

As taught by our Lord, the doctrine does not simply imply a continued existence after death, such as that supposed by Buddhism, for example, which represents the soul as slipping from the body, and as being absorbed into the Infinite, like the dew drop into the shining sea; but it implies a personal conscious existence in a future state of being, the nature of which existence is determined by man's moral development, or by his spiritual attainment, in the present state.

The problem of the hereafter, and of all pertaining to the hereafter, is one that causes serious questioning on the part of thinking men. To some natures the doctrine of a personal conscious immortality appears incredible, if not impossible. To other natures, of which the writer is among the number, the continued personal life of the spirit after death seems as conceivable as it is Scriptural, and as possible as it is conceivable. Paul speaks of immortality as a mystery, and it is a mystery, a profound mystery; but it is a mystery the probability, if not the certainty, of which investigation rather establishes than undermines.

Brought to light, as already shown, by Christ through the Gospel, proclaimed by His Apostles to the members of the early Church, and published by their disciples ever since, throughout the world, the doctrine has not been disturbed by science, or by speculation, or by criticism. Notwithstanding all the changes of opinion that have taken place on almost every other subject, "the old belief of Christendom in the personal immortality of each human spirit" is unshaken.

The doctrine of immortality remains unshaken, partly because of the arguments by which its probability is suggested, and partly because of the authority on which its certainty is maintained. The chief authority—the only infallible authority—for the doctrine is our Lord. The principal arguments for immortality are too well known to be repeated in a brief discussion of this kind.

It may be worth observing, however, that of all the arguments available for immortality the most Scriptural, as well as the most satisfying to the reflective Christian, is that deducible from the doctrine of the Divine Fatherhood. To him who