

## THE FUTURE LIFE.

SIR,—It is possible that some of your readers may not have perceived fully what is involved in the fact that man's *will* is really his life; nor the inevitable conclusions in regard to the future existence which must result from it. Future life is simply an expansion of our present existence.

“That which may be known of God is manifest to us, for God hath showed it to us. For the invisible things of Him from the creation of the world are clearly seen, being understood by (or through) the things that are made.” So says St. Paul; and we are justified by the whole tenor of the Bible in reasoning from things natural to things spiritual till we gain, by the study of material things, true and rational light regarding our spiritual powers. This Physical world is but the “shadow of things to come.” Every rock or mineral, every ocean and river, every mountain and valley, every tree and flower, every bird and animal, every insect and butterfly, are but the patterns or symbols of things and existences in that spiritual realm in which they find their *raison d'etre*. Man himself in the present state of physical existence is, as regards his body, composed of material substances which we can analyze, examine and separate into their component parts. Kill him, and the dead body retains still all its physical substances. Yet not a limb, not an eyelid even retains one iota of *life*. That has left its every fibre. The real complete man, therefore, must be wholly spiritual, and spiritual in every part. Man, in fact, must have—or rather man *is*—a spiritual form inhabiting every organ of his physical body. This spirit, therefore, is not without form and void, but underlies every portion of him to the minutest nerve or organ,—a corresponding spiritual form as real, substantial and recognizable to other spiritual men as his physical form is to its fellow men. When, therefore, the *glove* of matter is withdrawn from the spiritual hand, that spiritual hand still exists, none the less a hand, nor in any way deprived of its power or deftness. Man, therefore, exists now as a spirit within a physical

covering, drawing to himself, from the Great Source of all Life, spiritual life whereby to animate and use the physical frame which he inhabits while in this world. Is this an irrational or unscriptural belief? “In God (or from God) we live and move and have our being” was quoted by St. Paul at Athens from one of the ancient Poets, and confirmed by him as true regarding himself and other men living in this material world.

The change, therefore, from the present life to the future state of existence is not so great as some suppose. It is but the continuance of our present life, with powers and facilities for working out our will, as much excelling our present powers as will and intellect excel matter. Is this extended power a rational conclusion? Does any one in this age of great engineering exploits, railways, electric telegraphs and telephones need to be told of the transcendent power of mind over matter even in this world where the will must, perforce, act on and through matter?

Behold then the tenderness, the infinite gentleness and compassion of our Creator and Saviour in beginning the development of our spiritual faculties in a material world. Here in this world, clothed in the grosser form of matter, we learn to use them more safely, because our powers are limited by our physical form. Mis-use of these powers here does indeed bring that consequent misery which is the inevitable result of departure from the laws of our being; but that misery is tempered and lessened by our feebleness in working out our will. The lesson is more easily learned. The wrong more readily righted. The spiritual man within us sees and feels at once where error tends, can cease at once to do that evil physically by ceasing to *will* to do it, thus ceasing to do it spiritually also. Thus physical good and evil are readily discerned “by their fruits,” and spiritual good and evil in the inner will, or life, because at once perceptible. Thus we are gently, tenderly taught by a tempered, though often bitter experience the regenerating power which is hidden in that essence of all true beginning of life,—“cease to do evil; learn to do well.” Surely of a truth this demonstrates that

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