my apparent personality, I know that as one is finite so the other is infinite, as one is mortal, and its destiny death, annihilation, so the other is as surely immortal and its destiny eternal life, perpetual identity.

From this exalted eminence, where revelation and natural philosophy harmoniously unite in establishing the reality and the eternity of God, and the reality of my own life, I look down upon my apparent destiny, and with a faith which no skepticism can shake, and a hope which no circumstances can dim or adversities crush out, and exultingly exclaim: "Oh, death, where is thy sting? where is thy victory, boasting grave?"