

and these we regard as included in the threatening. This is God's interpretation of his own words.

III. We cannot accept the Annihilationist view of death, because the scriptures show that the soul of man retains a conscious existence after death.

Those who embrace the doctrine of Conditional Immortality with which we are dealing, while insisting that death means primarily the extinction of being, admit that as a result of the intervention of Christ, men do not cease to be until after the general judgment. White says, "The Hades state is for good and bad, one of the miraculous results of a new probation."—Page 106. But writers of this class uniformly deny, and in order to give their admission a semblance of consistency with their view of death, it is necessary that they should deny to man a conscious existence between death and the resurrection. We cannot regard the consistency as real. They appear, however, to think that if they assign to man a condition so near to non-existence, that it may be mistaken for it, it will be forgotten that they have defined death to be "the entire deprivation of being." Do the scriptures, then, warrant us in ascribing to man, between death and the resurrection, an unconscious state? Turn to that evangelical narrative in Luke xvi, 19-31, which Annihilationists always speak of as a parable. Its doctrinal value will, however, in no way be lessened, if we view it as a parable; for a parable always presents a case which might have happened. You will observe that the passage asserts three things, viz.: (1.) That Lazarus and the rich man died. What the scriptures recognize as death in its primary and obvious sense, befel both of them. (2.) Both passed, at once, into a state of conscious existence, the one comforted in Abraham's bosom, and the other lifting up his eyes in Hades, being in torments. (3.) That this was their condition during the lifetime of the five brethren of the rich