

the error (2) that there are purgatorial fires which must follow death. Men of all ages, of every degree of culture and of every form of religion have been profoundly exercised about the *where* and the *how* of the soul after death. There is scarcely another question that has such a hold and fascination upon the human mind. And yet the Bible, whilst its utterances upon the finalities of human destiny are distinct and emphatic, is remarkably reticent upon the minute details of that destiny. Even Christ, in His teachings of the future, addresses Himself not so much to the speculative fancy as to faith, and to our moral instincts.

Apart from the parable of Dives and Lazarus, there is hardly anything in His teaching concerning the state of the soul between death and the judgment. Those whom He called from the unseen world say nothing about that world. Lazarus, called back, said nothing of the spirit-world. It is doubtful whether, if he had spoken, his sisters could have understood him. All that can be said concerning this is thus expressed by Tennyson in his "*In Memoriam*."

"Where wert thou, brother, those four days?
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.

"Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that evangelist."

But while Christ is strangely reticent upon the details of the future life, his utterances concerning the *finalities* of human destiny are wonderfully clear and emphatic. It may be that to His view the one great, underlying fact of future retribution—of "everlasting