

find its way to where works on kindred subjects, but of greater merit and research, have not reached; and while conscious of the danger which besets one, of getting beyond what Scripture warrants in writing on the future state, the author has set himself the task of strictly adhering to the Scriptures and sober deductions therefrom. But while all this may be true, it is recognized that if God has given a revelation, God's people have a right to what it reveals; it is their birth-right; their Father has given it to them, and they come short of their privileges if they neglect what it discovers. When we have God's word for our warrant we are on a firm substantial footing, outside of the realms of fancy.

In pursuing this enquiry it will be necessary to do so in relation to the separate or disembodied state, for it is the state to which the thoughts of the larger portion of God's people are drawn; as well as the perfect state, when with bodies of glory and power, they who "sleep in Jesus" shall rise from their graves at the coming of Christ. "Christ the first-fruits, afterwards they that are Christ's at his coming," 1 Cor. xv. 23. This being so, the first point which demands our consideration is the state immediately after death.

It will need no argument to convince children of God that when they die they go to the Lord, and are consciously in His presence. This is plainly taught in the Word of God. The Lord in answer to the touching appeal of the penitent thief said, "To-day shalt thou be with me in Paradise." The response was not that the thief would be with Him at the resurrection. No; it was a present thing—"To-day shalt thou be with me in Paradise." The Apostle