

man, whose advent he dreaded, or in other words, during the very period elapsing between his death and the resurrection.

This one passage subverts the entire scheme of Annihilationists. But it does not stand alone. The dying malefactor was comforted with the assurance that he should be that day with Christ in paradise.—Luke xxiii. 43. Paul expected, when his earthly tabernacle was dissolved, to be received, in his abiding personality, into an house not made with hands, eternal in the heavens, and when he was absent from the body to be present with the Lord.—2nd Corinthians v. 1-8. We learn, also, that the Apostle of the Gentiles deemed it far better to depart, and be with Christ, than to remain in the flesh. To him death was gain, not a state of unconsciousness. Moses, who had been many centuries dead, appeared in glory along with Elias, and talked with Christ concerning the decease which he was to accomplish at Jerusalem.—Luke ix. 30, 31. This certainly is something very unlike slumbering on in unconsciousness until the resurrection.

The Sadducean doctrine was based on the same materialistic philosophy which we have seen underlies the theory of Conditional Immortality. And Christ in refuting the denial of the resurrection by the former, refutes also the denial of consciousness to those who have died, as held by the latter. Our Lord met the cavils of the Sadducees by showing that the words addressed to Moses at the bush, "I am the God of Abraham, the God of Isaac, and the God of Jacob," implied that these patriarchs were still living, and in covenant relations with God. What Annihilationists inform us is a state of entire unconsciousness, He pronounces to be a state of life. "For he is not a God of the dead, but of the living; for all live unto Him."—Luke xx. 38. The testimony of Christ, therefore, is explicit that death, in the ordinary sense of that word, does not exclude the continued life of the soul apart from the body.